

Edw. Wenger
ORIENTAL

CHRISTIAN BIOGRAPHY,

CONTAINING

BIOGRAPHICAL SKETCHES

OF

MS
DISTINGUISHED CHRISTIANS WHO HAVE LIVED AND
DIED IN THE EAST.

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COMPILED BY

W. H. CAREY.

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CALCUTTA:

PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.

1850.





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ORIENTAL CHRISTIAN BIOGRAPHY.

WILLIAM HOPKINS PEARCE.

WILLIAM PEARCE was born at Birmingham on the 14th of January, 1794, and before he was six years of age, was deprived of his father, the guide of his youth. In the edition which he published of his father's life, the following are his remarks in reference to that event :
“ Having lost his beloved father before he was six years of age ; almost the only recollection of his person and character, possessed by the Editor, is associated with his coffin ; and he is therefore necessarily incompetent to add any thing of importance to the memoirs from his acquaintance with the subject. He has however gathered up some fragments of value which might have been lost ; and hopes that in having done so, he has performed an act of public utility, as well as of filial gratitude.” By the death of his father, he, with his mother, brother, and two sisters, was thrown upon the care of the church of God. The sympathies of the religious public were greatly excited on the occasion, and plans were soon devised by which the widow's and the orphans' wants were all supplied. After the death of his father, he was placed under the care of Mr. Nichols, a kind and benevolent gentleman, whose heart was touched with sympathy for the bereaved family, and who came forward and offered to adopt the eldest son of his deceased friend as his own child. Great was the attention which he paid to the formation of his character ; in his education he acted upon the principle laid down by the wise man, ‘ Train up a child in the way he should go, and when he is old, he will not depart from it.’ Through the whole of his life he carried with him the savour of those truths which were here first instilled into his mind, and to the day of his death exhibited the lovely virtues of the man who took the charge of him in his early youth.

After Mr. Pearce was removed from Birmingham to Nottingham, and committed to the care of Mr. Nichols, he was placed in the school

of one Mr. Goodacre, which was at that time the best Seminary in the place. Though his tender spirit was scarcely fitted to contend with the rough manners of many around him, yet by the sharpness of his intellect, he made his way among them, and commanded their respect ; whilst his most gentle manners softened the minds of some, and made him an object of admiration.

When he was ten years of age, an event took place which produced a very powerful effect on his mind, that was the death of his beloved mother. His feelings were naturally tender, and had become more deeply interested in his mother as his only surviving parent, and hence the shock which they sustained was the more severe. He now felt that father and mother had left him, and that he was thrown entirely on the care of the Lord ; to the Lord therefore he directed his thoughts, and his prayers. He said to God, 'Thou art my father, and thou shalt be the guide of my youth.' The offering was graciously accepted, and from this time the Spirit of God began to work in him to will and to do of his good pleasure. While residing at Nottingham, he used to accompany Mr. Nichols on the Lord's-day to Arnold, a village at a short distance, and to listen to the gospel as preached by him to an attentive congregation. The discourses he then heard, the acquaintance he then formed, and the conversation into which he entered in going and returning, were also blessed to his soul ; and though they did not produce a decided change of heart, they prepared him for higher communications of divine grace.

Being now well disposed and inclined to imitate those whom he saw active in doing good, he was encouraged to take a part in conducting the Sunday school, and to assist Mr. N. by giving out the hymns.

There seems reason to believe that the indications of piety now manifested, added to an acute understanding, and uncommon quickness of perception and comprehension, led Mr. N. and others of his friends to entertain the idea that he might one day be engaged in the work of the ministry. It was, therefore, thought right, in addition to a common education, that he should receive such a one as is usually given to candidates for the sacred office. For this purpose he was placed under the care of the Rev. Dr. Ryland, of Bristol, and with the exception of sermonizing, went through the regular course of four years' studies required at the Bristol College. By these means he became well acquainted with the classics and sacred literature, and also had an opportunity of forming an acquaintance with many who afterwards occupied stations in the churches.

After passing through his college studies, he appears to have come to the conclusion that he was not possessed of the qualifications, either

natural or moral, that were essential to fit him for the work of an English preacher. His voice was rather weak, and his utterance rapid ; and these natural defects seemed insuperable. It is worthy of notice, however, that afterwards in the Bengali language, in which every vowel is pronounced, and which consequently compels a slower enunciation, he overcame these defects, and was able to preach with the greatest clearness and acceptability. It was the defect which he at this time felt in the spirituality of his mind that principally induced him to decline the arduous work of the ministry.

Thus far the stream of time had run smoothly and regularly on, without exciting any particular emotion, but it had now conducted to an important crisis. Our friend felt he was now come to a turning point in life, and his guardians felt so too, and were very anxious to ascertain what course to recommend to him as an honorable means of gaining a livelihood. Just at this time an apparently trifling incident occurred, which determined his future steps through life. While at Dr. Ryland's, Mr. Collingwood, the printer to the University of Oxford, paid the family a visit, and while sitting in the study, a youth came singing into the room with a book in his hand, and having placed it on the shelf, and taken another, went out blithe and gay as he entered. Mr. C. was struck with the appearance of the youth, and with his good temper and cheerfulness, and was led to make inquiries respecting him. The precise circumstances in which he was placed were related to him, and they induced him, although he had before made up his mind not to take another apprentice, to signify to his guardians, if they thought it right for him to enter on the business of a printer, that he would gladly take him under his own care and instruction.

When removed from Bristol to Oxford, and placed in the family of Mr. Collingwood, and engaged in the active duties of life, Mr. Pearce seems to have been quite sensible of his privileges and anxious to improve them. It would be difficult even to fancy a situation in which he could have been more advantageously situated. His master was all that could be desired as a scholar, a gentleman, and a Christian ; and the Clarendon press afforded him every advantage calculated to fit him for that extensive sphere of usefulness which he was destined to fill in India.

It was at Oxford that Mr. Pearce became decided in his religious views and character. His friends far and near were constantly pressing the subject on his attention, by letters and by conversation.

After a residence of between two and three years at Oxford, the seed which had been sown and long concealed, began to grow up and to bring forth much fruit. The eldest daughter of Mr. Collingwood

appears to have exerted considerable influence over our friend in bringing him to a decision.

She obtained from him a faithful promise that he would read a portion of his Bible, of Doddridge's *Rise and Progress*, and other books of a similar nature, every day. While his mind was thus exercised, a sermon was preached by Mr. Price, and another by Mr. Hinton, whose ministry he constantly attended, which produced a most powerful effect upon him, and led him to devote himself, body, soul and spirit, to that Saviour who had redeemed him with his precious blood, and 'having given himself first unto the Lord, he gave himself next to his people by the will of God.'

He now reflected on the former part of his life with deep humility, unfeigned gratitude, and fervent prayer; "with humility," he says, "that amidst the richest ordinances of the gospel, and the most melting invitations of the Saviour, I so long disregarded both, and was insensible to the goodness of that God from whom I received every mercy, and who spared not his only Son to work out the salvation of guilty fallen man;—with gratitude, that notwithstanding my long rebellion, when the set time to favor me was come, God remembered me, even me, and turned my feet into the way of peace;—and with fervent prayer, that the review of his gracious dealings with my soul may excite still greater dependence upon God, and be introductory only to brighter displays of the forgiving love and sanctifying influences of his grace."

On Lord's-day, October 24th, 1813, he, with six others, upon a profession of faith in Christ, was publicly baptized at Oxford, and admitted into the church. No sooner had he experimentally learnt the value of his own soul, and of the salvation which is by faith in Jesus Christ, than he immediately inquired, "Lord, what wilt thou have me to do?" and what can I do to promote the welfare of those who are perishing for lack of knowledge? This desire to be useful to others led him to take an active part in conducting the Sunday school established at Oxford, and others in the villages. The most pleasing testimony was afterwards given to his conduct as a Sunday school teacher, in a vote of thanks addressed to him by all the teachers on his removal from Oxford.

It was during the latter part of his time at Oxford that Mr. Pearce first began to direct his thoughts to the East, and to make inquiries whether there was any way in which he could subserve the interests of the Mission. He now entered into all his father's views and feelings, and like him panted for the opportunity of declaring to the heathen the unsearchable riches of Christ. While in this state of mind, he appears to have received a letter from Mr. Ward, of Serampore, to which he gave a reply, from which the following are extracts: "Last

Sabbath-day Mr. Collingwood informed me, that he had long been very anxious respecting my going to India, fearing lest the change of climate should shortly terminate my life. He mentioned my extreme weakness of constitution ; and in that he considered himself as more qualified to judge respecting my health, from the long acquaintance he had had with me, than any one else. He said when I mentioned to him that I was writing to Serampore in order that their answer might decide my destination, that he considered it the bounden duty of my friends here to determine the question and leave my mind at rest—that I might pursue without distraction the path of duty. I replied that it would certainly be a great relief to my mind, daily perhaps more anxious on the subject, to be decided either for India or to remain at home, and allowed that though my wishes and anxious desires were directed to India, the state of my health appeared as of too great importance to be overlooked. He replied that, considering it as such, he had taken the opportunity of consulting with Mr. Hughes when at Battersea ; who, when he came to Oxford in a few weeks, would have some further conversation with me on the subject. I particularly requested him to mention it to my beloved pastor, whom I had from the beginning consulted, and who, notwithstanding his fears on the score of my health, was yet anxious for my going. He promised to do so : and this morning, when going to chapel, informed me, that he had consulted with Mr. Hinton, who intended to write to Mr. Fuller on the subject, but considered that it would be far best first to consult Dr. Bourne, who was acquainted with my constitution, and in some measure with the climate of India. Mr. Collingwood said that he had been twice to Dr. Bourne, who was from home, but that he would call again as early as possible—O thou, to promote whose glory I desire to spend and be spent, for whose approbation I am willing to sacrifice all I hold dear on earth, grant, according to thy promise, thy Holy Spirit to direct my steps to the promotion of thy interest in the world. If my desires may be gratified, if in India I can most advance thy glory, be most useful in the establishment of thy kingdom and the salvation of the world, direct the mind, and overrule the counsel of him on whom, in a great degree, the decision of my future life appears to be placed.

“ If my desires are not according to thy will, direct me, O my God, direct me to that preparation of mind, that course of action by which I may best glorify thee at home ; may I have no will of my own, may it be swallowed up in the will of my heavenly Father. Whether in Europe or Asia is indifferent, if thou art there ; be present with me and I must be happy. May no delightful prospect of felicity at home, have any weight in forming my determination. Great Redeemer, when

I contrast it all with thy approbation at the day of God, I feel the desire annihilated. May I—this is my only request, may I, while or where I live, be continually engaged in thy service, may every power be consecrated to thy glory; while I live may I live to Thee, when I die may I die to Thee—and at length enjoy the thrilling transport which will arise from being addressed by the Judge of all, in that joy-inspiring sentence, ‘Well done good and faithful servant, enter thou into the joy of thy Lord,’ Amen and Amen.”

The time appointed for Mr. Pearce's remaining at Oxford having expired, and no definite news having been received from India in answer to his letter, as to the way in which he could serve the Mission, he removed to Birmingham, and there commenced business for himself. He had while at Birmingham, the fairest prospects of establishing himself, and of being useful in the church over which his father had presided; but when intelligence was received from Mr. Ward, of Serampore, signifying how happy he should be to receive the son of his beloved friend Samuel Pearce, and to have him as his companion and assistant in printing the Scriptures, Tracts, &c., he renounced all other prospects for the purpose of devoting his time to these important objects; and it is believed, would have done so, even had those prospects been a thousand times more flattering.

At Birmingham Mr. Pearce allied himself by marriage with a respectable and pious family. On the 3d of April, 1817, he married Martha, second daughter of Mr. Blackmore, merchant: and among all the temporal blessings bestowed upon him by a gracious Providence, he ever acknowledged that of a kind and devoted wife as the chief.

(Arrangements having been made by the Baptist Missionary Society for Mr. Pearce's proceeding to Serampore, he left England, on board the *Ganges*, accompanied by Mrs. Ward and Mr. Fountain, on the 7th of May, 1817. They had a quick and tolerably agreeable passage, and arrived in India, in the close of August.)

We are now called to follow Mr. Pearce across the deep to India. What was the state of his mind during the voyage we have not the means of ascertaining fully. It seems he suffered considerably from violent headaches, occasioned by the motion of the vessel, so that he was not able to devote much time to study during the passage.

Immediately on his arrival Mr. Pearce proceeded to Serampore, and labored, in connection with Mr. Ward, in the printing office. His progress in the study of Bengali language was rapid, and his talents and exertions highly valued, and there was every prospect of his being long useful and happy at Serampore.)

About the close of the first year of his residence in India, his prospects at Serampore were beclouded. A little before this time, a difference of opinion had arisen between the senior missionaries and the society as to the relation existing between them, and the engagements by which they were bound to each other. On this occasion Mr. P. took part with the society, and in acting up to what he believed to be right, had great sacrifices to make: he had to give up the brightest prospects of usefulness; to risk the good opinion of those whom he highly esteemed and loved; and to commence operations in Calcutta, under every disadvantage, dependent entirely upon his own energies and the divine blessing. On his removal to Calcutta he united himself with the junior missionaries of the society, and took a most active part in all the measures they adopted for the establishment and extension of the Mission. In the printing department he commenced operations on a very limited scale, with only one press, in a contemptible mat hut adjoining the house where he lived. This establishment he continued to enlarge as providence enlarged his means, and raised it from the most insignificant, to one of the most efficient in the city. To the honor of Mr. Pearce it must be said, that belonging as it does entirely to the society in England, it never cost them one farthing from its commencement to the death of its founder. On the contrary, it every year contributed to the objects they were engaged to support.

In the beginning of 1819, he began to take decided measures in the cause of Female Education in India. A short time before this, the young ladies, in a Boarding School under the care of Miss Bryant, had been induced by the missionaries to give their assistance in the undertaking. Mr. Pearce afterwards drew up a paper, and exerted his influence in the formation of a society among the young ladies under the care of Mrs. Lawson and Mrs. Pearce. In April, 1819, the address was read, and in the following month the Calcutta Juvenile Society, for the establishment and support of Bengali female schools, was formed. On this occasion, the Rev. Dr. Corrie, afterwards archdeacon of Calcutta and Bishop of Madras, was present at the meeting, and addressed the audience.

About three years after the formation of this society, and when by its exertions several schools had been established, Miss Cooke, now Mrs. Wilson, came to India with a view to engage in female education, and it was supposed that her labors would be connected with the school society, which had then lately been formed in Calcutta, and which has now for several years been extinct, but which never had any connection with the Calcutta Female Juvenile Society, being designed principally, if not entirely, for male children.

Mr. Pearce having received a communication, stating the departure of this lady, and of her expectation to co-operate with the new society, consulted the committee of the School Society on the subject; and finding the members of it were not prepared to enter on the female department of Education, by his advice and that of her other friends the services of Miss Cooke were transferred to the Church Missionary Society. To this arrangement, after considerable delay in correspondence, the Committee of the British and Foreign School Society reluctantly consented.

After Mr. Pearce had labored assiduously for about five years in Calcutta, his health began to fail; and in 1823, it was found necessary for him to take a short voyage for the recruiting of his health. In this voyage to Penang he was accompanied by his sister Anne, who had lately arrived from England, for the purpose of assisting in the Young Ladies' Boarding School under the care of Mrs. Lawson and Mrs. Pearce; and the charms of her society greatly relieved its tedium. During his stay at Penang, he received the greatest attention and kindness from the religious friends on the spot; and after enjoying for several months their society, and the scenery of the lovely place, he returned to Calcutta with his health greatly improved.

In the autumn of 1824, he accompanied the Rev. Mr. Yates in a missionary excursion to Jessore, and was absent for a fortnight. It was during this excursion, in the heat of the day, when it was not possible to bear exposure to the sun, that he arranged the papers for a new edition of his father's life, and wrote the preface of the work. His mind, ever active, would allow him to enjoy little relaxation; and hence in journeys of this description, he always contrived to have some object to which he could devote his leisure moments of the time not engaged in preaching to the natives. He had a wonderful tact in filling up the intervals of time, and by this means was enabled to attend to a variety of objects, and to accomplish an amount of labor which seemed almost incredible. On this journey he and his companion had to acknowledge the goodness of the Lord in their preservation, for one night they discovered that their boat was in a sinking condition, and had so far filled with water, that had not the discovery been made, in less than an hour it must have sunk while they were asleep.

At the beginning of 1827, Mr. Yates being necessitated to take a voyage for the benefit of his health, and two years' absence being allowed him to visit his native land viâ America, Mr. Pearce engaged, in his absence, to become his substitute as Secretary to the School Book Society, and to give what assistance he could to the native

much increased his labor and anxiety for two years, but he sustained them with cheerfulness, and performed them with delight, as if thankful for an opportunity of obliging a friend whom he sincerely loved.

Though it was to superintend a Printing Office that Mr. Pearce came out to India, yet he was sometimes in doubt as to the propriety of devoting nearly all his time to that object; and under these doubts, in the year 1828, he addressed his missionary brethren on the subject, and begged them to say whether in their opinion it was his duty to carry on the Printing Office, or to solicit the Secretary of their society to send out a pious person in the capacity of missionary printer, in which case Mr. P. could occupy some station near Calcutta, and preach the gospel to the perishing heathen, which seemed lately to have occupied his thoughts, and now seemed the desire of his heart. When the matter came to be considered in all its bearings, and particularly in relation to the different branches of labor essential to the welfare of the Mission, Mr. P. and all his brethren agreed in the conclusion, that he could not be spared from the office. It was evident to all, that persons better fitted by constitution, voice, and habit might be found to endure fatigue and exposure in preaching to the heathen, but that another could not be found his equal to conduct the press, and communicate through it the light of truth to the most distant parts of India.

In the year 1829, Mr. Yates having returned from England, and being called to take the pastoral charge of the English church in Circular Road, Mr. Pearce was requested by the native brethren to supply Mr. Yates's place as Pastor of the native church. His mind had for several years previously been engaged in reflecting, whether he could not do something more for their spiritual welfare; yet so fearful was he of thrusting himself into the sacred office of Pastor without suitable qualifications, that after receiving a pressing invitation to accept the charge, he first required a year's trial to be given him; and after that, when at the expiration of the year, the call was repeated, he required the sanction of all his missionary brethren, and of the English church to which he belonged, before he would accept it. When all had testified that they were perfectly satisfied that he possessed those gifts which eminently fitted him for the office, he consented to undertake it, and was set apart for it by prayer and the laying on of hands.

After being set apart to the service of the sanctuary, it may be truly said that through his whole pastoral course—a period of about ten years, with one of probation—he acted up to the spirit of the charge that was delivered to him. His heart was intent upon the instruction and spiritual improvement of those committed to his care. He allowed them access to him at all hours, entered into all their complaints and

griefs, and never failed to impart to them the best advice, and to secure for them assistance where it was absolutely needed. His last hour of labor was in the midst of them; and he may be said to have lived and died seeking the increase and establishment of his beloved Native Church.

In connection with the personal charge of the church in Calcutta, on him devolved the chief care of the villages, to the south of Calcutta, which were in connection with the society. These he endeavored to visit as frequently as he could, and was always most active and happy among the people; and feeling deeply interested in the welfare of these poor villagers, he exerted all his influence to promote their temporal as well as spiritual happiness. He raised a fund, by means of subscriptions among his friends and others, to the amount of three thousand rupees, which by strict economy enabled Mr. Pearce to carry on his benevolent designs in the villages, in relieving indigent native christians in various ways, for several years.

In addition to what he did for the natives, he acted for several years as one of the Editors of an English periodical, the Calcutta Christian Observer; and many valuable pieces under the signature of "Beta" are to be found in that work, of his composition. He was at the same time acting as one of the Secretaries of the Calcutta School Book Society. In this institution he took an interest almost from its commencement in 1817, and gave considerable attention to its financial concerns.

It is surprising that in the midst of all the labors we have enumerated, in the Printing Office, the native church and the villages, and on behalf of the Native Female Institution, the "Christian Observer" and the School Book Society, he still found time to assist in the translation of the Scriptures, and to compose and edit some useful books and tracts. His assistance in the work of translating the New Testament into Bengalee was very valuable, as he had a very accurate acquaintance with that language, and also with the original from which the translation was to be made. His "Geography" in Bengalee and Hindee has been extensively used in the native schools, and contains a vast quantity of useful information, communicated in a manner best suited to impress it on the native mind. His Satya Ashray or True Refuge, a tract printed in Bengalee, Ooriya and Hindee has been circulated and read more extensively than almost any other. It has also been the means of leading several to abandon idolatry and embrace the gospel, and by it, though now dead, he yet continues to speak to the thousands and millions of Bengal, Hindoostan and Orissa.

Amidst these varied and arduous labors we find his health failing him in the beginning of 1834. He was then obliged to proceed to the Sand-heads for change of air. For the next three years he continued

his labors with various interruptions from ill health. In 1836, it was judged desirable by himself, as well as his friends and medical attendant, that he should be released for a season from his laborious duties, to enjoy the benefit of a colder climate. Had it been possible for him to relax his efforts without removing from the climate, it was thought by many that his health would have been improved; but there seemed no possibility of his desisting from strenuous exertions, except by going away altogether from the scene of labor. At the very time he was meditating a visit to England, he received the intelligence of the death of his old benefactor Mr. Nichols.

Mr. Pearce left Calcutta on the 1st of January 1837 in the *Mount Stuart Elphinston*, and arrived in England on the 4th of May. During the passage he preached on the Sabbath-day in English. †

When he had been in England a short time, he found amidst it active scenes of benevolence, that it was as impossible to be quiet there as in India. And it was indeed questionable whether, with an ardent mind like his, he did not suffer more from excitement in the West, than he would have done from climate in the East. Though he had not strength to stand forth and address large congregations, he soon made himself heard through the medium of the press to a much greater extent. He circulated a powerful appeal to the religious public for ten fresh laborers to be sent forth into the harvest. The appeal was not in vain; the sum required for the purpose was subscribed, and the greater part of the agents speedily engaged. He also appealed to the public on behalf of the Calcutta Religious Tract Society, and was enabled to secure the aid required. By the success of both these appeals he had the satisfaction of seeing that his visit to England was not without benefit to India, yet the mental exertion of preparing them, and the unavoidable labor of correspondence and journeys connected with them, pressed heavily upon him.

In addition to what he did for the Baptist Society and the Tract Society, he wrote also while in England in favor of female education in India. It was his intention also to have made an appeal to the British and Foreign Bible Society on behalf of the millions of India, who were perishing for lack of knowledge; but he found from what had transpired that his labor would be in vain; and therefore desisted from the attempt. He learned that the Committee had come to the resolution not to aid in the publication of any version of the scriptures in India, in which the word *baptism* was rendered by a term signifying only *immersion*. This he deeply regretted, as hitherto they had acted differently respecting Eastern versions of the scriptures. Disappointed in his expectations of obtaining assistance in this quarter, he directed his

attention to the "American and Foreign Bible Society," and from them he obtained assistance even greater than he had anticipated.

In the midst of the mental excitement occasioned by an intense desire to do good in every possible way, he found the climate of England, particularly the winter, very trying. And in the middle of 1838, after accomplishing a journey to Bristol, Bath, Bradford, Trowbridge, Cambridge, and Norwich, on the objects of his Mission, on reaching London to see if the physicians would allow him to sail for India, his health and strength began to sink most remarkably. He had no disease but weakness; yet mind and body seemed at once to fail him, and he felt that reason and life were both in considerable danger. Doctors Ashwell and Elliott and Sir James Clark were consulted, they examined Mr. Pearce with the stethoscope; and all pronounced a return to a warm climate preposterous: premature old age at least would be the result. But Mr. P.'s heart was in India; and he felt desirous, if he could gain a little strength, to return to his duties immediately. For this purpose he took lodgings at Malvern, an elevated and delightful spot in the country, where he was mercifully restored, and permitted again for a short season to enter on the duties and trials of life.

When Mr. Pearce found that all the objects of his anxious solicitude had been accomplished—that £5000 had been contributed to send ten fresh missionaries to India—that £1000 had been given to aid in the publication of religious tracts and books—that £1000 had been liberally supplied by a generous individual for building a chapel and school-room, and that something also had been done for Native Female Education, he began to think of directing his steps back to the scene of his former labors. He was induced to do this without any further delay, from a conviction that a longer stay in England would contribute nothing to the establishment of his health. The two winters he had passed through had been so trying to him in his delicate state, that he had reason to fear he should not be able to endure another. He therefore determined at once to embark.

On the 20th of June, 1839, he went on board the *Plantagenet* at Portsmouth, accompanied by four new missionaries (three of whom had wives) and a number of religious friends. The voyage was monotonous, as almost all voyages to India are. His health during the passage was somewhat improved, though he appears never to have felt perfectly well. His time was wholly occupied in teaching Bengalee, of which he was a perfect master, and in learning Hindoostanee or Urdu, to which he had not paid particular attention before. By thus getting and imparting what was to fit for usefulness in future, the tedium of the voyage was greatly relieved. The vessel arrived in Calcutta after a

Being welcomed back with joy by all his brethren to the scene of his former labors, Mr. Pearce quickly commenced his operations. For him to remain inactive was impossible, whilst he had any physical power to move. Being sensible however that his strength was not equal to what it had been, he wisely determined to circumscribe his labors, and to confine his attention almost entirely to his office and the Native Church. On the first Lord's-day in October he resumed his duties in the Native Church, by preaching in Bengalee and administering the Lord's Supper. The Rev. Mr. Thomas, who had been in charge during his absence, resigned to him the management of the Printing Office; and from that time to the end of the year he was engaged in freeing himself from other responsibilities to which he had formerly been liable, that he might give all his energies to the printing of the scriptures, and to preaching in Bengalee. The two works on which his heart was set, and which he hoped to see completed, were the Bengalee Bible with headings to the chapters, and references and literal renderings at the foot of the page; and a reprint of Martyn's version of the New Testament in Persian; but instead of living to see them finished, he did not live to see the first sheet of either of them through the press.

Short was the warning which his Lord thought fit to give his devoted servant. On Monday the 16th of March, after corresponding with friends in England and America, on things pertaining to the kingdom of God, he was engaged to a late hour in religious conversation with some of the members of his church. The next evening, before that hour arrived, his course was finished, and he had entered into the joy of his Lord. During the intervening night, he was attacked by cholera; and as his feeble constitution had been much weakened by recent sickness, he seemed almost immediately to sink beneath the shock. In the forenoon, conscious that his end was approaching, he said to his beloved partner, and another dear friend who were giving him some assistance: "Love one another; live near to God: win souls to Christ." A Christian friend observing to him that he had been commended to God, and that his will would be done, he replied, "Serve God in your day and generation." His beloved partner then asked for a parting word; he said, "Stay in the Mission, and do what good you can, and the peace of our Lord Jesus Christ be with thy spirit for ever, Amen."

As his strength proceeded very rapidly to diminish, his most intimate Christian brother asked him, if he thought the disorder would terminate his earthly career. He said there could be no doubt of it. He then asked him, if he felt peaceful in the prospect. He replied, "Peaceful, but not joyful—peaceful, but not joyful." His friend asked him, why he was not joyful in the prospect of entering into glory? He

said, "Why, I thought there was something more for me to do for the good of India before departing." His friend rejoined, "God has work for his people in another world besides this." He replied by nodding, and seeming to whisper, "Very true." At this point the doctor came in, and looking at him said, "I hope, Mr. Pearce, you feel happy." He replied, holding him by the hand, "Doctor, I have a good hope through grace." A little after, another friend came in, and after quoting some consolatory passages of scripture, to which he responded by occasionally raising his hand, asked him how he felt. He replied, "I hope in Christ, I hope in Christ." His friend quoted, "Unto you that believe, He is precious." He answered, "I know him to be so, —infinitely." Perceiving that all would soon be over, his friend said, "You are going to your Lord and Master." He instantly replied, "A most unworthy servant." These were nearly the last words he spoke audibly. The powerful medicines he had taken, seemed to confuse his mind and impair his utterance. There was one incident however, which occurred soon afterwards, which some who were present, will not forget. Being raised suddenly in bed to relieve the oppression on his chest, his eye fell on one who stood at the foot of the bed, who had been born and reared in all the delusions of Mahomedanism, but who had for many years proved through the grace of God, a very consistent and devoted Christian. A heavenly smile instantly broke over the wan face of the sufferer, which was instantly responded to by the converted Mussulman, "Bhay kario ná, bhay kario ná; Prabhu nikate dáráittechhen," "Fear not, fear not, the Lord is standing by thee." The dying saint nodded his assent, and deeply were all around affected with the spectacle of one in the garb and mein of an oriental, and in a strange tongue, helping to soothe the death-bed of a British Christian with the sublime consolations of the word of God. After this Mr. Pearce seemed gradually to sink into insensibility, and about nine o'clock the scene was closed.

SAMUEL W. FLAVEL.

SHUNKURU-LINGUM, the former name of the subject of this notice, was born at Quilon about the year 1784, of respectable, but heathen, parents, of the Vellaulu or cultivator caste. In early life he differed little, if at all, from his countrymen, in blind devotedness to idolatry, and in the practice of the degrading observances it enjoins. Divine Providence led him by a way he knew not: he left the home of his boyhood, and, after several changes in his temporal circumstances, from the lower to the higher grades of personal service in the camp and elsewhere, entered the employ of a gentleman holding a civil appointment under the Ceylon Government.

An apparently trivial circumstance was the turning point of his life. Under a tree of the forest he found a copy of the gospels in Tamil, probably left there by a follower of the British camp, it being the time of the Kandyan war, and strangers from Tranquebar having come over to Ceylon with the Army. The owner's loss was our friend's gain. He read the book with eager delight: it opened up to him a new region of thought and enquiry, and eventually was blessed to his conversion. Deeply affected by a sense of the spiritual degradation of his countrymen, and impelled by love to the Saviour, he sought to make known to others those glorious truths he himself had embraced.

His own account of the difficulties he met with in the beginning of his serious inquiries, is thus given:—"When I found the four gospels under the tree in my own language, whilst I lived in Ceylon, I read them, and I believed what I read, and I was convinced that all my religion, and the religion of my father, was great folly. I was convinced of this before I had finished reading the ninth chapter of Matthew. I soon learned to cry to God in prayer, but all my thoughts, and way of serving God, were very childish: I greatly wanted some person to teach me how to understand this book; I made many inquiries, but could find no person to explain in my own language this holy book to me.

"I felt so uneasy in my own mind when I could not find any person to teach me after I had made many inquiries for three months, that I left a very comfortable situation, and went a great distance to seek for teachers. The Lord preserved me safely when returning from Ceylon to India; but instead of going where I first intended, I was landed in another place. I found out in this strange place some worldly friends that I had known before, but by dwelling with them for a few weeks, and by their conversation, I lost my desire to seek after teachers, and I

did not find so much pleasure in reading the word of God. Instead of keeping the book to read, I now began to lend it. I was very desirous to have a name among my countrymen, by letting them know that I had a printed book. The persons to whom I lent the book often came to me for explanation, and I could not give it. I was ashamed to tell them so, and I would leave them by saying I had no time to explain to them. Whenever the book was returned to me, I endeavored again to read it, but I found not the pleasure which I did at first; I would say, 'What use for me to read this, when I do not understand it?' I was much troubled when I turned to some places which spoke of David, of Solomon, of Isaiah, Jeremiah; I thought where does Isaiah say this? who are these, and who is David? and who is Solomon? When I read a little, and found such names, I would shut up the book and say, what is the use of reading this book? The merciful God did not leave me; I continued to pray every day, but oftentimes my prayers were only hypocrisy, for I looked for the praise of men.

"My friends became troublesome in asking me questions about the book, which I could not answer; I was ashamed that they should know my ignorance, therefore I kept the word of God from them. They wondered much, and wished to know what religion I was of. I told them I was of the religion of the gospel. This word I learned out of the scriptures, but if they had asked me what the gospel meant, I could not have told them. I was very proud of my outward character, but I loved sin in secret. When some of my friends said, "all religions are the same;" I answered, "yes;" so ignorant I was. One very kind friend of mine, who was a Roman Catholic, and was rich, gave a great feast on one of the saints' days, chiefly at his own expense. The friend wished me to assist him during the feast, which I did. I gave directions to the people how to put the idols in order, some how to tie and prevent their falling when they placed them on their shoulders during the procession. I marched before them with the word of God under my arm. When we returned to the chapel I opened my book and stood near the altar, looking on as if I were engaged in reading, till the people had placed all their idols in their stations. As soon as the people kneeled for prayer, I closed my book and kneeled also, so little was I affected by the truth. The same night, whilst I was standing near the altar with my book, my friend came into the chapel in company with a person nearly intoxicated. When the latter saw me, he pointed me out to the other people and said: "How dare that fellow stand so near the altar? he is a Lutheran: turn him out!" I thought a Lutheran signified a murderer, or something very bad, so I answered, "No, I am not a Lutheran." He asked, "Are you a Roman

Catholic then?" "Indeed I am not." "Are you a heathen?" "No," I answered, "I am not: I am a higher religion than all these." He told me to go away; after he had said much provoking language, I went away. Next day the poor man died, and the people said I had killed him by sorcery. All who had been my friends soon left my company and became my enemies. I was shunned as if I had some dangerous power. Shortly after this, a man who had my book in his possession, left the place, and carried it away with him. The knowledge of this gave me very great pain. I was so grieved at the loss of my book, that with tears in my eyes I said in my prayer to God, "Now all the people are become my enemies, and thou, O Lord, art become my enemy, for I have lost thy book,—what shall I do? This is my fault, for I did not read thy book but neglected it: now thou hast taken it away and given it to those who will read it." From this time I was very unhappy.

"A few weeks had elapsed, when I was going, in company with some people, to see a heathen feast and dance; as we were passing a small dwelling, I observed a light burning in a corner, and an old man reading. I stood and listened to hear what the old man read, and I soon found that the language was the same with that which was in my own book. I immediately left those who were going to the feast, and I took my seat beside the old man, and heard, with great attention, what he was reading. The language was the same, but the copy and the print were different. I spoke very humbly and kindly to the old man; he put the book into my hand, some parts of which I began to read. When I asked him to explain it to me, he answered that he could not, for he was a heathen. I invited him to come and take breakfast with me next morning, and to bring his book with him. He came accordingly. During our conversation, the man told me that he was going away very soon to a different part of the country. I was grieved to think that I should again be deprived of reading the book of God. I said to the old man: 'Oh! will you give me this book?' He answered, 'If I give you this book, what will you give me in its place?' I immediately offered him eight rupees, which he readily took. For some time I was afraid that he would return for his book, and therefore I hid it. Now I began to rejoice greatly, because I had got another book for that which I had lost. I began to read it: constantly did I read it; and some places I understood better than I had before done. I would not now part with the book to any person. When I was requested to lend it, I told the persons to come to my house, and I would either read it to them, or they would read it to me. In reply to

when asked to explain what I did not understand, I told the people that I was yet a stranger to the book, as I had only got it a short time ago. I now began to feel very great dislike to all idols, both in the heathen and Roman Catholic temples. I began to have a great fear of God, and was afraid of sin. I was particularly afraid lest God should again take his book from me.

“When I was journeying to another part of India, I found a few people in the way, at a place where my employer stopped for a short time, and I was informed that they belonged to the congregation of the gospel. I was very happy to see them : I did run to them, and salute them as if they had been my old and very dear friends. I said to them, ‘I have long wished to know something about the gospel. This day the Lord has brought me to see you, to know more clearly his holy word.’ The people were astonished, and began to ask me many questions about my journey, and what I had seen. The enquiries they made occupied the whole of the time I could spare, and I was forced to leave them without their being able to tell me any thing about those things which I so much desired to know : I asked them as I was about to leave them, if they would give me any books. They told me that they would, and sent the five books of Moses, the books of Joshua, Judges, and Psalms, a hymnbook, and a small catechism. These I received with very great pleasure, but whilst I greatly rejoiced in receiving so much of the word of God, I still felt sorrow because I had no person to explain them to me, and no person to tell me how a Christian ought to live. When I arrived at Mysore, I was still unable to find any person to teach me, but I continued reading the Scriptures with prayer. I felt a great thirsting after the truth, but I remained very ignorant how I should serve and please God. I talked with the people about what I read in the book, and endeavored to explain to them what I thought I understood, and I found great benefit to my own mind by talking with the people. I was much more lively and comfortable in my mind, yet I now feel doubts when I look back, that what I told the people was in many things not correct.

“About this time, my thoughts were directed to my aged parents. I had not seen them for several years. I therefore intended to go home, and left the gentleman with whom I lived, in order that I might go and see them. When I and my family were setting out on our journey, the coolies were loaded with our things which were necessary for us by the way. I went with my book under my arm, to call on some friends and bid them farewell. We began to converse about religion, and continued talking in a very interesting way, till it was too late for us to stay that night. Next morning, when about to proceed, one

of the persons with whom I had been speaking the day before, came to me, and wished very much for a copy of the catechism: before I left the place, I consented to write him a copy. Before this was done, a person who owed me a considerable sum of money, arrived at Mysore on business. We met quite unexpectedly, but he very willingly settled my account. My mind was made very easy on money affairs. Whilst I was writing the Catechism, two natives, who had heard of my reading and conversing with the people, came and asked me many questions about the book which I had. They soon felt much interested in what they read with me, and the answers I was able to give to their questions. Our conversation was very pleasing and profitable to me.

“My journey to see my parents was given up for the present. We gave ourselves up entirely to reading the Scriptures and conversing about what we read. The curiosity of the people began to be awakened, and many came to hear us read and converse. One day my two friends came and told me that they had seen and conversed with a man, who called himself an Unitarian, and that he spoke very clearly about the religion. This made us the more anxious to enquire. Our desires were so strong, that we began to neglect our reading, and form plans how we could get some information. We met in the house where we kept our books, and where we read and conversed, and resolved to write to the teacher, who, we were informed, lived at Madras. We met together, and after prayer, we began and wrote a very long letter to the teacher. We informed him that we were much pleased to hear of his teaching, that we were ready to come to Madras to see him and join the congregation, and requested him to write to us, and inform us how we should conduct ourselves as the servants of Christ, till we arrived at Madras. We did not know his name, but we intended to direct it to the Unitarian Teacher, Madras. The copy of the letter was written, but before we had read it over to sign it and send it to the post, the Roman Catholics, who were alarmed because many of their people assembled to hear the Scriptures read, met together in a great crowd, and said among themselves, ‘Why are these Lutherans come here to read their books? A great many of our people go and hear them read. Let us drive them away from this place.’ They came up in a great fury, entered the place where we met, and they tore our books, and carried away some of our papers, and the Unitarian letter. When we made enquiries who had broken our door and injured our things, the Roman Catholics were not afraid for what they had done to us, but in great anger they seized my two friends, and flogged them severely. Next morning we made our complaint to a magistrate, but no notice was taken of it. We then applied to the Christians at Seringapatam

for advice what we should do ; by their conversation we were taught much of the truth. We observed how the worship of God was conducted, and we became regular in our attendance every Lord's-day on the worship of God at Seringapatam. The opposition became stronger and stronger at Mysore.

"I now began to think that it was necessary for me to be baptized, but I knew no person to whom I could apply for that ordinance. A man came one day and told me that the Roman Catholics, the Heathens, and the Mahommedans, were preparing a petition to present to the magistrate, in which they entreated him to drive me from the place. The reason they gave for this was, that I had never been baptized, that I was no Christian, but I had come only to trouble the people, and put them into confusion. I was afraid on account of my not having been baptized. I immediately wrote to the people at Cannanore, and the morning following, about three o'clock, I rose and proceeded to Cannanore, that I might be baptized. The Rev. F. Spring, of Tellicherry, baptized me. I heard at Cannanore that missionaries had arrived from England at Bangalore. In November, 1820, I came to Bangalore, and hoped that one missionary would go and live at Seringapatam ; but I returned to Mysore disappointed. I and my two friends continued to meet, and to converse and read as we did before. In a short time one of the missionaries sent for me to come to Bangalore, at which place I have remained till now."

He was soon after called to devote himself to the stated ministry of the gospel, when his ardent well-sustained zeal led him to conduct his labors wherever he could obtain an audience, and not unfrequently in the midst of the most bitter opposition. The success which attended his preaching, in different parts of Mysore, but especially at Bangalore, was too great to pass unobserved by the bigoted and the ignorant of the prevailing creeds. Hindoos, Mahommedans, and Roman Catholics, combined against the man, who, full of earnest, godly zeal, made known salvation by grace through faith in a crucified, but Divine, Saviour, and who would admit of no mediators from the catalogues of the saints, and of no observances, but such as are sanctioned by the gospel. His discussions with the Romanists were replete with interest and instruction : and well had it been for his opponents, had they confined themselves to this legitimate mode of defending their peculiar tenets ; but, on the failure of argument, they united with the enemies of the gospel, and sought the aid of the civil power to silence their common antagonist. Mr. Flavel was excluded from Mysore, Seringapatam, and the Pettah of Bangalore,—not as an evil-doer, but as a

At Bangalore, where he had connected himself with the London Missionary Society, he was ordained to the Pastoral charge of the Native Church, formed at that station of persons brought to a knowledge of the truth, chiefly through his instrumentality. In 1827, he removed from Bangalore to Bellary, and entered on that important sphere of labor, which he occupied until his death, with many evident tokens of the Divine approbation, in the growing esteem of his colleagues in the Mission, and the gradual increase of the church under his pastoral care.

Few men in this country have been more honoured of God in the conversion of sinners than Mr. Flavel; and among Native preachers, in the extent and accuracy of his knowledge, the thoroughly scriptural character of his teaching, and its practical bearing upon the circumstances and wants of his flock, he stood almost alone. His addresses to the heathen were ever distinguished by great adaptation to their modes of thought and feeling. The graceful dignity of his manner, added to the benevolent expression of his countenance, gave him a great advantage in recommending the gospel. Men, who rejected the message, generally treated him with respect who brought it to them. He disarmed hostility by his gentleness, and won conviction to the truth, as far as human instrumentality can do so, by his clear and forcible statement of its claims.

Mr. Flavel was attacked by Cholera on the morning of the 17th April, 1847, and in a few hours he had exchanged the labors and trials of earth, for the rest and the glory of heaven. On the preceding day he spent upwards of two hours with Mr. Thompson, during which time he spoke with much animation and cheerfulness on topics arising out of the circumstances of the Mission. In the evening he complained to his family, that he was not quite well; but, as he had frequently suffered a similar derangement of the system, the fears of none were excited, and he went, at a somewhat earlier hour than usual, to bed. During the night the symptoms became more alarming, and at 2 A. M. he sent to call Mr. Thompson. He was then so low, and suffering so much from spasms in the lower extremities, that Mr. T. went immediately for D. Falconer, Esq. the Garrison Surgeon, who lost no time in coming to him, and doing all that medical science could suggest, or Christian kindness prompt, for his recovery; but all without effect, Mr. Flavel never rallied; his pulse remained imperceptible: and, after suffering very great pain for some hours, he breathed his last, surrounded by his family and the people of his charge, whose lamentations on this trying occasion, deep, and, it is believed, heartfelt, formed a scene

His colleagues, Mr. Thompson and Mr. Wardlaw, prayed and conversed with him at intervals during the progress of the disease, and sought to recall to his mind those blessed truths, on which he had reposed in health, and which he had so often addressed to others, when they were walking through the dark valley of the shadow of death. He said that when first attacked, he felt fear at the struggle which awaited him, but that he had been graciously delivered from it. "I am not able to talk much," he said, "on account of the pain—pray with me, speak with me." Do you feel that the Saviour is near you? they asked. "Yes, he is a sweet comforter—a sweet comforter. My body is very weak, but my soul is joyful. I am now like the pilgrim passing over the great river, and soon shall reach the other side." He sometimes spoke in Tamil, at other times in English, and, when his strength was well nigh gone, in those broken accents and that mixture of languages, which could not be clearly understood; all, however, seemed to be expressive of confidence in God, through the atoning blood of the Saviour. When his wife and children, with much weeping, came and spoke to him, he said, "The signs of death appear, but I am prepared for heaven: do you also seek to be prepared." To the Catechists he said, "I have laid many prayers at the feet of Jesus for the spread of the gospel in this dark land: who will see the answer of these prayers?" When two of the people who were attending him expressed their belief that God would raise him up for further usefulness to assist and comfort his people; he replied, "Do you think so? that would indeed be wonderful."

About an hour before his death, he asked the people to go and pray for him; this they had already done, but gladly went again; when they returned, the last conflict seemed to be at hand. Seeing his brethren in the room, he looked at Mr. Thompson, as if wishing him to come nearer; and then with uplifted hands, closed according to the manner in which the natives shew respect, and a countenance, though haggard from disease, still retaining a portion of that benignity which ever characterised him, he fixed his eyes intently on him, whilst his lips uttered a few brief sentences, evidently intended as a farewell; but their exact import was not ascertained. He soon after fell asleep in Jesus.

PHILIP MELVILL.

THE subject of the following sketch was born at Dunbar, on the 7th of April, 1762. His father, who was collector of customs in that town, knew from personal experience the exalted enjoyments of the true Christian, and aided, therefore, by his wife, who was also a woman of sincere piety, he sought to train up his children in the fear of the Lord.

Philip was the fourth and youngest son, and being naturally of a mild and gentle disposition, he was the favorite of his mother. Frequently would she take him along with her in her solitary walks through the woods and fields which surrounded their delightful country seat, about five miles from Dunbar, and directing his youthful mind to the wonders of creation, she taught him to think of that Almighty Being by whom they and all things were created.

The instructions which on such occasions he received, enforced, as they were, with all the tenderness and affection of a mother's fondness, made an indelible impression upon young Melvill's heart. Many years afterwards, when it might have been supposed the lapse of years would have effaced from his memory all recollection of the events of his early days, we find him exclaiming with the utmost enthusiasm. "Dear, dear mother, how soothing and delightful is the very name! how much more the remembrance of thy kind offices of love, and of all the sweets of thy society,—the frequent walks by thy dear side along the flowery path,—the benign expression of thy countenance,—the instruction which flowed from thy lips, gentle and insinuating as the dew,—thy pious concern to raise my childish thoughts from nature up to nature's God,—thy faithful and earnest expostulations, when my sinful heart led me astray!" Thus early imbued with the principles of religion, he took his place at the communion table before he had completed his sixteenth year; and having solemnly dedicated himself to God, he felt that he was now bound by the strongest of all obligations to live "soberly, and righteously, and godly in the world."

The time was fast approaching, when it was necessary that he should choose a profession. Young Melvill, attracted by the glitter, and the gaudy show of a military life, hastily resolved to be a soldier, and his father, not deeming it his duty to oppose his son's inclinations, soon procured for him a commission in the 73d regiment, then under the command of Lord Macleod. The condition on which this commission was obtained, was, that the young officer should raise a certain number

of men. This, accordingly, he succeeded in effecting, by the assistance of some of his relatives in the North of Scotland, whom he visited for that purpose. On his return from this northern excursion, young Melvill spent a few weeks under his father's roof, before joining his regiment, which was destined for foreign service. This was to the whole family a time of much anxiety, and the parents eagerly embraced every opportunity of tendering to the young man, those advices and warnings which they regarded as suitable to the occasion.

At length the parting day arrived. His father with out-stretched hand and fervent prayer, commended him to the care of the Almighty : and they parted, never more to meet in this world. His mother accompanied him as far as Haddington, eleven miles from Dunbar.—Here they knelt down together, and with strong crying and tears, she committed her darling son to the keeping of Him, who had hitherto proved himself so remarkably her own God. Rising from her knees the good woman embraced her son, and gave vent to her feelings in these words : “My Philip, what a mercy it is that we know not what is to come ; wisely and graciously hath the Lord concealed from us the sorrows that await us ; we should otherwise be unnerved and unfitted for the duties of life.”

Having received his mother's parting blessing, the young man set out for Elgin, where his regiment was quartered. Here he found himself suddenly involved in all the gaiety of military life ; but by the merciful interposition of that God to whose protection he had been committed, Mr. Melvill was graciously preserved in the midst of temptation. An experienced officer in the regiment was led to take an interest in him ; and by the fatherly advice and excellent example of this individual, the young soldier was persuaded to avoid the company of ungodly associates, and to prosecute his studies with a view to promotion.

In a short time the regiment, consisting of a thousand men, being considered fit for service in the field, they marched from Elgin to Fort George in May, 1778, whence they were conveyed in transports to embark for the East Indies.—On their arrival at Portsmouth, however, they were too late for the East India fleet of that season, and they were ordered to Guernsey.—There they were quartered till the following December, when they removed to Petersfield, where they remained till their final embarkation for India in March, 1779.

When the regiment were about to embark, a mutiny broke out in one of the companies, from the prevalence among them of an absurd report, that they were sold by government to the East India Company.—By the prudence and firmness, however, of the superior officers, particularly of Lord Macleod, the mutiny was soon quelled, and the regiment

quietly embarked on board the vessels appointed to receive them.— During the voyage, Lieutenant Melvill was seized with a fever which broke out among the troops, and for some time his life was despaired of ; but at length by the kindness of Providence, he recovered. The passage was tedious, extending to ten months, and it was with no small joy, therefore, that on the 8th of January, 1780, they found the fleet safely anchored in Madras roads.

At the time when Lieutenant Melvill arrived in India, matters were in a very critical state. The British power in that country appeared to be tottering ; and Hyder Ali, with his son Tippoo Sahib, had brought an immense army into the field, resolved to wrest from the English, a territory which he considered they had unjustly won. With the view of opposing these powerful princes, large re-inforcements of soldiers were from time to time, despatched from the shores of Britain ; and it was with the same design, that Lieutenant Melvill had, along with his regiment, been ordered to the East.

No sooner had he set foot in India, than his services in the field were required ; and in the first engagement with Hyder Ali's army, he received a severe wound in his left arm, which shattered the bone. And as he was turning round a few minutes after, to give the word of command, a second ball passed through the same arm and part of his left breast. Had he not been standing in this particular position at the very instant of receiving the wound, it must, from the direction the ball took, have proved fatal. The enemy's cavalry having penetrated into our ranks, after the surrender, in the confusion and carnage which ensued, the muscles of his right arm were cut into by a sabre, and he was felled to the ground. After this, he was dragged by the heels for a considerable space, his head striking against the stones, and his disjointed arms trailing over the ground ; he was then stripped of all his clothes, including even his shirt ; and while lying on the ground, naked, helpless, and writhing in dreadful agony, a barbarian horseman, with wanton cruelty, pierced his back with a spear. In this miserable situation he lay two days and two nights, exposed to the intense heat of a burning sun by day, to the danger of being torn to pieces by beasts of prey, and, what was more dreadful than any or all circumstances of suffering, to the intolerable pangs of burning thirst, without the smallest means of mitigation.

After having endured the most indescribable sufferings, under which he would, in all human probability, have perished, had it not been for the humane and generous attentions of a fellow-sufferer, (Lieutenant Forbes,) he was at last, on the morning of the third day picked off the

field by some of the enemy, who, merely for the sake of the reward of ten rupees offered for bringing in a European alive, carried him, in the most cruel and insulting manner, into their camp.

After remaining several days in the enemy's camp in this miserable state, Lieutenant Melvill was conveyed to Arnee, and afterwards to Bangalore, where, along with several of his brother officers, he was thrown into prison, and treated with a most savage cruelty and severity; though his body was racked with pain and enfeebled by sickness, all medicine was denied him. For nearly four years this barbarous treatment was the unhappy doom of our young soldier. His couch, to use his own words, "was the ground, spread with a scanty allowance of straw, the same wretched covering which shielded the limbs from nakedness by day served also to enwrap them by night. The sweepings of the granary were given him for food in any dirty utensil or broken earthen pot."

For a long time, Lieutenant Melvill and his companions almost despaired of deliverance from the horrors of their confinement. Peace, however, having been concluded, the prison doors were thrown open, and the emaciated inmates once more saw the light of day. In an ecstasy of joy, they embraced one another, and marched from their cells with hearts filled with the liveliest emotions of gratitude to God, as they gazed on the glorious canopy of heaven, which had been so long hid from their view. All around them appeared beautiful, because all was new, and therefore interesting. Advancing by easy marches, the prisoners at length entered the frontier town of Vellore, on the 25th of April, 1784.

Lieutenant Melvill, who was now advanced to the rank of Captain, was disabled from service, both by his wounds, and the general state of his health. Instead, however, of returning to England, he spent some time with a brother who was resident in Bengal. It was a joyful, yet a melancholy meeting; for, in addition to all the complicated sufferings through which the captain had passed since they last met, news had recently reached India of his father's death—an event which to the brothers, was a source of heart-felt sorrow.

Early in the year 1786, Captain Melvill returned to his native land. On entering the channel, he became so impatient to tread once more on British ground, that he went ashore at Falmouth. The view of Pendennis Castle particularly attracted his notice as he approached the harbor, and he secretly thought if he should ever be permitted to choose his residence, he would prefer that place to any other. Little did he then know, in the mysterious providence of God, the time would yet come when his wish should be fulfilled.

From Falmouth he proceeded to London, and remained there only a very short time. He hastened northward to re-visit the place of his birth. But how painful the change which presented itself to his reflecting mind! Seven short years had passed since he left his father's house; and already both father and mother were buried in the dust, or rather were inhabitants of that brighter and better world where change is unknown. The family seat, where he had spent many a happy day was now occupied by strangers. Every thing bore the impress of change,—and was there no change in himself? Yes, he too was changed. He had gone forth from beneath his father's roof a comely youth, in the bloom of health and vigor; now he returns maimed, disabled, shattered,—a mere wreck of what he once was! At the outset of his career, his heart beat high with the hope of military renown; now, at the early age of twenty-four he returns so utterly disabled by his numerous scars as to be unfit for service, and all hope of promotion, therefore, at least by his exertion in the field, is gone! In these circumstances Captain Melvill looked upon the scene of his early days with feelings of the deepest sorrow, and although, in the society and kind hospitality of a brother and sister, who still resided in Dunbar, his griefs were somewhat alleviated, he could but ill conceal the emotions which struggled in his breast.

It was necessary, however, that he should endeavor without delay, to lay aside vain regrets, and to procure from Government, that assistance which his disabled condition so much required. He was no longer fit for active service, and he could only hope, therefore, for such slight promotion as is given to an invalid. Hastening to London, he made known his case by memorial at the War Office, and such was the unexpected interest which the then Secretary at War took in this meritorious young officer, that he procured him in a few days, the command of an invalid company at Guernsey. This was precisely such a situation as Captain Melvill wished, and he entered upon its duties with the utmost cordiality and zeal. The society in the island was remarkably pleasant, and though vital religion was at rather a low ebb; there were some families distinguished for their sincere and devoted piety. In one of these, the family of Peter Dobree, Esq. of Beauregard, Captain Melvill became a frequent visitor, and in the course of a few months, married the youngest daughter. For some time before his marriage the impressions of his youth had returned upon him with resistless force, and he began to be much more frequent and earnest in secret prayer. Not that he had ever ceased to feel, amid all the bustle and turmoil of a military life, the importance of religion. Now, however, he resolved, in the strength of divine grace to lead a life of intimate and endearing

communion with his God. The sincere aspirations of his heart were those of Cowper, expressed in his beautiful hymn.

“ Oh ! for a closer walk with God,
A calm and heavenly frame ;
A light to shine upon the road
That leads me to the Lamb.”

The change in his mode of life was quite apparent to all who knew him, and while it surprised some, it displeased others. The course, however, which he now began, he was enabled to carry forward, and, amid all opposition, he persevered in maintaining a most exemplary consistency of character and conduct. The happiness which he enjoyed at this period of his history was greater, than is usually allotted to mortals on this side the grave. In worldly circumstances he was easy, his military duty was moderate, and if his prospects of promotion in the service were limited, his ambition was also limited, for he had learned to “set his affections on things above, not on things of the earth.” And his happiness was in no slight degree enhanced by the high privilege which he enjoyed in having a partner who was like-minded with himself, so that they could walk together as “heirs of the grace of life.”

In this happy situation he lived peaceful and contented, in the enjoyment of many temporal comforts, and rich in the possession of that “peace which passeth all understanding.” In every good work he was zealous and active. He established a family altar in his house ; he watched over the moral conduct no less than the military discipline of his company ; he provided a school for the soldiers’ children at Castle Cornet, supplied them with books, and by his frequent presence in the school, he stimulated the scholars to diligence and regularity of attendance. Every Sabbath evening the children repaired to his house for religious instruction, and on these occasions he used every possible means to impress their tender minds with a relish for the lessons of the Bible. In the company of the pious he now spent his happiest hours, and he seemed to feel it a high privilege to devote his time, his substance, his every talent, to the service of God.

After spending five years in this tranquil, happy state, the French revolution having broken out, and the country being, in consequence, involved in the miseries of war, Captain Melvill found his military duties so much increased, as seriously to affect his already debilitated constitution. He accordingly applied for his removal from his present situation, and was transferred to a company at Portsmouth. Soon after leaving Guernsey and landing in England, he took a house a few miles from Southampton, on the Portsmouth road. Having settled his

family there, he went to Portsmouth to inspect his company. On returning home, he was seized with severe illness, which brought on great weakness. Finding his health quite inadequate for active duty, he applied to the commander-in-chief to be placed on the retired list, which was granted. He then removed with his family to the county of Devon, and settled at Topsham. Here he spent much of his time in the education of his children, and it was while in this place that he first had an opportunity of perusing Cowper's Poems,—a book which ever after continued a favorite work with him. He read it with great delight, and took every occasion of recommending it to others.

Having recovered his health by a summer's residence at Topsham, he was desirous of again engaging in active duty, and accordingly he exchanged his full pay as a retired captain for the command of an invalid company, stationed at Pendennis Castle in Cornwall. On removing to his new situation, however, he found that a post of considerable difficulty had been assigned him. The captain with whom he had exchanged had been frequently absent, and the soldiers, in consequence, had for some time been unaccustomed to the strict rules of military discipline; and besides the annoyance arising from this circumstance, Captain Melvill's authority was disputed by the commanding officer of a regiment of militia, then on duty at Pendennis. To put an end to all doubt upon this latter point, he resolved to endeavor to obtain the office of lieutenant-governor of the castle. The officer who held that situation was then in Hampshire, and upon application being made to him, he agreed to resign in favor of Captain Melvill. Having procured the office, he was not long in restoring discipline and good order among his troops, and in securing the respect and esteem of all under his command. He was anxious to prevent his soldiers from falling into habits of idleness, and accordingly he gave all who chose a piece of ground to cultivate, and supplied them with tools. He encouraged them in building cottages for their families, and when they were completed, he furnished each cottage with a Bible and religious tracts.

While thus employed in ministering to the temporal comfort and spiritual improvement of all who were intrusted to his care, he himself was growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Being a child of God, he was not exempt from suffering. Two of his children were brought, by a dangerous sickness, to the gates of death; and his second son, a boy of great promise, was cut off by consumption after an illness of four months.

In the spring of 1804, Captain Melvill's health began to decline; and having obtained leave of absence he proceeded to Bath for the

Bristol, where he was joined by his family, and spent a twelvemonth very happily, enjoying the society of a few pious friends, with whom he was accustomed to meet for prayer, reading the Scriptures, and religious conversation. In the summer of the following year, his health being much improved, he returned to Pendennis, when, though still retained as lieutenant-governor, he was placed on the list of captains retired on full pay. He had now more time at his command, and diligently employed himself in works of piety and benevolence. Besides the regular service in the garrison, which he had established, the church service and a sermon were read in his own family every Sabbath evening, and as many of the soldiers as chose to attend, found a ready welcome.

In November, 1806, he was seized with a violent inflammation in the chest, which for some time threatened to prove fatal. It pleased God, however, to restore him again to health, and thus to disappoint the fears of his affectionate family and friends. His constitution from this time was evidently somewhat enfeebled; and, in consequence of occasional attacks of illness, he found it necessary to spend a great part of his time at Penryn; an event soon after occurred which it might have been thought, would have produced a permanent impression upon his already weakened frame.

One Saturday in August, 1808, he had despatched letters to his eldest son, who, having attained the rank of first lieutenant in the Royal Artillery, had gone to Madeira with the expedition under the command of General Beresford. The day after despatching his letters, being Sunday, the lieutenant-governor was attending divine service in the parish church, as usual, when he received a message from Mrs. Melvill to come home. He was of course somewhat surprised, perhaps a little alarmed at being sent for before divine service was finished, and he hastened as quickly as possible. How was his heart torn with anguish to hear that his first-born, the child of many prayers and great promise, the delight of his friends, and hope of his parents, had perished beneath the briny wave! On the 11th July, accompanied by a brother officer and his own servant, he had gone out from Madeira in a pleasure boat. On returning to the shore the boat upset, and Lieutenant Melvill sank into the mighty waters to rise no more. The effect of this intelligence upon his father can more easily be conceived than described. His fairest hopes were blasted as in a moment. For a time, sighs choked the power of utterance; but at length the first paroxysm of paternal grief beginning to abate, he lifted up his eyes, streaming with tears, towards heaven, and exclaimed, "God is love!" "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!"

Painful as this dispensation was, Captain Melvill was powerfully supported under it; and it was remarked, that his health, instead of being affected by a trial so severe, was at that period better than it had been since his return from India. As the duty of lieutenant-governor did not require his constant attendance at Pendennis, he removed, in the end of the year 1810, to London, and took a house at Islington. To his benevolent and active mind, the metropolis opened up an ample field for exertion. In Bible and Missionary Societies, but particularly the Naval and Military Bible Society, he took a lively interest, and endeavored, by every means in his power to promote their success.

Some business at Pendennis requiring his presence, he left his family to proceed thither on the 20th of August, 1811. He arrived safely at Falmouth, and in rather better health than when he set out on his journey. This, however, was but of short duration. In the course of a few weeks, and before he had completed his arrangements for returning home, he was seized with a nervous fever, which soon degenerated into a typhus and putrid fever. The symptoms assumed a very dangerous character, and the surgeon thought it prudent to write to Mrs. Melvill, stating, in the gentlest terms, the illness of her husband. The whole family were alarmed by the intelligence, but every succeeding day brought more favorable accounts, until at length a letter was received from the lieutenant-governor himself, announcing his recovery. But these bright hopes were soon blasted. On the 16th of October, letters arrived from the surgeon, and a friend conveying the melancholy tidings that he had been attacked by disease of another kind, which had called for the performance of an operation, the consequences of which could not be ascertained. In these circumstances, Mrs. Melvill deemed it her duty to proceed, without delay to Falmouth, where she continued to the last to watch by his dying couch. He gradually sank; but during the few remaining days of his life, he evinced the resignation of a sincere follower of Jesus. The following account, from the pen of his pious and affectionate partner, will be read with interest:—"In the morning, observing my tears, he said,—'God will protect the widow and orphan.' He frequently laid his hand upon his breast, and said he felt a very unpleasant sensation. I asked him if his mind was comfortable? He replied,—'Yes, quite comfortable; the Lord is my refuge.' I began to quote the third verse of the twenty-sixth chapter of Isaiah. He took up the words and said,—'Thou shalt keep him in perfect peace whose mind is stayed on thee, because he trusted in thee.' I said,—'You experience this now?' He replied, 'I do.' Soon after the fifty-third chapter of Isaiah was read. He

listened with visible pleasure, and said, when it was finished, 'O that is a delightful chapter, it deserves to be written in letters of gold.' He then desired the seventh verse of the seventeenth chapter of Jeremiah to be referred to,—'Blessed is the man that trusteth in the Lord, and whose hope the Lord is.' He added, 'But cursed is the man that trusteth in man.' We remarked that his hands were cold. He said, —'If I have cold hands, I have a warm heart,' yes, truly! his heart was full of divine love.

"Every moment now seemed almost the last; and, eager as I was to hear his voice as long as possible, I spoke to him whenever I could, endeavoring, as the Lord enabled me, to hold those great and invaluable promises to his mind. Every word he said was particularly noticed,—for it seemed the last, and they were all noted down the day after his decease.

"Either pain or great oppression caused him now and then to cry out. I said, 'Christ is with you?' He eagerly answered, 'O yes! that he is, he is my very present help; he is my Shepherd,—I will fear no evil.' Christ was precious to his soul; to those that believe, He is precious; Christ was to him, 'like the shadow of a great rock in a weary land.' He repeated the tenth verse of the fifty-fourth chapter of Isaiah,—'For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.' He asked me if I did not remember a farewell sermon preached by Dr. Hawker from that text? He then again repeated the verse with delight. I began the hymn, 'Jesus, I love thy charming name,' he proceeded, and went through the whole of this, his favorite hymn, with great emphasis. Hearing us say, 'In my Father's house are many mansions;' 'Yes,' he subjoined, 'if it were not so, I would have told you.' 'Christ,' he said, 'is the good Shepherd; he knows his sheep, and they know him, none shall ever pluck them out of his hands. I am of his fold.' He quoted also the thirteenth verse of the forty-first chapter of Isaiah,—'For I the Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee;' and this passage, 'Though a host should encamp against me, mine heart shall not fear;' also, 'When my heart and strength fail, the Lord is the strength of my heart and my portion for ever.'

"Addressing himself to me, in a very particular manner, he said, 'In all thy ways acknowledge him, and he will direct thy paths.' He remarked, that all our sufferings are nothing to what our Lord suffered, and not worthy to be compared with that eternal weight of glory which shall be revealed, concerning which it is said, 'Eye hath

not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.' Expressing his trust in God's watchful care over him, he said, 'The angels of the Lord encamp round those that fear him,' 'For he shall give his angels charge concerning them.' I said, 'Jesus is the friend of sinners.' He eagerly took up the words, and said, 'The friend of sinners, able to save to the uttermost, and casteth out none who come unto God by him.' He says, 'Learn of me, for I am meek and lowly in heart. Come unto me all ye that labour and are heavy laden, and take my yoke upon you, and you shall find rest for your souls.' He also quoted that sublime passage,—'I know that my Redeemer liveth,' and particularly dwelt upon the twenty-seventh verse, 'whom I shall see for myself, and mine eyes shall behold, and not another.' He added, 'I can say,' with St. Paul, 'I know in whom I have believed, and that he is able to keep that which I have committed unto him.' 'All power is given unto him, both in heaven and earth; therefore, the believer can always triumph in Christ Jesus, who is the same yesterday, to-day, and for ever.' I remarked, that 'we have not an High Priest who can not be touched with a sense of our infirmities, but was in all points tempted like as we are, yet without sin.' He heard me with pleasure. I then observed, that 'we are not sufficient of ourselves.' He exclaimed, 'O, no! none but Christ, none but Christ.' These were his last words."

Shortly after he quietly passed away to join the company of the blessed.

CHARLOTTE WALTER.

CHARLOTTE WALTER was the daughter of Mr. Walter of the Bengal Civil Service, who was first member of the Board of Trade. She was born on the 8th of March, 1788.

When her education in England was finished, her mother accompanied her to India, but on their arrival here, one found herself a widow, and the other fatherless, as Mr. Walter had died a few weeks before. In those days there was no Civil Fund for the widow and orphan, and Mr. Walter left no property of consequence ; so they found themselves altogether destitute.

Charlotte, with an energy of character peculiar to herself, comforted her widowed mother, and proposed immediately to exert the advantages her parents' care had bestowed on her, for the comfort and support of her widowed mother and herself. She engaged as governess in Colonel and Mrs. Brown's family, where she was treated as a beloved sister, and had a very handsome allowance monthly, with which she assisted her mother to return to England, and for several years supported her there, by an annual allowance. She had a brother in the army, but as he was only a young lieutenant, it was not in his power to assist much.

After Colonel Brown sent his daughters to England, Miss Walter found a home with the religious circle in Calcutta for several years. The Rev. David and Mrs. Brown, the Harringtons, the Thomasons, the Laprimaudayes, the Corries and others, *all* contributed to her comfort. With some she resided as governess, and was ever a welcome innate or visitor with *all*.

At one time she accompanied the Rev. Marmaduke and Mrs. Thompson to Madras, with whom she continued some time as governess to their children ; but on their sending them to England, she returned to the loved circle in Calcutta. Her education had fitted her for the highest society, and her spirituality for the poorest. She loved to visit wherever there was sorrow or distress. She soothed their griefs with her sympathy, and relieved distress, as far as lay in her power, or elicited the means from others.

About the year 1816, she became the second mistress of the Military Upper Orphan School at Kidderpore, and on Mrs. Macdougall's leaving that institution, the situation of head mistress was offered to Miss Walter, with the salary of four hundred rupees a month ; but this she declined, because she could not be present at their monthly balls, against

which she had protested ; and which Mrs. Hovenden afterwards caused to be discontinued.

On Mrs. Hovenden's taking charge of that institution, a new arrangement was established, and the elder young ladies became assistants in the school ; so Miss Walter's services were no longer required, and the governors allowed her a pension of one hundred pounds a year. This was about 1825, by which time many of her old friends had entered their heavenly rest, and others had returned to England, so she determined upon returning thither also, and left India in 1826. Her mother had been dead some years, and also her brother. She retired to Worcester, to be near her old friend Mrs. Sherwood, whom she had known in India—and here was her earthly home for the remaining sixteen years of her life.

She occasionally paid long visits to the children of her departed friends the Browns, who would gladly have detained her altogether with them ; but she liked occasional retirement, which she could better command in her own abode. She was tenderly watched over by those dear friends, who took care that she wanted no earthly comfort ; and her heavenly Father gave her peace and joy in himself. She was a blessing to the place in which she resided, visiting the poor and sick, and took upon herself the care of two orphans to bring up in the nurture of the Lord. The Bible was a never-ending, and an ever-flowing source of guidance, comfort and delight to her. She was always cheerful and happy ; she had laid her foundation on the Rock of Ages, and though the storms and billows of trouble some times rolled by, yet they tended to fix her soul more securely, and caused her to cling more closely to her Saviour.

Her last illness was short. She had been far from well for six months before her departure, but was so little considered in danger, that, on the Sunday before the Tuesday on which she died, she wrote to Mrs. G. (one of the Rev. D. Brown's daughters) a letter as lively in matter and manner, as ever she did ; almost immediately after its despatch, however, a torpor came on, and the medical man wrote the following day to Mrs. G. to come immediately : ere she arrived, all was over !

During the short space of her illness, Miss Walter often spoke of the blessing it was to have been early acquainted with the Scriptures, saying, when in suffering and weakness, she found its comforts delighted and soothed her. In the last letter she wrote to her beloved Mrs. G. she says—"Induce all, over whom you have any influence, to read the Bible ; it guides by its counsel here, and leads to glory hereafter." To Mrs. Sherwood she said—"I have so enjoyed my illness !"

There was no pain, no distress, it was indeed quietness and assurance

for ever. There was no disgust or weariness of life, but an ardent looking forward to the mansion prepared for her in the presence of God her Saviour. To the last her love for her garden, and little children, continued in full force—and she would some times say—“My pretty garden, my pretty garden!—but I am going to a better!”

No one could tell exactly when she ceased to breathe—her departure was so gentle, so calm.

She died at Worcester on the 1st of March, 1842, and was within eight days of sixty-four years of age.

JOHN KINDLINGER.

THE REV. JOHN KINDLINGER came to India in the year 1820, under the Netherlands Missionary Society, and in 1827, transferred his services to the Church Missionary Society, under the auspices of which he zealously labored in the cause of the Redeemer at Pulicat, until January, 1829, when severe indisposition compelled him to seek relief by change of air.

When Mr. Kindlinger first settled at Pulicat, he found the inhabitants very poor, but exceedingly proud. They considered his admonitions and advice as presumptuous ; and were so enraged at his faithful, though kind and affectionate expostulations, that it was common for them to threaten to tie him to a tree and flog him. Even the superior officers of the Dutch government descended to this low and mean abuse. After four years' faithful and hard labor, he thought his troubles increased, and that fresh dangers threatened him ; and, in this strait, the thought came into his mind, that as his people would not hear his message, it was a call upon him to go to them who would. He, however, as his manner was, went into his closet to lay his trials before Him in whose cause he labored ; and taking down his Bible, he opened it, undesignedly, at the 18th chapter of Acts, and his eye first lighted on the 9th and 10th verses—"Then spake the Lord to Paul in the night, by a vision, Be not afraid, but speak, and hold not thy peace ; for I am with thee, and no man shall set on thee to hurt thee ; for I have much people in this city." He resolved, instantly, that nothing should drive him from the place ; but that he would pursue his work, even unto death. His enemies were soon either removed or softened—the people became more obedient, and willing to hear and receive the word—and at the time of his death, he was so greatly respected and beloved by them, that they expressed the greatest sorrow and regret at his removal.

Besides a clear and sound understanding, and deep unobtrusive piety, Mr. Kindlinger was a man of a firm and energetic mind ; of great courage to meet, and of great perseverance to overcome difficulties. His habits were exceedingly industrious : he rose early in the morning, and it was with difficulty he was prevailed upon to go to bed at night. His work was a perfect system : and his school and other arrangements were conducted in regular order.

He had an entire command of his temper ; and all the duplicity and

labors with more than usual simple dependence on God, and with a single eye to his glory. He had no anxious cares for this world; even the prospect of leaving his wife a widow did not give him a moment's uneasiness: like Luther, in his will, he left her to God, who gave her to him. He had no attachment to this world, no desire after its wealth or distinctions; and during his illness, when asked whether he desired to live or die, he said, "I will leave the decision of that to God, but if I might express a wish, it would certainly be to live, for the sake of my poor congregation at Pulicat: if I die, and no missionary goes thither, what will become of them?"

He arrived on the 22d of January, 1829, at Madras, where he had been recommended to go as a last remedy by his friends, who vainly imagined that change of air and scene, and a relaxation from duties, might restore him to health. During his illness, he frequently suffered much, but he was never betrayed into complaining, or even into impatience. As he had honored God in his life, so was he honored by God in his death. His peace was never once disturbed; he never once questioned his acceptance through the Mediator. For about thirty hours before his death, he grew manifestly worse; and, about seventeen hours before that event took place, the abscess in his liver burst into the cavity of his chest; this occurred during the night. His sense of suffocation now became extremely painful and distressed him much; and being convinced that the time of his departure drew nigh, he "embraced his affliction"—his soul seemed to bow with submission to the divine will, and he appeared to delight still in bearing his cross. He said,—“I have many things to say of Pulicat, but I cannot talk.” He often blessed God, that he had not then during his illness to seek his peace with him. “Oh,” he said, “what should I now do, if I were not reconciled to my justly offended Maker, with this diseased body, and with a mind that is fit for and equal to no effort? what a miserable man should I now be, had I to make my peace with God!” After taking an affectionate farewell of his wife, and commending her to God, he said to her, “You must do what you can to promote the spiritual interests of the poor people of Pulicat. Never eat the bread of idleness.” Then turning to his surgeon, he said, “I commend my widow to the care of the Committee. Make my Christian regards to each member thereof, and say that this was my dying request.” He was particular in his remembrance of the various kindnesses which he had received from his medical attendants and others during his illness. He then commended his soul to God in a distinct and humble confession of his faith, and of his reliance for complete salvation on Christ. From this moment he obtained greater manifestations of the love and favor

of God ; and enjoyed more sensible comfort to his soul, than he had done before.

He now became very restless, and said that he should certainly soon be suffocated—he had never experienced such distressing feelings in his life—and then cried—“Come, Lord Jesus ! Come quickly !” Alarming and distressing as his situation was, he continued in this state for seventeen hours ; during which time he breathed nothing but submission to the divine will, and expressed no other words of impatience than—“How slowly the hours move on ! When will the Lord be pleased to receive my soul ? Come, Lord Jesus ! Come quickly ! nevertheless, not my will, but thine be done !” Toward the latter part of the day on which he died, he had occasional aberrations of mind, and uttered many incoherent expressions ; but even in them, there was not a word of repining or impatience. He at length breathed out his soul in peace, without a sigh or a struggle, on the 14th of February, 1829.

JOHN REID, M. A.

THE subject of the following memoir was born in London on the 17th of June, 1806. His parents were both pious, and staunch friends to missionary societies.

For the first seven years of his life, John enjoyed the benefits and the comforts of domestic tutorage and guardianship. From his seventh to his fifteenth year, the superintendence of his education was entrusted to pious schoolmasters in the vicinity of London. Under their instructions, his mind was enriched with scriptural knowledge, and his conscience enlightened with a sense of his duty to God, and to his fellow-creatures.

But notwithstanding the strictness of discipline with which they checked the displays of youthful pravity and vice, he experienced during the first part of this period of removal from the restraints of parental authority, and the advantage of parental warning, and exposure to the temptation to sin and folly, which universally abound in the mixed society of a numerous school of boys of various habits and characters, much of the baneful influence of "evil communications" upon the dispositions of the mind and habits of the life; and it was only by the occasional return of vacation from study, when the obligations of religion were afresh urged upon his attention, that any impressions of its importance were preserved or revived.

During the last three years, however, these evils were in some measure counteracted by an intimacy which was formed between John and a son of his pastor, (Rev. Mr. Greig,) who having experienced the powerful influence of divine grace upon his own heart, at a very early period of life, always manifested a peculiar interest in the spiritual welfare of such of his school-fellows, especially, as had enjoyed the benefits of a pious education. He instituted a meeting for prayer, reading and conversation upon religious topics. He selected and put into their hands such works as were most adapted to their capacities, and best suited to interest their minds in favor of religion, and with John he held frequent private interviews, for the purpose of administering spiritual instruction and admonition.

The effect of these means upon his heart was beneficial, and at the time produced such a change in his deportment as induced his relatives to hope that he had made a decided choice of God and his service. Young Reid however left school without a change of heart, though with a sincere respect and esteem for those who bore the character of

Christians, as well as for that which constitutes the distinctive feature of their character, their piety.

In his fifteenth year, John entered into the service of his cousin, Mr. W. Reid, under whose roof he enjoyed considerable spiritual privileges; for, besides the pious example set before him in the conduct of his cousin, he had, in a shop companion, one who loved and feared God, and who walked in his ways; and in a laborer who worked in the establishment, he found a faithful, devoted, and experienced Christian. With both John often conversed, and their pious reflections and spiritual deportment tended to wean him gradually from the world, and led him to set his affections on Christ. The correspondence which he continued with young Greig, his school-fellow, also contributed to his deciding to be on the Lord's side. He gave himself to prayer and meditation—and from this period he began to experience the operation of the Spirit's energy upon his heart. On the last Sabbath of April, 1822, he made an open profession of his attachment to the Saviour by entering into Christian communion with the church, assembling in Crown Court, London.

At the end of September or beginning of October, 1824, Mr. Reid went to Glasgow, for the purpose of prosecuting his studies at the University of that city. Here he was very diligent and attentive to his duties—so much so, that Dr. Wardlaw, under whose roof he had been placed, says of him—"Young Reid was one of those youths whom it is more necessary to restrain than to urge."

It was shortly after Mr. Reid had entered the University, that a circumstance happened which placed his life in considerable peril. In his voyage from London to Leith, by Smack, in October, 1825, when he was returning to the University for the second session, the vessel encountered a serious storm, in which, during the darkness of the night, she struck on the Goodwin Sands. The captain seemed to lose his presence of mind, and to be "at his wits' end." Mr. Joseph Hume, M. P. was on board. To his self-command, and such knowledge of navigation and seamanship, as he had acquired on repeated voyages across the Atlantic, Mr. Reid ascribed his own preservation as well as that of all on board. He took the helm himself, and worked the vessel out of danger. It was on this voyage that Mr. Hume and young Reid became very familiar, the former having taken a liking to him in consequence of his observing in the young man an inquisitive desire for general knowledge.

In the summer of 1827, Dr. Marshman of Serampore visited Scotland on the service of the Baptist Mission in India. When that excellent and venerable missionary came to Glasgow, all were emulous to show him the kind attention to which, from fellow-Christians, he was so

eminently entitled. On this occasion the youthful subject of the present memoir had an opportunity of holding conversation with him on a subject which had for a long time occupied much of his thoughts, the devotion of himself to missionary work. The information and encouragement which he then received from Dr. Marshman, fed his increasing desires, till he at length decided to become a laborer among the heathen.

During the period of Mr. Reid's residence from session to session in Glasgow, he took an active part in Sabbath-school teaching. In Scotland, the system of Sabbath schools is, generally speaking, on a somewhat different footing from what it is in England. The schools are exclusively devoted to the communication of *religious instruction*. The *learning to read* forms no part of their exercises. For those who cannot read, it is reckoned most desirable to have week-day evening schools, preparatory to their future attendance on the Sunday-school.

In April, 1828, he graduated and took the second degree. He had now written to the Directors of the London Missionary Society, proposing himself for their service; had received their sheet of queries; had transmitted his replies; and was anxiously waiting the result. In the beginning of the winter of this year he began to preach. There were certain stations in the neighborhood of the city, which were occupied in this way by young men of education and piety, principally belonging to the Congregational body—with whom he was induced to take part in this exercise of their gifts. The principles of Congregationalism he had gradually embraced; his own study and observation having led to this change of mind. He did not, however, as yet formally connect himself with any church of that denomination. In the beginning of 1829, the long-expected decision of the Society at length arrived; and to Mr. Reid's delight and gratitude, it was in favour of the very field of labor, on which his heart had all along been set—it was India—the Madras presidency—Bellary.

Previously to his designation to his work, which took place on the 17th of August, in the Scotch Church, Crown Court, he returned to Scotland, and was united in marriage to Miss M. Wardlaw. On the 1st of September they embarked on board the *Wellington*, at Portsmouth, and a few days after, bade adieu to the shores of England. Their voyage was on the whole agreeable, though long—four months and ten days. They arrived at Madras in January, 1830. The following bear on the occupations during the voyage which engaged most of his interest:—“As to our religious privileges, we have had more comfort in them than we had anticipated. We have had service every Sabbath, except four, on which the weather was too stormy to admit of it. I read the

preached a sermon of about half an hour's length. The sailors and officers used always to assemble with us ; and, in all, I had the privilege of addressing the words of eternal life to upwards of sixty."

Mr. Reid left Madras for his station on the 6th of February, and arrived at Bellary on the 28th of the same month. At the time of his arrival, he gives a very sad picture of the state of society in the place ; not of native society merely, but European, and of the former, as far more injuriously than beneficially influenced by the latter. " Bellary," wrote Mr. Reid, " is a sink of pollution and iniquity, and the horde of every unclean thing. The state of European society is most shocking. Four or five European families, and three or four country-borns, is the extent of our religious society, in addition to our Mission families. Some few are moral people ; but the bulk are the most dissipated, profane, worthless characters, living in every vice, the very lowest you possibly can conceive."

Mr. Reid set himself at once to his duties, which he found for some time very heavy ; and in consequence Mr. Taylor from Belgaum was sent to assist him. Early in 1832, he was joined by the former and senior missionary of the station—the Rev. John Hands—the original founder of the Bellary Mission. With his colleagues, and also by himself, Mr. Reid now made several long and extensive itinerancies into the surrounding country. In the beginning of 1834, he took a trip with his family to Komply, a large and populous town, about thirty miles from Bellary, on the banks of a beautiful river. Here he was solicited to establish a school, which he did, and by its means he had always afterwards an easy access to the people. He found in the Rev. Mr. Cubitt, a chaplain in the company's service, who had a true missionary spirit, one with whom he loved to co-operate ; and Mr. C. accompanied Mr. Reid in many of his missionary journeys. But this intimacy did not long continue, as the failure of Mr. Cubitt's health obliged him to quit the field in 1835.

In the commencement of his missionary career, Mr. Reid turned his attention to the establishment of an Orphan School, for the reception of children who were orphans, or whose parents might be disposed voluntarily to give them up for instruction to the missionaries. From this institution the Lord raised up many who became truly pious, and became useful in the Mission.

Mr. Reid continued to labor with assiduity and activity in the missionary field—churches were formed and converts added continually—till in 1840, his health, from excess and variety of labor, began to fail him,—his constitution was evidently giving way. He had for several years been alone at Bellary, doing the work which was more than

sufficient for two missionaries. In August of that year he became seriously ill, and was strongly recommended to go away for a time to the sea coast to enjoy the benefit of the sea breeze. From this illness he however recovered.

On the 9th of October, Mrs. Reid was brought to the verge of the grave after giving birth to a daughter; on her partial restoration, Mr. Reid determined to remove for some months from Bellary, with the view of trying the effect of a temporary change of air and scene, and relaxation from labor. But before the removal could take place, in the mysterious providence of God, Mr. Reid himself was attacked by the distemper. It came on rather suddenly, one Sabbath afternoon, after he came from the Teloo goo service. He was seized with a cold shivering. On the following day he felt a pain in his shoulder, which increased, and spread to other parts of his body. It was then discovered that his liver was affected. The usual remedies were used, and for a time he appeared to be getting better.

The hour of his departure was nearer at hand than any of his friends suspected. His love for spiritual things seemed to increase more and more towards the close of his life, and for the two weeks which immediately preceded his death, his whole delight was to think and speak of things divine and heavenly. Before he was entirely confined to his couch, he would often say—"How graciously is the Lord dealing with me! I am not distressed with racking pain, as I might have been. I am able to read and meditate on God's precious word and promises. How much better He is to me than my sins have deserved."

On New-Year's day morning, 1841, which was just a week before his death, he intimated that his work was done, and that this would be the last New-Year's day he should have on earth. On the 4th of January, he felt somewhat revived, and was able to speak to Mr. Taylor, regarding some things necessary for him to know, in order to the carrying on of the work of the Mission. On the following day, he was very weak, and had all the appearances of speedy dissolution. His mind was composed, and quite resigned to the will of the Lord. He complained, that from the effects of laudanum and other opiates, he was not able to fix his mind on divine things, or anything read to him; that he insensibly fell into a kind of doze or stupor, and awoke frequently bewildered. On one occasion he said, he could not pay attention to prayer if at all long; but that his reliance was on the intercession of the Saviour on his behalf. On another occasion, he said—"O for patience—patience!" and then calmly repeated that text, 'Tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in

On the 6th he was in a dozing state all day, and did not like to be disturbed. The following day he was sinking fast, and it was intimated to him that he must "set his house in order" as regards his worldly affairs. But as he was beginning to say some thing regarding a will and other matters, Mrs. Reid came into the room, and seated herself by the side of his couch. He turned to her in the most affectionate manner, and said—"Well, my dear, we have often talked together, and prayed together, that the will of the Lord may be done:—now we are called practically to show that we *mean* so." He then signed his will, and thus finished with the world.

The several members of the church and Mission, with the servants, some who had and others who had not seen him during his illness, requested to be permitted to go into his room, and to have a last look at their minister. He spoke a few words to each, according as his or her circumstances required; and what he said, though short, was very appropriate. One who had back-slidden from the ways of the Lord he faithfully warned, and told her that she had known the Lord for several years, but had not received him into her heart; adding, "I exhort you with my dying breath, *now* to give your heart to God." After all this exertion he was quite exhausted.

In the evening he complained of being very cold. When it began to get late, seeing Mrs. Reid sitting by him, he said—"O my dear, why are you sitting there still, when it is so late? Do go to bed. Come, now, say good-night." Without speaking, Mrs. R. lay back in the large arm-chair in which she was sitting. But by and by, on finding that he wanted something, she started up; when he saw her still there, he said again—"Why have you not gone to bed?" She replied, that she could not leave him. After a while he repeated the inquiry, and insisted that she should go to bed. He then tenderly embraced her and said—"Farewell, my dear; farewell!—farewell!—farewell!" In a similar manner he bade farewell to Mr. Taylor. And shortly after the last struggle came on. About three in the morning of the 8th January, 1811, his happy spirit took its flight from this vale of tears. He was in the thirty-fifth year of his age, and in the eleventh of his devoted labors.

MOHESH CHUNDER GHOSE.

OF MOHESH CHUNDER'S parentage we have received no information, but that he was respectable in rank among the natives there is no doubt. In early life he was sent as a student to the Hindoo College. It was there that he renounced Hindooism, as a system of theology too monstrously absurd to be swallowed by a sensible man. But as the common and true remark is, that to proceed headlong from one extreme to another is the fault of many, he renounced the gold with the dross, he confounded Theism with Hindooism, and asked himself if all was not one mass of superstition hatched by the ignorance of man, and if there be a God, why could he not be seen with mortal eyes. Being unable to satisfy himself on this point, he rejected the existence of God altogether from his thoughts. The consequence was as might have been expected; one error led to another—Atheism led to Materialism—Materialism to Necessity—and Necessity to a disbelief of the immortality of the soul, and a state of reward and punishment hereafter. He frequently had misgivings that his conclusions were not right; but such is the pride of the human heart that man would rather obstinately continue in the wrong path than acknowledge the error. During this time Mohesh lost his best friend and protector, Mr. Derozio, and was moreover left helpless in the world, with poverty the companion of his youth, and received ill treatment from quarters least expected. These occurrences succeeding each other rapidly drove him almost to desperation. But amidst all these distresses he was enthusiastic in his defence of truth, impetuous in his feelings, and firm in the career of what he thought to be virtue.

But the time was arriving for his enlightenment. He was led to think seriously of futurity; and finding, said he, "that God has arranged every thing with the most transcendent wisdom, bestowing upon some of his meanest creatures, birds of the air, and beasts of the forest, proper means of happiness, I concluded that he must have done the same with man. And what could be more just, and merciful and wise, than to reward the virtuous and punish the wicked? It must be, and if in this world we do not find it, we will find it hereafter." This proved a happy consolation to his mind, and made him more eager to check his evil propensities, and more ardent in the propagation of the truth. "I believed," says he, "I should be rewarded hereafter, because I had more virtue than vice. But further consideration on the subject deprived

torily that perfect holiness cannot have friendship with evil, however little it may be. I knew I was criminal, and that I have committed every species of crime in some part or other of my life, and I writhed under the conviction." A terror of eternal perdition maddened his brain—with eagerness he leapt forward to embrace any means of salvation. Christianity promised this if he would believe in it. Renouncing therefore every study and every kind of engagement, he began to enquire into its truths. He read the New Testament through over and over, and some parts of the Old Testament, and every book in favor of it which came in his way. As he advanced, thoughts crowded in support of Christianity; but there was one formidable check, a barrier to the full reception of it—this was Hume's celebrated argument against miracles. This and several other doubts which would force themselves into his mind, he was enabled to resist—and at length he embraced the Bible as a Divine Revelation, and made application to the senior chaplain of the Old Church for the purpose of obtaining assistance in getting admitted as a student of Bishop's College, where he might gain instruction in Christianity. His diligence and deportment during the short time that he was at College were most satisfactory.

On the 26th of August, 1832, he was admitted into the Christian Church by baptism.

For a period of about six years he adorned the gospel as a Catechist of the Church Missionary Society. His consistent character and piety, the ardor and energy with which he entered into the field of Missions, the amiable disposition which he manifested within the circle wherein he moved, and the prospects of usefulness which his talents promised, were known and acknowledged by all who knew him. He died at Pinang, August 30, 1837, where he had gone for the benefit of his health, evidencing on his death-bed that he had been indeed born again.

RICHARD HALL KERR.

RICHARD HALL KERR was the elder of the two sons of the Rev. Lewis Kerr, and was born in Dublin on the 3d of February, 1769. It would appear that several of his ancestors had been brought up to the sacred profession of a clergyman. Dr. Kerr's grandfather, at an early period of his life, held a curacy in the bishopric of Clogher, and married the eldest sister of his diocesan, Bishop Sterne.

The subject of this sketch was educated under the tuition of his father until he attained the age of fourteen years. He was then admitted a pensioner of Trinity College, Dublin; and on the 27th February, 1788, he took his degree of Bachelor of Arts in that University.

About this period, his father became involved in pecuniary embarrassments, and the family was in consequence plunged into deep distress. Mr. Kerr, deeply affected with this reverse of fortune, and desirous to relieve his father from expenses which he was no longer able to support, quitted college, and formed the design of settling in America in the medical profession. With this view he engaged in a course of study and professional attendance at the hospitals of Dublin and London; but the exigencies of his situation did not admit of his devoting to these studies sufficient time for maturing the attainments which he felt to be necessary, in order to a conscientious discharge of the duties he had proposed to undertake.

He accordingly relinquished this design in favor of another pursuit, and embarked for Virginia (America) on Good Friday, 1788; but he had scarcely arrived there before he was attacked with an obstinate intermittent fever, the long continuance of which impaired his constitution; and it was to the effects of this disorder that he was wont principally to ascribe the ill health to which he was ever afterwards subject. To this visitation of Providence, he was also wont with fervor to attribute the mental revolution which disposed him to undertake the sacred duties of a profession to which his whole life was thenceforth exclusively devoted. It was in consequence of these deep and serious impressions that he returned to England early in 1789, and, thence passing over to Dublin, resumed his studies in the University. On the 21st of October of the same year he was ordained deacon by Dr. Crigan, Bishop of Sodor and Man; and on the 1st of November that prelate appointed Mr. Kerr his domestic chaplain.

The most scrupulous view of his new duties could not however render

should not enable him to alleviate, he was determined, at least, not to add to his embarrassments. The British Indian settlements appeared to be a field well suited to the combined duties which pressed upon his mind; and having obtained letters of recommendation to gentlemen of respectability at Bombay, he accordingly embarked for that settlement, and arrived there on the 5th June, 1790. Neither the hopes of filial piety, nor the objects of a vocation to which he felt the most serious impulse, were much promoted by the first results of this voyage.

Soon after his arrival in India, he was appointed to superintend the Portuguese College at Mankeim, in the island of Bombay; a situation which, although by no means congenial to his wishes, he held during the space of nearly two years: after that period was elapsed, despairing of obtaining an appointment that would enable him to accomplish these objects, he determined to return to Europe; among other purposes, for that of obtaining priestly ordination, for which, when he embarked for India, he had not attained the requisite age.

It being understood that the *Perseverance* Frigate was shortly to be despatched to England, Mr. Kerr solicited the appointment of chaplain to that vessel, chiefly with the view of being enabled to return home without expense. But another of the Indian settlements was destined to be the scene of his future labors; and the *Perseverance*, having sailed from Bombay in 1792, proceeded, contrary to his expectation, first to Madras, and arrived there on the 3d June.

At this settlement, he was attacked by a severe fever; in which he long lingered, friendless and forlorn, at St. Thomas' Mount, near Madras, and the ship sailed to England without him. On his recovery, however, he was enabled, by the kind aid of the Hon. Basil Cochrane, whose official connection with the navy introduced him to his acquaintance, to establish a seminary on a respectable and extensive scale in the Black Town of Madras. To this object he exclusively directed his attention; and he had the satisfaction, in a very short time, of succeeding in it, beyond his expectations.

Hitherto we have seen Mr. Kerr struggling against adverse fortune with laudable perseverance. But his industry, his good sense, and his exemplary demeanor, could not fail to attract notice, and attach to his interest friends respectable from their worth, talents and official employments. Occasionally solicited by the resident clergymen, he officiated in the church of Madras; and Sir Charles Oakley, at that time the Governor, was so gratified with his discourses, and held his character in such high estimation, that unsolicited by Mr. Kerr, he resolved to appoint him one of the East India Company's chaplains. This appointment accordingly took place on the 10th of April, 1793. He now

discontinued his school, and shortly afterwards proceeded to join the 4th battalion of European Infantry at Ellore, at that time the principal station in the northern territories subject to the government of Madras.

Arrived at Ellore, he evinced his zeal in his sacred profession by a sedulous attention to its duties. He was the first clergyman who had been stationed in that part of the Company's dominions ; and as might be expected in a society, which had long been deprived of a spiritual instructor, he found that the observances of the Sabbath were entirely disregarded, and, in general, all the established rites of religion. To overcome this prevailing indifference to divine institutions, and to excite and keep alive in his congregation that devout and reverential feeling, which constitutes one of the chief benefits resulting from religious ordinances, he conceived no measure would be so effectual as that of erecting a building, exclusively for the performance of Divine worship. Having communicated his sentiments on this subject to the principal officers of the district, he was encouraged, in February, 1794, to address the public and solicit contributions towards erecting a church at Ellore. His exertions to promote the subscription were unremitting ; and for this purpose he undertook a journey through the Northern Circars, performing divine service at every station. A considerable sum was thus obtained through his individual exertions, which, with the addition of one thousand pagodas contributed by the government, was deemed adequate to defray the expense of the building ; the erection of which, together with a free school adjoining, was begun about that period.

On the 16th August, 1794, Mr. Kerr was married at Madras to Miss Eliza Falconer ; a lady who, with an excellent understanding and a cultivated mind, blended every feminine virtue. With such a companion he had the prospect of every happiness which the matrimonial state can confer, and never was there a union crowned with more perfect harmony.

In January, 1795, he received the distressing intelligence that the Court of Directors had thought proper to annul his appointment as a chaplain in their service ; a resolution adopted not from any personal objection to Mr. Kerr, but because the appointment had been conferred upon him in India, and not, as is usual on such occasions, by the Directors in England. To his merits, Lord Hobart, then governor of Madras, was not a stranger ; and his Lordship was pleased in this instance to suspend the execution of the order, and await the result of a further reference in Mr. Kerr's favor to the authorities at home.

In February he received instructions from government to desist from

the troops from Ellore to Masulipatam. Mr. Kerr had reason to regret this arrangement ; for, in the expectation that Ellore would continue to be a principal military station, he had expended a considerable sum in building a suitable house for the accommodation of his family. Mrs. Kerr's health had sustained a severe shock about this period ; and his anxiety for her recovery, his apprehensions respecting the confirmation of his appointment, the welfare of all most dear to him, being deeply involved in the decision together with the loss, attendant on the removal of the garrison, owing to the great depreciation in the value of property in consequence of that event, were so many circumstances conspiring to render his present situation peculiarly distressing. But

Though cast down,
He was not in despair.

And besides the consolations he derived from religion, and the applauding testimony of his own mind, he received in this period of adversity, seasonable relief of another kind. A friend, who appears to have been well acquainted with his embarrassments, sympathizing in his distress and solicitous to relieve it, forwarded to him by the Post a letter, containing a Bank Note of five hundred pagodas (200*l.*).

About this time the Rev. Dr. Bell, superintendent of the Military Male Orphan Asylum, an institution for the support and education of the children of European soldiers at Egmore, near Madras, under whose direction the charity was founded, and who had the merit of introducing into the institution a system of education, the advantages of which have since become known and acknowledged throughout England, having intimated that it was his intention to return to Europe, the Directors of the Asylum selected Mr. Kerr, as the fittest person to succeed Dr. Bell in his important charge. He accordingly undertook the superintendence of the Asylum on the resignation of Dr. Bell, in August, 1796, and about the same time he received the gratifying intelligence that the Court of Directors had confirmed his appointment as a chaplain on the establishment.

In September following, he was appointed junior chaplain of Fort St. George, a vacancy having occurred at the presidency by the retirement of the Rev. B. Millingchamp. He was now placed in situations, the emoluments of which relieved him from the pecuniary difficulties under which he had long labored ; and the Asylum afforded a sphere for the exertion of his talents and the exercise of his benevolence, more extensive than any he had hitherto enjoyed.

At the period of his appointment to the superintendency of that charity, it was on a narrow scale compared with the present extended

destitute objects from partaking of its benefits ; and as the appeals to the public for assistance had been frequent, the contributions diminished, and were no longer commensurate with the increasing wants of the institution. Under these circumstances, Mr. Kerr felt that some plan should be put into effect, whereby the orphans themselves might be made to bear a portion of their own expense, and benefit both themselves and the public by their own labors.

After various attempts to ascertain the best means for so desirable a purpose, Mr. Kerr found that none could be so lucrative, or so extensively beneficial to the public, as the establishment of a Printing Press at the Asylum. Finding, however, that he could not easily convince others of the practicability of such a plan, he was obliged to make the experiment at his own cost ; and having purchased a press and types, and employed a few of the orphans in working them, Mr. Kerr had the pleasure of soon giving a solid proof of the excellence of his scheme ; and having presented a large sum of money to the school from the work, the directors of the institution resolved to give their sanction and support to the undertaking.

The success of his experiment having at length induced the directors to patronise the press for the benefit of the Asylum, it yielded progressively increasing revenues to the institution, so as to admit of the number of children being augmented to three hundred, beyond which it was deemed inexpedient to extend the establishment. In the year 1799, the government having resolved to establish a Printing Office at Madras, Mr. Kerr was interrogated with respect to the ability of the Press at Egmore to perform the printing of the government. The result of this communication was a permanent arrangement by which the Government Press was established at the Asylum, and whence have flowed effects reciprocally advantageous, to the community, to the Asylum, and to the East India Company.

Soon after his removal to Madras in 1796, Mr. Kerr suggested that a chapel should be erected in the Black Town for the convenience of the Protestant inhabitants of that extensive settlement. The proposal being seconded by the wishes of many respectable persons, he undertook to address the government on the subject ; and solicited that the donation of one thousand pagodas, formerly granted on the part of the East India Company towards building a church at Ellore, might be allowed to form the basis of a fund for carrying into execution at Madras, a similar design ; and to obviate any objection that might be made to the proposal, as involving a permanent additional charge to the government, he pledged himself to perform gratuitously the duties of the

His individual exertions to obtain contributions for the chapel, were as ardent and unremitted as those he had formerly evinced at Ellore ; and the building was undertaken as soon as a sufficient sum was procured. At length towards the end of the year 1799, the building was finished ; divine service being performed in it on the first Sunday in the year 1800 ; and Mr. Kerr, except when prevented by sickness or absence, continued regularly to officiate at the chapel every Sunday evening until his death.

It is impossible to contemplate Mr. Kerr, while discharging with punctuality the duties of his ministry as a chaplain at Madras, and superintending the various details of an extensive charity, at the same time undertaking, without any view to private advantage, the establishment of a Printing Office, and, after surmounting numerous difficulties, at length rendering it eminently conducive to the benefit of the Asylum and of the East India Company ; suggesting at the same time other extensive plans for the public good ; collecting contributions for a chapel, and, finally, performing the supererogatory duty of its minister ; without admiring the vigor of his mind which conceived,—the disinterestedness, benevolence, and piety, which prompted him to undertake,—and the perseverance and judgment which sustained, and ultimately enabled him to accomplish these various and important objects.

In September, 1801, on the departure for England of the senior chaplain, the Ven. Archdeacon Richard Leslie, Mr. Kerr succeeded to his situation during his absence.

It has been already mentioned, that in the year 1792, Mr. Kerr had it in contemplation to proceed to England, to receive the order of priesthood, but that, in consequence of his detention and subsequent avocations at Madras, he had been induced to abandon that intention. The distance of the scene, and the difficulty of obtaining priestly ordination by the imposition of hands in conformity to the rites of the Established Church, had induced some of his predecessors to perform the duties of the priesthood under an authority which could not perhaps be sustained as strictly regular : and Mr. Kerr, influenced by similar motives, and by a conscientious desire to fulfil the purposes of his ministry, had followed an example which appeared to be of sufficient authority, as being recorded on the archives of the church in which he officiated. The consequence of this measure, however, produced in the year 1802, a severe persecution, over the particulars of which we are desirous of drawing a veil ; and the circumstance is only noticed here for the purpose of mentioning, that, in order to counteract the designs formed against him, he determined to proceed to England, to receive priest's

orders by the imposition of hands ; and in this manner to obviate the objections which, under the powers he then possessed, were alleged to attach to his performance of certain offices of the church.

He accordingly embarked for England on the 8th September, 1802. The low state of his finances permitted not his family to accompany him. Antecedently to his departure, he received from the government, from the directors of the Asylum, and from some of the most respectable inhabitants of Madras, testimonials expressive of the high sense entertained of his public services, and of his exemplary private demeanor. Nor were these attestations unnecessary. On his arrival in England, he found that his character had been represented in a manner as remote from the truth, as it was injurious to his reputation. Fortunately, he was not destitute of the means of entirely effacing these unfavorable impressions, and of conciliating the good opinion of the Court of Directors, and of his ecclesiastical superiors. By letters demissary from the Bishop of London, he was ordained priest by his friend and patron the Bishop of Sodor and Man, on the 27th February, 1803 ; and being entitled, from his standing in his college, to the degree of D. D., that honor was conferred upon him, about the same time, by the University of Dublin.

On the 1st December, 1803, Dr. Kerr arrived at Madras, where he was cordially welcomed by his friends ; who, in his amended appearance, saw with satisfaction the beneficial influence which this visit to his native country had produced on his health.

Previously to his embarkation to return to India, he was specially commissioned, by his Grace the Archbishop of Canterbury, to celebrate the solemn service for the consecration of the chapel in the Black Town. This ceremony was performed, agreeably to the instructions he had received, on the 5th February, 1804, in the presence of a numerous and respectable congregation.

The Rev. Mr. Leslie, who had returned to India and resumed his situation of senior chaplain, died on the 28th June, 1804, to the great regret of all to whom he was known. On his death, Dr. Kerr again became the senior chaplain of Madras. His active mind, constantly directed to objects of public benefit, suggested about this period, as a modification of a plan for the relief of widows and children in distress, formerly adopted at his recommendation, that a poor and work-house should be established, with a view as well to free Madras from vagrants, with whom it abounded, as to afford more effectual help to such as really needed and merited assistance, without holding forth to those of an opposite description any incentives to idleness, profligacy, or crime.

tlement, soon after the time it was proposed, being occupied in the consideration of other subjects, it was not then carried into execution. At a subsequent period he had the gratification to see the plan revived, and the settlement subsequently experienced the benefit of an establishment, the leading principles of which are analogous to those proposed by Dr. Kerr.

In May, 1805, Dr. Kerr began to publish, in weekly numbers, a collection of religious tracts and sermons. In undertaking this publication, the principal objects he had in view were, to diffuse religious instruction among the Europeans resident in India, and others professing Christianity; to dispel erroneous opinions respecting the Christian dispensation and the doctrines of the gospel; and to inculcate and enforce those principles on which alone the virtue and happiness of mankind can be uniformly and steadily maintained. In this manner too, he hoped more perfectly to accomplish an object, the anticipation of which had sustained and animated him in his anxious labors to introduce the art of printing at the Asylum, which was that of rendering the Press instrumental in the diffusion of moral and religious truth.

About this time (1805) Dr. Kerr's zeal in the cause of religion was judiciously exerted, in suggesting for the consideration of government and the Court of Directors, the necessity of augmenting the number of chaplains on the establishment, and of strict regard to purity of mind and conduct in those who might be sent to India, in order to secure those beneficial consequences to the community, which must ever result from the exertions and example of a discreet, conscientious and pious pastor.

His health had been so much benefited by the congenial climate of Europe in 1802, as to afford a ground of hope that his constitution would be able to sustain the influence of a tropical sun, until the completion of the period of service requisite to entitle him to retire with a competent pension to his native country. But on his return to India, it was not long ere the unfavorable effects of the climate on his health were again apparent.

Having repeatedly experienced the utmost benefit from change of air and abstraction from public business, he was led soon after his return from England, to build a neat and convenient cottage, in an open situation, distant about six miles from Madras. To this delightful retirement he was wont to repair, when his avocations were not of such a nature as to require his presence at Egmore; and here, removed from the noise and bustle of the world, he passed in the bosom of his family and friends, some of the pleasantest and happiest hours of his life.

For some time, his favorite retreat yielded him all the benefit he

position became serious ; and it was judged proper that he should try the effect of the cool climate of Mysore. Scarcely had he ascended the hills which divide this country from the Carnatic, before a perceptible amendment took place ; and so rapid was his recovery, that in the course of a few days he was restored to perfect health.

During the hot season of the following year, his health suffered in like manner as in the year preceding, which led him to resort to the same means of relief ; and though not so immediately as on the former occasion, yet ultimately with the same happy result. It was while he was on this second excursion to Mysore, that he received instructions from the government of Madras, to proceed to the coast of Malabar, and collect information relative to the early establishment of Christianity, and to the state of the native Christians, in the provinces in that part of the Peninsula. The result of these enquiries was afterwards published in connection with Dr. Buchanan's Report on the same subject.

The precarious state of his health would have determined Dr. Kerr to have quitted India at this time, had he possessed resources adequate to the expense of living in England. But always liberal and hospitable, his disposition and his habits had not been favorable to the accumulation of an independency. His voyage to England was attended with very serious expense ; and he had labored under some peculiar disadvantages with respect to emoluments, from which his predecessors, and those chaplains who had entered the service at a period posterior to himself, had alike been exempted. These circumstances, and the urgent necessity which existed for his return to England, induced him, during his second visit to Mysore, to address a memorial to the Court of Directors, in which he besought them to grant him in arrear those allowances which he had not been so fortunate as to enjoy, as the means, though of very inconsiderable amount, of enabling him to retire from the service.

He awaited with considerable solicitude the result of his application, under frequent apprehensions that it would not arrive, until he should be far removed from this sublunary scene of anxiety and trouble. This melancholy foreboding was verified ; for though the Court of Directors at length complied partly with the prayer of the memorial, having granted him a donation of 5000 pagodas (£2000), the decision was not known in India until it was too late. On the 1st of April, 1808, Dr. Kerr was attacked by a fever, which on the 15th of the same month, terminated his valuable and useful life, at the early age of thirty-nine years.

JANE PAGE.

JANE was the daughter of Colonel Morgan of the East India Company's Service. In early life, instead of being sent to England, she was placed at school in Calcutta, where she seems to have been so thoroughly neglected; that when brought home to her father's house, at the age of eighteen or nineteen, she could hardly be said to be a proficient in the commonest and most essential branches of education. She had the sense, however, on being permitted to mingle in her father's circle, to perceive her deficiencies, and most rigidly to adopt measures to correct and remove them. She voluntarily put herself under a European lady of her acquaintance, and submitted most humbly to her instructions and guidance.

Her first slight impressions of religion were gained from her husband. He had been a very gay, thoughtless, extravagant, gaming, play-going, and swearing young officer, and from his extraordinary powers of conversation, from his talent of writing and reciting poetry, and from his fascinating manners, he was a favorite in every company, and usually to be found in every society. God, however, through the medium of one of his servants (the late Mr. Moore, a Baptist missionary) sent the arrow of conviction home to his soul. Gaming, play-going, and swearing were instantly abandoned, worldly company was at once forsaken, and his too-often neglected home became his favorite resort. At first Mrs. Page could hardly imagine what had befallen her husband; but she had not to wait long, before she discovered the cause. His words were few at the beginning; but they were enough to lead her to the most serious reflection, and the impressions begun to be produced, received a deepness and an indelibility never to be removed, by his suddenly, on one occasion, starting up and abruptly saying to her, "Come Jane, let us pray." Ay, and pray he did; and pray he did, too, in such a way, that she became as interested in the subject of religion as he was himself.

Having shortly after this to go to the Nepal war, his health, from which he had formerly been suffering, completely failed him; and he had consequently to retire from the field of battle to the invalid establishment. Here, all his hopes of further promotion were gone. He was a married man, with two or three children. He had now nothing on which to depend but his simple pay as a Captain. And he was 21,000 rupees in debt, contracted in the days of his folly. How or when was this ever to be discharged? But paid it must be. The

gospel he had received into his heart, told him to owe no man anything but love. He and Mrs. Page instantly set about laboring to remove the mountain. She sold all her jewels ; they both dressed themselves and their children in the most common attire ; they ate the plainest food ; and, disposing of their conveyance, they walked instead of riding. Being thus found in the way of righteousness, God soon appeared for them. Government, knowing Captain Page to have been an excellent officer, gave him ere long an appointment, which more than doubled his income ; and thus not only enabled him to live more comfortably, but in due time to liquidate every fraction of his debts.

On her becoming a widow, an event which took place about the year 1826, she felt deeply her responsibilities, in being left with such a large family of children. But she instantly took up her ground ; and that was the very space which, in religious things, had been vacated by her husband. As he had been accustomed, so she immediately began.

Morning and evening she gathered her children regularly around her table, and with them read the Scriptures, and poured out her heart unto God.

Her Bible, and works treating on the Bible, were her companions by day and by night. She was a most amazing reader, and sometimes even works of an abstruse kind engaged her attention.

What tended greatly to her deadness to the world was the repeated strokes she sustained in the removals of her children. In the course of two years, she lost two of her daughters and her eldest son, all of them grown up and settled in life, and all of them having become a stay to her in the decline of her days. The Christian fortitude with which she bore these heavy dispensations was surprising.

Her views of all the doctrines of Scripture were exceedingly clear and connected : and deep was the interest she took in the great subjects of the divinity, and atonement of Christ, and in every thing connected with the whole scheme of redemption. It was impossible for any writer of error, (and sometimes such books fell into her hands,) however specious his reasonings, and however plausible his language, to mislead her upon such topics as these.

Her Bible was quite a curiosity. It was encumbered with lines, marks, observations, &c., which shew that she not only read it as a Christian, but almost as a critic. Indeed, her reverence for the Word of God was most profound. As an anecdote illustrative of this, it may be mentioned that once when a minister, of whom she was very fond, commenced a series of discourses on an excellent work, but not one of Scripture, she instantly withdrew her attendance, saying, she would give no countenance to any book, however excellent it might be, oc-

cupying that place in the pulpit which she believed the Scriptures alone should maintain.

And strong was her attachment to the house of God. Nothing but sheer inability, arising from sickness, ever kept her out of her place. When all her family were young, there she, though worship took place in Monghyr at 7 o'clock in the morning, never failed to be present with her numerous retinue. And this was not only the case with her on Sabbath, but also on week-days. And this habit of hers grew stronger and stronger to the very end. It was a severe deprivation to her to lose the public ordinances of God's house; and when she could not be present she never failed to send, after service, for the minister's notes, that she might know what had been the subject of discourse; and often she took the trouble, sick though she was, to copy the whole of them out with her own hand.

Her pension as a Captain's widow was not very great; but her children having added to it considerably by their gifts, she was enabled, in her latter years, to give vent to the benevolence of her heart in subscribing to many objects of a religious and charitable kind; and this she did with a zest, which shewed that she esteemed herself truly happy in being able to do good, and her givings were without ostentation. When the association of Baptist churches commissioned the Rev. Mr. Leslie to present to her their thanks for the hundred rupees she sent to the persecuted Baptists in Denmark, she looked quite confounded that they should have ever thought of doing such a thing.

Her last affliction was very long, having lasted nearly ten months. But during the whole period she was never heard to utter a complaining word, nor express a wish that God would change in his dealings towards her. Divine things alone engaged her attention, and never could human being have been more delighted than she, when any one called on her to talk of God, of his Providence, and of the wonderful scheme of redemption by Christ Jesus. Low, very low were her views of herself. The idea of any thing like self-righteousness made her almost involuntarily to shudder. The thought of dying was often very painful to her; and frequently would she exclaim, "O will my dream be indeed realized?" This was said in allusion to a dream which she had many years before, in which she thought herself dying, but was so comfortable and happy that she repeated the words—

"Millions of years my wondering eyes,
Shall o'er thy beauties rove;
And endless ages I'll adore,
The glories of thy love.

Sweet Jesus, every smile of thine,
Shall fresh endearments bring,
And thousand tastes of new delight,
From all thy graces spring."

As her end drew near, all fear of death seemed to have been completely removed. For some hours before, she lay quite still, making no remarks, but apparently fully sensible. Twice or thrice indeed she asked the hour of the day, and on being told, received the intelligence with a most interesting smile, but this was all. And at the end she fell into a state approaching as near to sleep as can well be conceived. And thus without a sigh, and without a groan, and without a movement of any kind, she passed as gently and as softly away as a little child when falling into one of its sweetest slumbers.

She died July 12th, 1847 ; aged fifty-five.

JOHN GOTTLOB ALBRECHT. ✓

MR. ALBRECHT was born November 17th, 1799, at Dresden, where his father was bookbinder to the court. Both his parents were distinguished for their piety, at a time when evangelical religion had all but vanished in Saxony, in consequence of the universal spread of rationalism. The subject of this memoir was the youngest child, and an only son. He had two sisters, one of whom died in 1823. The other, whose name was Rachel, appears to have been a truly pious person.

Mr. Albrecht has himself sketched the following brief outline of his early life. "In my sixth year I was sent to school by my parents, who faithfully cared not only for our intellectual improvement, but also for the welfare of our souls, that we might not be strangers to the kingdom of Jesus Christ, to which they belonged. On account of the universal decay of true religion, our parents found it difficult to secure a teacher who should faithfully adhere to the word of God; they succeeded, however, in finding one towards the end of my schooling time, so that during the last two years I was directed to true spiritual Christianity, and encouraged not to love the world, but to seek the grace of our God and Saviour Jesus Christ. In 1815, after passing through the customary course of religious instruction from a clergyman, I was admitted to the Lord's table. On that occasion, when about to enter the field of battle against the prince of this world, the clergyman addressed to me these words: "Be faithful unto death, fight the good fight of faith, that Jesus Christ may give thee the crown of life." My youthful heart was touched by the love of Christ, and promised to be faithful, but soon became estranged from the one thing needful.

"I then was apprenticed to a needle-manufacturer, and three years afterwards, in 1818, having finished my time, joined the firm of a relative who was in business at Dresden. Here I was introduced to the delusive pleasures of the world, and became fond of dancing and playing, but this afforded me little real enjoyment; for I felt that my peace of mind was gone; and frequently in the midst of my giddy pleasures, I was seized with a sadness and regret at the thought, that my dear mother, who so often had mildly reproved me, was praying for the welfare of my soul. In November, 1820, in consequence of a sore foot, I was obliged to stay with my parents; and it was then that the Spirit of Jesus again pleaded with me, and led me to resolve in reliance on his strength, that I would bid farewell to the pleasures of the world

and seek after those things that are above. At the same time I felt an internal longing after missionary work. After a while I mentioned this to my parents, and they gave me this advice—‘to examine yourself carefully that you may know, whether this call is from your own spirit, or from the Lord. If it is from Him, then go in the name of God, whithersoever he may call you; we have no right to keep you back, for you are not ours but His.’ Subsequently I sought an interview with the Rev. Mr. Leonhardi, President of the Dresden Auxiliary Missionary Society, at whose request I drew up a brief account of my life, which was forwarded to the Missionary Committee at Bale. After I had afresh entered upon my business, I received a call from Bale to join the Missionary Institution there. On the 12th October, 1821, I left Dresden, and arrived at Leipsic the next day. From thence I went to Bale, in company with Mr. August Hildner* of Querfurt, who had likewise been directed to proceed to Bale, by the Auxiliary Society of that place. We arrived at Bale late on the 27th of October. The first period of my stay there was especially pleasant.”

At that time, and for many years afterwards, it was the practice of the conductors of the Bale Seminary to give a whole month’s vacation in June or July, during which some of the students were allowed to make excursions to various parts of Switzerland. These excursions were intended not merely to serve as a relaxation from their studies, but also to be made profitable to them, by affording them an opportunity of becoming acquainted with pious persons, and of creating or strengthening an interest in the cause of Missions in various places. Mr. Albrecht derived great enjoyment from several of these excursions, but in his case, they were not all attended with unmixed good. On one occasion he fell in with some persons who proposed to be favored with visions, and entertained mystical notions of a very questionable character. The scenes he witnessed produced a strong impression upon him for a time, and it is surprising that he was not led astray by them.

In the summer of 1823, he revisited Dresden, and saw his relations for the last time. Shortly after his return to Bale, on the last day of August, an unexpected proposal was made to him. J. C. Marshman, Esq. arrived at Bale about that time, and requested the Director of the Seminary, the late Rev. Mr. Blumhardt, to select a brother who might accompany him to Serampore. The various destinations of the students belonging to the first class having all been previously fixed upon, the choice fell upon Mr. Albrecht; who after mature deliberation and fer-

* Mr. Hildner is now stationed at Syra, in Greece, where he has labored for twenty years, in the service of the Church Missionary Society.

vent prayer for divine guidance, accepted the proposal. This was in November.

The final arrangements having been made, on the occasion of a second visit from Mr. Marshman, a farewell service was held on the 15th February, 1824, when Mr. Albrecht was set apart for the work of the ministry. His heart "was joyful in the Lord, because he trusted that His grace would abide with him continually."

His mind in these to him eventful days appears to have been in a pleasing frame. In a letter, dated February 17th, his worthy father writes: "The last words in your letter of February 7th were, 'I am joyful, because Jesus is mine.' This you told us was the reply you wished us to give to any who might ask how you felt in the prospect of leaving Europe; and this is also the reply we make when you ask us how we feel with regard to your departure, 'We are joyful, because Jesus is ours.' This joyfulness which we have in common, assures us of the harmony of our common faith. As I am writing this, your pious mother is coming to bid me good night; on my reading over to her what I have written, she says, This is just it, for I am calm and comforted and joyful, because he is serving Jesus. She makes me feel ashamed; for I feel it keenly that I shall not have the pleasure of ever carrying in my arms a grandchild by you; but the joy of beholding Jesus dwelling in your heart, and the hope that through your instrumentality Jesus may be formed in many, the hope of glory, outweigh that regret, and the prospect of a blessed eternity also makes ample amends for it. Many are scandalized at our resignation, they cannot understand it that our faith is the victory over the world."

On the 16th of February, Mr. Albrecht left Bale, being accompanied by many of the brethren as far as Hünningen, where he took the diligence for Paris. The calmness of the first night encouraged him to meditate upon all the mercies he had enjoyed during his three years' sojourn at Bale. He arrived at ~~Bale~~ early on the 19th, and found Mr. Gobat (now Bishop of Jerusalem) waiting to receive him at the office of the diligence. With him he proceeded to the Mission house, recently established by the Paris Missionary Society, which had been formed a few months before. Besides these two students of the Bale Seminary, a third one Mr. Korck was residing there, who at that time expected being sent to Persia, but who closed his chequered career at Athens, in 1843, after having labored for the good of Greece as a teacher, an able physician, and a missionary for many successive years. Messrs. Gobat and Korck were prosecuting their Oriental Studies under Messrs. De Sacy and Kieffer; but Mr. Albrecht devoted his attention principally to the study of the French language. He experienced much kindness

from the Rev. Lewis Way ; and Mrs. Mark Wilks undertook the care of his outfit, the expense of which, however, was defrayed from the funds of the Serampore Mission.

Mr. Albrecht left Paris on the last day of April : and on the 3rd of May embarked at Calais on a steamer (then quite a novelty) for London. Admiral Ver Huel, the President of the Paris Missionary Society, was a passenger on the same vessel, intending to be present at the May meetings in London. As the steamer approached the British metropolis, Mr. Albrecht's attention was engrossed by the forest of masts which covers the Thames. "I thought, would that all these ships were filled with men of God (such as I wish to be), all of them carrying the revelation of God in their hearts, and proceeding to kindle the divine light in others!"

His stay in London was very brief, of little more than a week's duration. During that short interval, however, he attended some of the May meetings, and saw several distinguished men, among whom it appears that Mr. Luke Howard and his family made the most favorable impression on his mind.

(On the 15th of May, he embarked at Deal, on the *Fairlie*, Captain Aldham, on which Mr. Marshman and one of his sisters also were passengers. On his arrival he joined the Mission family at Serampore, where it was hoped that he would be very useful. He soon acquired sufficient acquaintance with the Bengalee, to enable him to teach the younger students in the College, arithmetic and geography, and to direct their reading exercises. In this employment he greatly delighted ; as he did also, in attending the meetings for social worship among the native Christians.) He hoped soon to be able to take a part in conducting them ; and in this hope he applied himself to his studies with renewed pleasure and diligence. His health, however, suffered considerably from the climate ; and from inexperience, he trifled with illness till it was beyond remedy.

Having attended the funeral of his friend, Mr. Maisch, belonging to the Church Missionary Society, he returned to Serampore in great dejection, and stated his conviction that he should be the next to follow—a conviction which was verified by the event. In the end of September, 1825, his complaint became serious ; he was removed to Calcutta, and placed under the care of two eminent practitioners there. But all was unavailing ; the disease continued to advance, till on the evening of the 9th of October he breathed his last, in the twenty-seventh year of his age.

RACHEL MILNE.

RACHEL was the daughter of Mr. Charles Cowie, stocking manufacturer at Aberdeen, in Scotland; and was born on the 22d of September, 1783. Her parents, who were originally members of the church of Scotland, took pains to impress on her infant mind the great truths of religion; and at eight years of age, she was the subject of serious convictions.

Untoward circumstances in her father's business rendered it necessary for Rachel to attend to the Millinery business as a source of support; but, while acquiring the knowledge of this, and attending to some ornamental branches of education, she was led into the society of those, whose conversation and manners were calculated to weaken the force of parental instruction, and induce a taste for the gaieties of the world. Reading novels, dancing (of which she was extravagantly fond), the ball-room, gay company, and public amusements, soon engrossed her thoughts, and tended to create a distaste for the more rational pursuits of life, and the nobler enjoyments of religion: such, no doubt, are their general effects, unwilling as the partizans of pleasure are to acknowledge it.

But God was pleased, by the influence of his grace, to water the seeds of instruction sown by the parental hand; former impressions were revived and deepened under the preaching of the gospel. Such had been the pernicious influence of gay company, and gay amusements, that Rachel went to church one Sabbath afternoon with some thoughtless companions, to collect materials for merriment from the preacher's sermon and manner. The Rev. James Bennet, afterwards Theological Tutor at Rotherham Academy, was the preacher. His eloquent address fixed her attention; the solemn truths he delivered affected her heart, and she "who went to scoff, remained to pray." Henceforth, she attended the ordinances of the Sabbath, and the more private means of social worship, with seriousness and delight; her own sinfulness, and her need of a Redeemer, were discovered, and she was enabled to give herself up wholly to God.

Rachel was by this time grown up, and her fond parents thought it necessary that she should see a little more of life. She accordingly went to London, where she was introduced into genteel society, and visited the principal places of public resort and curiosity. But she found that those novel scenes dissipated her mind, and unfitted her,

both for the sober concerns of life, and the devotional engagements of the closet.

During this visit to the metropolis, she attended the anniversary of the London Missionary Society, the services of which produced so deep an impression of the importance of sending the gospel to the heathen, that she lamented that her sex prohibited her taking a part in the work. This idea, romantic as it may appear to some, was probably the commencement of a train of events, which ultimately induced her to prefer the company of one devoted to the work of a missionary, to the prospect of ease, wealth and independence at home; though it was six years before she had an opportunity of forming a decision on this head.

Shortly after her return from London, she was received as a member of the church at Aberdeen; where the ministration of the word by the Rev. John Philip, afforded the means of increasing her knowledge of the scriptures, and strengthening her resolution to serve and glorify God; whilst in the daily worship of her father's family, morning and evening, she obtained the most solid advantages for edification.

The time now approached when Rachel's trials were to begin. Her father's business totally failed; her afflicted mother could sometimes scarcely leave her bed-chamber. Other relations were unable to assist. It was under these circumstances her filial piety was displayed. She commenced business on her own account, and God was pleased so to prosper her efforts, that she was enabled to receive both her destitute parents into her own house, support them by her labors, and nurse them with the utmost tenderness. Attending them in their last moments, she saw them die in the hope of the gospel, and interred their mortal remains with decency and respect.

Whilst her parents needed her assistance, she would never listen to any proposals of marriage, though several advantageous offers were made; but about twelve months after her mother's death, an acquaintance was formed between her and the Rev. W. Milne, then about to depart to China to join Dr. Morrison in the missionary field. She earnestly implored direction from above, and well prepared by education, piety, habits of diligence and economy, and by severe afflictions, she entered into the marriage state on the 4th of August, 1812.

She sailed with her husband shortly after July 4th, 1813, and arrived at Macao; here Mr. and Mrs. Milne continued some months, enjoying the society, and profiting by the counsels, of Dr. and Mrs. Morrison; when being obliged to leave China through the jealousy of the Chinese government, and also of the Portuguese priest, they went to Malacca. The duties of a wife and a mother were discharged by

Mrs. Milne, during the space of six years and a half, in such a manner as to reflect the highest honor on her own principles ; to render her partner in life the happiest of husbands ; to keep the family expenses within their proper limits ; to sweeten the cup of affliction, and lighten the burdens of life ; to secure the affections of those who knew her best, and to excite the esteem of neighbors and strangers.

Mrs. Milne had six children, two of whom were removed at an early period : she calmly submitted to the Divine will ; but she never recovered her natural vivacity. The care of her surviving children principally engaged her time, and her strength ; she powerfully felt the paramount claims of relative duty, and thought meanly of the religion of those mothers who neglect their husbands, their children and their domestic affairs. Her heart was indeed much engaged in missionary work ; but she judged that by attention to her husband's ease and health,—by noticing those errors which he might possibly overlook,—by assisting him occasionally with her counsel,—by prudent management of her domestic concerns,—and by such a conduct as would render the Mission worthy of respect in the eyes of mankind, she might render the best service in her power to the great and glorious cause.

About two years before her death, she was visited by a most serious illness, during part of which, her life was despaired of ; but she was enabled to make a solemn surrender of herself, her husband and her children, to God her Saviour, and calmly waited the call of death. But a voyage to China, and the kind attention of friends there, were the means of restoring her to such a degree of health, as enabled her to resume the duties of her family ; but she never recovered her former strength.

On the 6th of February, 1819, Mrs. Milne was confined of a son ; her recovery for ten days went on favorably, and she hoped soon to be able to carry her little one to the house of God to present him to the Lord in baptism. But she took cold, which was speedily followed by fever, and other disorders which no remedies could remove.

The solemn hour drew near, which was to bring her into the presence of her Lord ; she became weaker and weaker ; flattering intervals of her complaint sometimes encouraged momentary hopes of recovery, which were as frequently disappointed. She spent the moments of ease in commending herself and her family to her God. She enjoyed a steady hope of salvation, but not those feelings of rapture, which, in a former illness, she had experienced.

A change of air being advised, she was removed on the 17th of March to the country seat of a gentleman near Malacca, and she felt pleased on reaching this peaceful retreat : but the disease rapidly

advanced ; she did not feel much pain, but occasional stupor, which prevented her saying much : but she several times expressed that Christ was her only hope. On the 19th she took leave of her friends, who came from town to see her, and blessed them ; next morning a friend prayed at her bedside, she was pleased, but could scarcely speak. At length, about nine in the morning of March the 20th, she was released from the burden of the flesh, and departed to “ be with Christ, which is far better.” Mrs. Milne was thirty-five years five months and twenty-seven days old.

WILLIAM FLOWER.

WILLIAM FLOWER, second son of the Rev. John Flower of Titchfield, was born at Botley, in Hampshire, on the 16th of August, 1810. Of the days of his childhood we have nothing particular to record, save that he early gave evidence of possessing an energy of character, and a vigor of intellect, for which he was distinguished through life.

Having creditably fulfilled his term at the Congregational School, Lewisham, he was apprenticed as a draper, at the house of Messrs. Fisher and Son, of Blandford, in Dorsetshire. Here he soon acquired a good knowledge of the business, and gave great satisfaction to his employers. After he had been in this situation for two or three years, it pleased the Lord to teach him the importance of those truths with which he had been familiar from his infancy. "God, who commanded the light to shine out of darkness, shined into his heart;" so that he became a "new creature in Christ Jesus." If it be asked what led to this result, the most satisfactory answer may be furnished in his own words. Writing soon after to his parents, he said, "You gave me to God in my youth; you have daily prayed that I may be a blessing; as my mind unfolded itself, you rejoiced; as depravity was exhibited, you were grieved; for my conversion to God you toiled, and prayed, and fasted, and wept. Your prayers came up as a memorial before God. He heard your vows, he saw your tears. His arm, omnipotent to save, was extended, and you rejoiced over your son, as over one alive from the dead. An impressive conversation with my dear mother, long before I went to Lewisham, never entirely lost its influence; and I believe, at that hour, seed was sown which will bring forth, and has brought forth fruit unto God—fruit unto life eternal."

Concerning his whole course as a man of business, it will be sufficient to state, that he everywhere acquired the character of being conscientious and indefatigable. In this course he continued for several years after his heart had been changed by divine grace. At length, however, his thoughts were directed into another channel. Long had he felt a desire to do good, but now that desire had become so much the ruling passion of his soul, that his deep feeling and energetic spirit could no longer brook the restraints of business. His soul panted for a scene of labor, where he might employ all the energies of his body and mind in the cause of Christ. The wide waste of immortal spirits presented itself to his view—the claims of the heathen irresistibly arrested his attention. Could he not do something for their salvation? Might not

he aspire, without presumption, to the exalted honor of being a missionary of Jesus Christ?

Influenced by such sentiments he sought the throne of grace, and prayed for direction. His desires became deepened, the voice of God appeared to be speaking to him from within. He made known his wishes to his friends, and obtained their consent; and after a time, his services having been accepted by the Directors of the London Missionary Society, and his collegiate course at Exeter being concluded, he was ordained at Above-bar chapel, Southampton, on the 6th of February, 1838. The next day he was married at the same chapel, to Elizabeth, second daughter of Mr. Fletcher, of Southampton, and on the following April they embarked for India.

Having arrived at Surat, he eagerly entered upon the difficult task of learning the language. But it was not long permitted him to be thus engaged, before domestic circumstances arose to impede his progress. It pleased God to make Mrs. Flower the subject of severe affliction, which rendered it necessary to seek a change of air. They went to Poonah, where he left her, that the interruption to his duties might not be greater than was absolutely necessary. In the course of a few weeks he returned to Poonah, where, after much suffering, the object of his ardent affections was taken from him by death (in 1841). Under this severe trial, however, he was mercifully sustained by the consolations of the gospel; and in obedience to that principle of our nature which leads us, under depressing circumstances, to seek relief by greater application to the duties of our calling, he again applied himself, with increased zeal, to the acquirement of the language—in which he made such rapid progress, that he was soon able to preach to the heathen “the unsearchable riches of Christ.”

Shortly after their arrival at Surat, he and his brother missionary, Mr. Clarkson, established an institution for the education of young men; hoping that, by combining secular and religious instruction, they might induce, in the minds of their pupils, a desire for farther acquaintance with Divine truth. But after a time they were compelled to abandon the undertaking, in consequence of a government school being established, which exerted so unfriendly and powerful an influence, as soon to deprive them of their pupils. His labors in this department being thus terminated, he diligently applied himself to the translation of the gospels, and of Bunyan’s “Pilgrim’s Progress,” the last sheet of which he received from the press just on his departure from India.

In the latter part of the year 1842, accompanied by his sister (since Mrs. W. Clarkson) he made a tour through the Gujurat district, with a view of attempting to dispel the moral darkness poured over that

extensive territory—a darkness which had never before been penetrated by one ray of gospel light. By his journal, it appears that, in this tour, he preached in thirty-six villages, and to about 3,570 people.

On the 27th of November, 1843, he re-entered the marriage state, by union with Jane, youngest daughter of the late Mr. Fletcher, of Henley-on-Thames; and at the close of the year he made a second tour through the Gujarat district, and was frequently gratified by having patient and attentive hearers. As the result of these labors, a spirit of inquiry was excited among the people. Far different, however, was it with respect to Surat; there, neither the preaching of the cross, nor the awful judgments of God, seemed productive of much good. The city still remained wholly given to idolatry, and the missionaries appeared to be laboring in vain. These circumstances having been represented to the Board in London, after much correspondence it was finally determined to remove the Mission from Surat to Baroda.

This resolution was a source of extreme gratification to Mr. Flower; and he looked forward to years of labor and much success at and around that new station. But the God in whom he trusted, “whose way is in the sea, and his paths in deep waters,” had otherwise determined concerning him; for at the end of the rainy season his health began to decline. Here was the commencement of that disease which terminated in death. Having retired for a time, first to the Mahabalishwur Hills, and subsequently to the salubrious climate of Ceylon, where he wrote many tracts, and neglected no opportunity of usefulness,—he at length, on the 25th of October, 1845, returned to Baroda, with invigorated health. His former desires and hopes revived with increasing brightness, and excited him to labor in season and out of season, which soon brought him apparently to the borders of the grave.

It would be easy to relate much which would be interesting concerning him, during his illness at Baroda; but our limited space forbids our mentioning more than one or two things. That he did not lose his interest in the work, when unable personally to exert himself, is evident from the fact that he desired to have the believers’ prayer-meeting in an adjoining room. “I could not,” he said, “hear much, but I should be refreshed by the sound of their voices.” On another occasion, having expressed a belief which he felt, that he should not permanently recover, he remarked, “How many mercies has God given us, to mitigate the suffering which sin has caused! It is sin that has done all this—but the blood of Calvary has washed it all away; some of the effects only remain for a little time.” On the 10th of February, 1846, he and his beloved partner left Baroda, with the intention of visiting

the Cape ; but his physician at Bombay strongly urged him to take a voyage to England, which he accordingly did. Let those who know by experience what it is to have their fondest and fairest hopes disappointed, just as they were beginning to realize them, sympathize, for they only can, with those feelings which possessed his heart, as he left Baroda which was so peculiarly endeared to him, and India his adopted land. Let it not, however, be supposed that he murmured against Providence—far from it ; he had given himself unreservedly to the Lord, and was prepared to live or die in his service, according to his will ; and thus, when suffering from a severe attack of hæmorrhage of the lungs, he said—“ If this bleeding discontinue, I may get pretty well again—but about this I have no wish. It is the Lord, let him do what seemeth him good.”

On the 15th of August, the vessel anchored off Gravesend, and in a few days after he returned to the parental roof. The voyage had evidently been beneficial to him, for he was considerably stronger than when he embarked ; still, however, he was in a very debilitated state on his arrival.

During the lovely months of autumn he visited friends in various parts of the country, and appeared to be gaining strength so fast, that sanguine hopes were cherished by many, and revived in his own bosom, that he should be permitted to return to India. When winter, with its stern severity, came on, at the advice of his physicians he retired to Ventnor in the Isle of Wight. There he was seized with a severe attack of inflammation of the liver, whose fatal influence rapidly spread throughout his frame. As soon as circumstances permitted he returned to Pitchfield, to realise a wish which he had oft expressed, “ to end his days at home.”

On the Sunday previous to his death (2nd of February, 1847) he was conveyed to chapel, but was obliged to be carried down the aisle on his return, having entirely lost the power of walking. The next day it was evident to all that his little remaining strength was rapidly giving way, and on Tuesday he was unable to leave his bed. On the evening of this day, his father said to him, “ My son, are you afraid of the consequences of death, or have you any fear of dying ? ” He replied with firmness, “ Not in the least.” A little after, when unable from the difficulty of breathing, to exert his voice, he wrote on a slate, “ I have much in my heart to say to you all, but I have not strength for speaking. You must not think me unhappy because I do not sing, or forgetful of my first love, the spring of all my joys, because I do not tell of his grace and faithfulness. God has promised,—*that* is my

my Father's hand. This is my security ; the peace of God KEEPS my heart."

The following day (3rd), a few hours before he died, addressing his beloved partner through the same medium, he said, "Flights of imagination, attended with fervid delight, are not religion ; they may, and often do accompany it,—but religion is the indwelling of the soul in God—the trust, the confidence in His faithfulness, truth, and love, which bring to the soul the peace of God. Such, my beloved Jane, am I blessed with, and if my God be still with me, and keep me from the Evil One, such may I continue to enjoy. Commit your way to him ; you *have* done so. He will not forsake you, but bring us all to heaven at last : lean on his arm, his word, his love—nought can fail."

Throughout the evening he remained comparatively comfortable ; but about ten o'clock a violent paroxysm returned, which indicated the near approach of death. A few minutes after, a peaceful smile enlivened his countenance. It was the smile of victory. Death, his last enemy, was destroyed,—he slept in Jesus.

" So fades a summer cloud away ;
 So sinks a gale when storms are o'er ;
 So gently shuts the eye of day ;
 So dies a wave along the shore !"

In a letter addressed to his parents ~~just~~ before leaving England for India, he had said, "Jesus is mine, at his command I go, under his banner I fight, and if I fall in the conflict, he will receive me, not to the joys of a Mahomedan paradise, but into everlasting habitations." This which was then the language of faith, he has now realized. Having fallen in the conflict, he has received a crown of righteousness, and is now rejoicing in the presence of his Lord.

ALANSON REED.

ALANSON REED was a native of Cummington, Massachusetts, and was born in the year 1807. When about twenty years of age he gave his heart to God, and from the time of his conversion, he had strong desires, and a determination, if possible, to devote his life to the service of Christ, among those who had never heard of his salvation. But he was the youngest and favorite child of a widowed mother, whom he loved with uncommon ardor, and she was not willing that he should expose himself to the privations and trials of a missionary's life. On her account he repressed, for a season, his strong desire to enter immediately on a course of preparation for the work, and waited with the hope that Providence would make his path plainer. But after two or three years spent on a farm, he began to feel that his youth was wearing away, and that he must enter without delay on the path he had chosen. He accordingly commenced studying for the ministry, and subsequently spent all the earthly wealth of which he was possessed, to make comfortable provision for his beloved parent ; but, before his education was completed, she entered on her eternal rest, and was thus spared the pain she so much dreaded, of seeing her son leaving his native shores. Some time previous to his departure, his mind was directed to China, and he at length resolved to devote himself to a Mission to that empire. Accordingly, he sailed from Boston on the 22d of September, 1835, with a large company of missionaries destined to Hindoostan, Burmah, Siam, and China.

He arrived, with several fellow-laborers, at Singapore, in March, 1836, whence, in compliance with his official instructions, he went to Bangkok, in the following July. Here he found multitudes of Chinese, and immediately entered on the study of the Taychew (Chaouchow) dialect, striving to put every fresh acquisition into immediate use, and to do all the good he was able. He wisely chose to employ Chinese servants, and after studying a few months, he employed his teacher to read the Chinese scriptures at family worship ; and before the expiration of a year from the commencement of his Chinese studies, he tried to pray regularly in that language with his family. He said he found it hard to frame petitions in Chinese ; but the only way in which he could learn to pray with his servants, was, first to use the language in his private devotions. In answer to a question which his wife once asked, if he did not sometimes find his thoughts dwelling on the pleasant situation

he did not consider Siam as his home ; China was his destination, and he was constantly watching for some way to open, by which he could enter it. But it was not the misnamed, but the true ; celestial empire which God designed him soon to enter.

Several attacks of dysentery, from which he speedily recovered, had already impeded his progress in study, when in July, 1837, he was more violently seized with the same disorder, and brought to the borders of the grave. The prompt and powerful remedies administered by a most assiduous medical brother, and the unremitted care of his family and friends, were, however, blessed to his recovery ; and he was considered convalescent.

At this time, the only missionary belonging to the Chinese department of the American Mission was compelled by sickness to take a voyage, and Mr. and Mrs. Reed removed from an uncomfortable floating-house to the one vacated by him, on the Mission premises. Here he hoped soon to be engaged in taking charge of the little Chinese church, and sabbath congregation, now left destitute, and in communicating the knowledge of a Saviour's love to the many patients who daily came for medicine. But God willed otherwise.

A few days after his removal, a fatal relapse ensued, which in one week laid him in the grave. At first he thought his complaint would again yield to medicine ; but this hope soon failed. On the 25th of August, he said to a friend who was sitting by, "I never before had a sense of what it is to approach death ; I was thinking of it this morning, and the thought almost overwhelmed me." He then compared the view which the Christian has of Christ, to seeing objects through ground glass windows, and mentioned a particular time when he looked through such windows. "I never," said he, "felt the beauty of that comparison of Paul, 'Now we see through a glass, darkly,' till then. We sometimes think we get near to Jesus, but even then we see him darkly, obscurely : 'in heaven we shall see him face to face.' " Here he was interrupted by a distressing hiccough with which he was troubled, and remarked, "I have not said half I have to say, but I *must* stop."

On the evening of the same day, his fever became very high, and perceiving that his friends were alarmed, he said, "I hope none of you will hesitate to tell me what you think of my situation : do not keep any thing from me." Dr. B. then said to him, "Brother Reed, you are very ill, we fear you will die ; it would not be surprising if you should not live till the morning." On hearing this he seemed a little agitated, and covered his face with his hand, but made no reply.

A few moments afterwards, a female friend sat down by his bed-side,

when he said to her, "Perhaps I may be in—I was going to say, heaven,—before morning, yes, I *may* say in heaven, I can trust in my blessed Saviour. We have ties to earth, our families;" then covering his face with his hand again he continued, "but I can trust." He then commended his wife to her care, as he had before done to her husband's, and then went on to make known his wishes respecting his domestic affairs, at some length.

After an interval of rest he said, "I thought I heard the Doctor speak of staying all night." It was replied, "Yes, he has sent his boat home, and is going to stay." "The Lord reward him," said he. Shortly afterward he was asked, if he could think connectedly. His emphatic reply was, "I can think enough to fill my heart with gratitude. God has been showing me what a great sinner I am." About two hours after this he expressed a wish to have all his missionary brethren and sisters come into his room, and unite in prayer. "I do not know," said he, "that I have any thing *in particular* to pray for; I have been very desirous to recover, that I may preach Christ to the heathen, but since the last relapse, I cannot pray for life. Whenever I attempt to do so, it seems like praying to be kept from the bosom of my Saviour. Seven of his missionary friends were, in a few moments, assembled around his bed, when, after he had repeated the above remark, a brother offered prayer. He united his hands on his breast, and gave intimations of fixed attention, and of joining in the petitions, and at the close repeated the "Amen" three times.

The next morning his fever abated, and he was more comfortable, though gradually growing weaker. Through the two following days, he conversed familiarly of his approaching dissolution, and gave directions in regard to a great variety of things, making his preparations as calmly as if he were but on the eve of a journey to another country. He spoke of an absent brother missionary, and when he heard of his temporary return, was impatient to see him.

It seemed as if his love to Christ and Christian brethren increased every hour. His love for souls increased also. He called his servants, and most earnestly besought them to believe in Jesus. The next day (the 28th) his mind wandered, and he was distressed with temptation, imagining that Satan was with him. At evening, during the intervals of calmness, a female friend came and said, "I trust, brother Reed, you have the presence of the Saviour at this trying hour." He replied, "Yes, if Satan does not have me to sift me as wheat." Another, who was sitting by, said, "Jesus has prayed for you that your faith fail not;" he caught the idea and said, with great emphasis, "Blessed

During the night he raved much, and had no rational intervals. The next morning he again became calm, his reason was perfectly restored, and remained so to the last. But he could not speak, although he made great efforts to do so—drawing the ear of one friend and then another, close to his mouth, and endeavoring to whisper. He made those around his couch understand by signs, that he wished to bid them all farewell. Each successively placed a hand in his, which he pressed, with eyes fixed first on them, and then raised to heaven. It was his parting blessing. When his distressed partner looked upon him, his lips quivered and his whole frame became agitated. But it was for a moment only. He soon became composed, and, fervently pressing her hand, with uplifted eyes mentally commended her to heaven. He then looked out for the absent ones, and when all had come in and taken leave of him, he tried to make them understand, that he wished for prayer, and it was a minute or two before he could succeed; but at length one said, “Perhaps it is prayer,” when he immediately raised his hands on his breast, and looked at a missionary brother, as much as to say, “*That* is what I want.” All then knelt once more around his bed, while that brother prayed. Mr. Reed remained with his hands raised, and at the close, endeavored to say ‘Amen,’ but could not articulate.

Throughout the day he had some dying struggles, but his mind seemed intent on heavenly glories. He kept pointing upwards, not merely in one direction but to this side and that, as if he saw the splendor of the upper world, and once he was heard to whisper “Wonders, wonders!” He pointed upward and stretched out his arms, as though they were wings to fly away to heaven! His last words were, “Come, Jesus,” and “Mercy.” About 4 o’clock P. M. of that day (August 29th, 1837), his spirit returned to the God who gave it, leaving most comforting evidence of the truth and value of our holy religion, not only to his sorrowing brethren, but to a considerable number of heathens, who one after another came in to witness his dying deportment. He was thirty years of age.

SAMUEL EATON.

THE subject of this memoir was born in the year 1779, at Chandernagore, in the East Indies. His father was an Irish Roman Catholic, who went over to Bengal as a Cadet in the early part of life. His mother, who was a woman of colour, was the daughter of a French General of high repute, whose name was Desmoulin. The father and mother died nearly at the same time, leaving behind them four sons.

It was the father's wish and appointment by will, that his children should have an English education. To facilitate the attainment of this object he sent over, not long before his death, twelve thousand pounds, to two respectable tradesmen of London, with directions that every expense in the course of their education might be defrayed, and that what remained should be equally divided among them on their coming of age.

One of the sons died in the East Indies. Three of them, of whom Mr. Eaton was the second, were sent over to England by the grandfather, who survived their father. The eldest of the three that went to England died of a consumption at twelve years of age. Samuel, of whom this narrative principally treats, was sent to school at Brighton, where he was placed for three years under the care of the Rev. Mr. Mossop, a clergyman of the established church of England.

Not long after the arrival of the young people in England, an unexpected occurrence took place, which threatened deeply to affect their temporal interests. Their English guardians, to whose hands had been entrusted their money, failed. A respectable gentleman, however, who had been for many years a purser in the East India Company's service, and was well acquainted with the family of Mr. Eaton, generously stepped forward, and took such legal steps as were necessary to protect the persons, and secure part of the property of the children. About £5000 was recovered from the bankrupts' effects; and the boys were made wards in Chancery. They were sent to various places of education; Samuel, after he left Brighton, went to school at Lewisham, which, on account of some disgust, he left very abruptly; and this occasioned his entering into a situation so replete with dangers of every kind, that it is a wonder how he was enabled to escape them.

Going to London, and rambling about that great city, where perils present themselves at every turn to the young and inexperienced, he saw a bill of apartments to let;—which led him to become an inmate in a family which rendered him much obliged. The situation

in this family were infamous and abandoned characters; they had however, sufficient craft to conceal their wickedness, in a considerable degree, from this young man, who lived with them about five years. Finding that he was entitled to considerable property in England, and that he had the most flattering prospects from the East, they kept him from all his former acquaintances, and, upon various pretences, removed with him to Bristol, to Cardiff in Wales, and to other parts of the country. When his own dividends from the bankrupts' effects had been spent by them, they brought him again to town, that he might apply for his share of the brother's property, who had died at twelve years of age. His good friend, the purser, was dead; and they discountenanced his keeping up any acquaintance with his widow, though she still felt a tender solicitude for his welfare.

That he might shun society, even of the most virtuous kind, as much as possible, the people with whom he lived endeavored to instil into his mind the most despicable ideas of the female sex; and, in fact, kept him as in a prison. In fine, from the subsequent development of the character of this family, it is very likely that when the young man's money was all spent, his life itself would have been in danger. Mr. Eaton declared afterwards that his mind must have been infatuated to an astonishing degree, not to have seen through their mercenary and iniquitous designs.

The time, however, for his deliverance, at length arrived. The wicked are taken in their own net. The person in whose house Mr. Eaton resided, in order to further his crafty and self-interested schemes, called upon a professional gentleman to assist him in a plan, which appeared to be to get the young man's property completely into his hands. Happily for Mr. Eaton, the gentleman applied to, suspecting the ill design, put him upon his guard against his pretended friend, and took effectual steps to rescue him from the hands of villainy.

As Mr. Eaton's property in England was considerably diminished, and his coming into actual possession of the very ample fortune left him by his father and grandfather in the East Indies was somewhat uncertain, he thought it expedient to engage in some profession. Accordingly he articulated himself as a clerk to the gentleman who had interposed to protect him against the designing people with whom he had lived. He afterwards married that gentleman's sister.

About a year before Mr. Eaton's decease, he was out on his professional engagements, in a smart shower of rain, and sitting afterwards in his wet clothes, he laid the foundation, it is supposed, of that complaint which at length brought him to his grave.

years, at Union Street, Southwark. But it was not till the 19th of June, 1804, a few days before he died, that the minister of that place had any personal interview with him. He then found him in the last stage of a consumption, and, what was much worse, in the gulph of despair. Mr. Eaton acknowledged that God was just and holy ; but added, " I shall go to hell, and be damned." He was apprehensive that he had sinned the sin against the Holy Ghost, and could not be pardoned. The minister explained to him his views of the nature of the unpardonable sin, called his attention to that awful passage in Mark iii. 22—30, and observed, that the sin there described, appears to have been a malicious ascribing to the agency of Satan those operations of Christ which were wrought by the power of the Holy Spirit. It was further remarked, that no man can be said to have committed the unpardonable sin, who discovers real repentance for sin, since none but the impenitent are excluded the kingdom of heaven. Mr. Eaton received every word of instruction with uncommon eagerness and solemnity. After prayer he begged to be visited again as often as possible.

The next day the minister saw him twice ; and Mr. Eaton, having desired that they might be left alone, recited a brief history of his life and experience. He began with saying, " I had the misfortune to be born of rich parents." He then mentioned his having been sent over to England for education, and some of the disastrous circumstances which have been already referred to. Being asked by what means he had been led, in his peculiar situation, to a serious concern about his soul and eternity,—what ministers he had heard, and what books he had perused,—he replied, that he had heard Dr. Ryland and Mr. Lowell at Bristol, and different ministers in London. As to religious books, his reading had been very confined ; but Bunyan's *Pilgrim's Progress* was one of the first books that induced him to think of setting his face towards Zion. Besides this, and Messrs. Jay's and Lowell's sermons, he had read little else in divinity but the Bible. The Sacred Scriptures, with the Holy Spirit that indited them, had been his chief teacher.

During this interview, he was still in a desponding frame. His views of the dreadful nature and consequences of sin were uncommonly strong and affecting. Having endeavored to console and comfort him, and bring him to the foot of the cross that he might taste of the riches of the mercy and grace of God, the minister prayed with him, and left him more composed and comforted in his mind. In the evening he called upon him again, when Mr. Eaton expressed his gratitude and affection, in terms that showed how much he valued any attempt to promote his best interests.

About 10½ o'clock in the evening of Saturday the 21st, the minister being sent for by his desire a second time, and remarking to him that he appeared more tranquil than usual, and seemed to have some hope in the Lord,—Mr. Eaton exclaimed with an energy quite surprising—

“ 'Tis done, the great transaction's done !

I am my Lord's and he is mine !

He drew me, and I followed on,

Charmed to confess the voice divine !”

He added, “ Jesus Christ is my Saviour ; God hath loved me with an everlasting love !” with other expressions of the like import. He then intimated a wish, if the Lord should spare him, contrary to his expectations, of entering into church-fellowship, and engaging in the work of the Christian ministry.

On Lord's-day evening, the 22d, the minister saw this young man for the last time. During the whole of this interview, which was long, he was in great agony of body. His frame of mind also appeared at first rather low and dejected. He did not know, he said, whether it was not a temptation of Satan to deceive him, when he had entertained and expressed a hope that he was a believer. He labored to convey in the strongest terms, his ideas of the excellencies of the Divine Being, and the evil of sin. Never, surely, did any person discover more humbling views of himself.

Seeing him gasping for breath, and, apparently within a few hours of eternity, the minister said to him (with a view to impress the witnesses of this solemn scene with a consideration of the vanity of the world)—“ What would wealth do for you now, my friend ?” “ Wealth ! wealth !” said he, “ 'Tis impious to mention it :”—and then with great and continued importunity, he called upon the Lord to release him. During the struggles of his dissolving nature, he was reminded of the severe sufferings of Christ. Soon after this, he said, with great emotion, “ I have a sight of the Lord Jesus expiring at Calvary ! O my Saviour, what didst thou suffer for me ! I have one doubt,” said he, “ I want patience.” He desired the minister to read some hymns to him, and mentioned particularly the 23d of Dr. Doddridge, the subject of which is, Rejoicing in our covenant engagements to the Lord.

“ O happy day that fix'd my choice

On thee, my Saviour, and my God,” &c.

Having requested that this hymn might be sung, he joined in singing it ; and when he came to the third verse—“ 'Tis done, the great transaction's done !” &c. he sang it with such strength and fervor as to be heard all over the house. “ Don't think me a madman,—don't think me a madman,” said he, “ I would sing louder if I could.” His soul

was wrapt up in a sacred ecstacy of joy and delight. He then desired that the 137th of Doddridge might be read :—

“ Enquire, ye pilgrims, for the way
That leads to Zion’s hill ;” &c.

In singing this hymn and another by Dr. Watts—“ There is a land of pure delight !”—he joined as well as he was able. He was then within twelve hours of an eternal world ; and presented a most interesting spectacle to every humane and reflecting observer. Such were the agonies of his body, and the solemnity and triumphs of his soul.

Twice he attempted to utter some sentiments that powerfully impressed his mind ; but the exhausted powers of nature prevented him from saying all he intended. To the minister who visited him, he spoke distinctly these words—“ God sent you into the world to tell sinners that Jesus Christ died to save them. I am a sinner ! he died to save me, and all sinners that believe in him !” He also requested that a sermon might be preached at Union Street, on occasion of his death, from the words, “ Is not this a brand plucked out of the fire ?” This passage he thought peculiarly applicable to his own case. Nothing was further from his mind, in this request, than any applause to himself—“ Don’t deceive your congregation,” said he “ in what you say about me.” He wished to give glory to God, by publishing the riches of his grace to a poor perishing sinner.

After having been commended to God by prayer ; and taken leave of his friends, Mr. Eaton dozed most of the night. At intervals, however, he was awake ; and manifested to the last the most ardent devotion towards God, and the tenderest affection to all that were about him ; and on Monday, the 23rd June, 1804, about eight o’clock in the morning, the spirit of this good man forsook its poor emaciated tabernacle, and entered without doubt, into the everlasting kingdom and joy of his Lord ! Mr. Eaton was in the twenty-sixth year of his age.

RICHARD SARGOOD.

RICHARD SARGOOD was an East-Indian by birth, nominally a Christian, but in reality an idolater, and, according to his own statement made a short time before his death, mad upon idols to an extent exceeding the Hindoos themselves. He had united in their worship, and also mingled with the Mahommedans in paying honors to their saints, and seeking favors at their hands.

It was at one of the native chapels, and at a time when the native preacher at Howrah, (a station opposite to Calcutta,) was endeavoring to lead his countrymen to the knowledge of Christ crucified, that he first heard the Word. He at that time seemed to think it a good thing for the natives to be instructed, and made an observation to that effect, when he was reminded that what he heard equally concerned himself. A tract was put into his hands, the reading of which had a good effect in convincing him of the evil of his state, which was deepened by subsequent interviews with the native preacher, by whom he was introduced to the missionary.

Convinced of the wickedness of his heart and life, he became earnestly concerned for the salvation of his soul, and desirous of living a new life, and in fact became a new man, in deportment. He was at that time living in the violation of the seventh commandment; but immediately perceiving the sinfulness of his conduct, he applied for marriage, which was accordingly celebrated. He was a diligent enquirer after the mind of God, and yielded himself up to the direction of the Word with a readiness which was truly gratifying to observe. His progress in the knowledge of Divine things, considering his disadvantages, was considerable, for he could but very imperfectly read or understand English, and though he conversed in Hindoostanee as his mother-tongue, he could not read it in the native character.

Within a few months from the time of his coming under religious instruction, his business led him to a distant station up the country. It was much feared that when removed from under the means of grace, those holy feelings would subside, and old habits of sin would regain their influence; but He that had begun the good work did not abandon it, or suffer it to be blighted by change of scene or place.

When he left Howrah to proceed on his journey, he did so with tears, acknowledging with much feeling the goodness of God towards him, and regretting his being compelled to leave the place just as, to use his own expression, his eyes were beginning to be opened. After

his departure, letters were received from several persons at stations where he called, bearing pleasing testimony concerning him. After being absent a twelvemonth, he returned in the latter part of 1835; but a disease, of which he had symptoms before he left the station, made great ravages in his constitution, and it was evident that his end was fast approaching. His inner man, however, had considerably improved: he had gained more knowledge of himself and divine things, and he evinced much meekness and resignation to the will of God.

He was unable to attend public worship more than once or twice, but was greatly delighted when any one called to read the scriptures, and pray with him, and converse on divine things. Latterly he derived much assistance from the Romanized Hindoostanee gospel of Matthew, with which he was supplied, and which he said he could understand much better than the English. His acquaintance with his own heart, and his desires after entire holiness, became increasingly apparent. Sometimes the discovery of his sinfulness greatly depressed him. One day he observed, with tears, "I thought I knew my own vileness, but I now see it more than ever." He repeatedly referred with much emotion, and many expressions of thankfulness, to the goodness of God manifested in his conversion, and the means by which it was effected, and spoke of it as what had been brought about with a view to his affliction and death, which were so soon to follow that event.

As death approached, he was evidently preparing for the change. The fear of dying was removed, and he had a desire to depart. Much of his time was spent in prayer, and he was engaged in that delightful work but a few minutes before he breathed his last.

DAVID BICKERSTETH BHAJAN.

BHAJAN was a Hindoo boy, of the Khsetree caste, a resident of Buxar, where his parents dying when he was about eleven or twelve years of age, left him an orphan, though with sufficient means of subsistence. When David Thakur, a native Christian and formerly a Brahmin, superintended the Church Missionary's Hindui School in 1829, the boy Bhajan with many others attended to receive instruction; and by his good behaviour and attention to his learning, he attracted the particular notice of David, and not being shackled to idolatry like other Hindoo children, he signified his wish to become a Christian, and to be sent to Chunar, under the missionary, where David Thakur had been educated and baptized.

The boy being recommended to the missionary, an opportunity soon occurred, when the missionary was returning from the Boiya annual bathing fair, held about twelve miles below Buxar, and Bhajan was received on board his boat and brought to Chunar, where he behaved so well, and was so attentive to his instruction, besides soon acquiring the rudiments of Christianity, that his wish was granted, and on the 6th of December, 1830, he was admitted into the Christian church, and was baptized, by the name of David Bickersteth Bhajan, from the name of the much revered Secretary of the Church Missionary Society.

Bickersteth had a serious look, and was always attentive and steady, but there being at that time no English school under the missionary, and the boy possessing intelligence and promising parts, he was after a short time, with two other boys, put under a Pundit to learn Sanscrit Grammar; to this he applied himself with earnestness, and in a comparatively short time had learnt more than fifty pages of it by heart, besides attending to Persian, Urdu and Hindui; to all which he attended with intenseness, and devoting his entire time to his books, he soon surpassed his fellow-students, so that he became a proficient in the two latter languages.

When an English school was opened by the missionary, chiefly for Native Christian boys, Bickersteth was admitted into it with many others, and in this language also he soon reached the head of the first class, and his capabilities to acquire languages soon became conspicuous.

Poor Bickersteth's disease was hereditary, a species of leprosy, a corruption of the blood which, however, through the means used, was

kept down for years till he approached to manhood, when it assumed a more obstinate appearance. He was attended by the medical gentleman at the station for the last eight months of his life, but without avail: the disease continued to increase, though slowly; yet its progress was perceptible in his emaciated frame, and the consequent debility which it caused. At length a tumor or two became visible in his neck, which being lanced, gave some hopes of a change for the better; but these also vanished, for he wasted almost to a skeleton, and could scarcely walk a few paces. He was then put under the immediate care of a native Christian family, where he could meet with unremitting attendance.

From this time the subject of death, and of his soon having to appear in all probability before the judgment-seat of Christ, was more particularly urged upon him. However without the least emotion of fear or alarm, he replied to the questions put to him by the missionary, that he meditated upon Christ, that he was only a sinner, and born of a sinner, but that Christ has promised to cast out none that come unto him. These words from him at such a time, and in such a way, gave the first glimpse of decided hope that he was neither thoughtless nor regardless of the eternal state.

He now entreated that some person might be appointed to read to him. A pious native Christian reader was accordingly sent to him, who continued to read and pray with him to the last. Hearing of his wish, several of his friends and school-fellows also begged to be allowed to attend upon him for the same purpose. Once after the reader had read and spoken to him about the paralytic, he replied, "Yes, and can I for a moment think of giving up such a Saviour to trust to stocks and stones!" At another time he related a dream which he had, and the remarks which dropped from him from time to time, indicated a calm and spiritual state of mind.

On the morning of the day on which this interesting youth died, the missionary being informed that his speech faltered, called upon him very early, and then it was for the first time for many weeks, that he seemed devoid of pain. He answered all the questions put to him readily, though not intelligibly. He was then requested to lift up his hand if he meant to answer in the affirmative to the question whether he trusted in Christ. "Yes! Yes!" was his reply, and he gave the sign required by lifting up the quilt under which his hands were. At 2 o'clock P. M. the reader as usual read to him, and at 3 his school-fellows did the same, when he exhorted them as usual to keep close to Christ and not to forget Him. About mid-day he spoke clearly and distinctly, and continued to do so to the last. He seemed to have a fore-know-

ledge of the hour in which he was to die ; hence he made repeated enquiries respecting it.

Soon after the boys left him, he fell into an ecstacy of joy, and exclaimed to the old native Christian woman who nursed him,—“ Oh come ! come ! and behold a host of angels, and Christ in the midst of them ! and he calls me away.” The old woman hastened to his bedside exclaiming, “ Where ? where ?” He continued, “ There, don’t you see them ? and Christ calls me away. I am coming, I am coming, Lord.” It being now 4 P. M., he importunately entreated that the missionary, the reader, (mentioning him by name,) and all his school-fellows might be called. He said he wished to take his last farewell of them, as Christ was calling him. The poor woman being alone with him, did not like to quit her charge in such a state ; she however called to a native Christian, who came and raised up his head a little, when without a struggle or a groan he resigned his soul into the arms of his God and Saviour, on the 6th of December, 1837.

JOHN PHIPPS.

JOHN PHIPPS was born on the island of St. Kitt's in the West Indies. When a lad, he learned to play on the violin, and being very fond of this instrument, he, after a time, became a tolerably good fiddler. In that capacity he used to employ his time amongst the young negroes at their dances after working hours in the evening. Thus many years of his life were spent, and Phipps was an utter stranger to seriousness.

One evening, as he was going his way to the dancing place as usual with his fiddle, he arrived at the foot of a hill which he had to cross, and observed a person at the top of this hill who had just stepped into the road, and seemed to be waiting the approach of the fiddler. It was a minister, who used often to preach to the people. Phipps had no idea that the minister could have any business with him, as he had never been noticed by him before. However, he continued his walk, and, on approaching the minister, made his bow, which was returned, and he would have passed on, but was accosted as follows: "Sir, you are the young man who draws away the people to dances by your fiddling. By your means all the young people of the neighborhood are kept away from hearing the gospel. I seriously admonish you to leave off this trade, and turn and seek the good of your own soul." This unexpected address struck the fiddler dumb. He answered not a word. But his conscience spoke within him, "The minister says truth, for I am the man." Nothing more passed between them at this time. Phipps pursued his way. He could not reply to the charge, and these thoughts were continually in his mind. "He says truth, I am the man."

From this time he became more thoughtful and dejected; yet he scarcely knew why, for he had no religious instructions; but he was much afraid he was not in the right way, and that his soul was in danger of perishing for ever. Soon after this circumstance, he went to England, where he continued some years in the service of a family in London, during which time he joined the Methodist communion, in Queen Street.

From England he went to Batavia, and was a respectable servant in the household of Governor Raffles. While at Batavia, he attended the ministry of the Rev. W. Robinson, Baptist Missionary, and soon joined his church. His life was very exemplary, and his simple piety commended him to the notice and respect of all who knew him. He used to be very constant in his attendance on the means of grace, and seemed to enjoy much under them.

In May, 1817, Phipps fell ill, and sent for the Rev. Mr. Lawson, the missionary, to see him. With reference to the several visits made to him by Mr. L. the latter has left this testimony :—" I can truly say, it was good for me to go to the house of affliction, for I never attended a dying brother with so much satisfaction, and never saw religion brought in to support the soul with more effect than in this instance. His fervor, his simplicity, his strong reliance on the divine mercy, his unaffected discourses about the love of his dear Saviour in dying to redeem the chief of sinners, and all expressed in broken English, were to me highly interesting. I coveted to be like him. I felt ashamed often times while by his bed-side, in thinking myself unspeakably more deficient in the best part of true religion than the poor negro, to whom perhaps I had been made the instrument of administering comfort."

He was perfectly resigned to the divine will. If he had any impatience it was the longing to depart, and to be with Christ, which is far better. One day he seemed particularly impressed with the mercy of God in converting him after he had been such a wicked sinner for so many years. He was far from being a babe in Christ, although he would have called himself the very lowest in the kingdom of heaven.

On the morning of the day on which he died, Mr. Lawson called upon him ; on his entering the room, Phipps said to him, " My brother, you see me a mass of corruption, but it will not be long thus." Mr. L. remarked, " I think you look a little better to-day, and hope yet that God may restore you ; and if it is his will, I hope you are willing to remain a little longer in this sinful world, to tell to poor sinners what a merciful Redeemer you have found. I have been thinking, if God should spare your life, you may be the means of doing good to other poor Africans in this city." And then Mr. L. told him, he would go with him to their houses and try to get acquainted with them, and persuade them to come and hear the gospel. At this, Phipps seemed to brighten up, and expressed himself as highly delighted with the idea of living for the sake of his countrymen. Before Mr. Lawson's departure he asked Phipps if he should engage in prayer, and what should be the subject of his request ? He answered, " Brother, pray to Him that he would soon take me home to himself ; or, if it is his will that I should remain here longer, pray to him that I may be patient. I bless him that I have not felt a single disposition to murmur in my afflictions, although at times Satan has been very busy with me."

This pious negro died on the 9th of June, 1817, at Calcutta.

MRS. ROBINSON.

MRS. ROBINSON was born at Weldon, in Northamptonshire, a village about eight miles from Kettering. Her father died when she was very young, and left her mother with six small children, in indigent circumstances. At fourteen years of age, Mrs. R. left her mother's family to become a servant. Her lot was for a season cast in places where the fear of God was not known, and she was frequently made very unhappy by the wicked conduct of those around her. She felt a strong desire to come out from amongst them, hoping to be better herself, if she could be situated with religious people. After a time it pleased the Lord to grant her desire, and to place her in a pious family at Kettering, where she constantly heard Mr. Fuller. The preaching of the word was the means of fastening convictions upon her mind, though at that time there did not appear any evidences of real conversion. She was once much affected at a baptism at Kettering, especially when she heard Mr. Fuller solemnly pronounce these words, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." At this time she formed a resolution to repent of all her sins, and to live without sin for the future; she also determined to make a practice of prayer and of reading her Bible.

From under the ministry of Mr. Fuller at Kettering she was removed to Olney, where she constantly attended the preaching of Mr. Sutcliff. In this new situation she was beset with many snares and temptations, which put her upon making new resolutions. While at Olney she used sometimes to go to the house of a Mr. T. who frequently took the opportunity of her being there to converse with her on the state of her soul, and that much to her profit. By a blessing on religious conversation and the preaching of the word, she was soon brought to a true sense of her state, and to put her trust in Christ, as her only Saviour. The pleasures of religion now became hers, and though by some of the members of the family in which she lived, she was persecuted for righteousness' sake, yet she could rejoice in God. Several of Mr. Sutcliff's sermons were of great use in establishing her mind in divine truth; she also received great benefit from a sermon preached by Mr. Brown, of Keysoe, from these words, "Him that cometh to me I will in no wise cast out." When it was proposed to her to join the church at Olney she greatly objected, upon the supposition that she was unfit to be a church-member; but her scruples being removed, she was baptized on the 14th of March, 1802, in company with five others. A

few months after her baptism, she went to live at Luton, in the family of Mr. Mede, a deacon of the Baptist church at that place. In this family she was much esteemed, and was parted with at last with much reluctance and regret, for the sake of coming to India.

She was married to the Rev. W. Robinson, a missionary of the Baptist Mission, with whom she came to India; but she was not long permitted to cultivate the ground which she had so fondly desired to sow with the doctrines of her Lord and Master. On the 10th of June, 1810, she had the first attack of the fever which proved fatal. For the first few days the fever was very strong, with scarcely any intermission; afterwards it began to abate in strength, but without any signs of totally leaving her. In the beginning of July, a relapse took place of a most alarming nature. Her end seemed near, and every day witnessed some diminution of her strength. She was perfectly aware of her state, but could view the approach of the king of terrors without dismay. She expressed a deep sense of her own unworthiness, but at the same time a firm and unshaken trust in Christ. She repeated the words of the Psalmist with much feeling: "Though I walk through the valley of the shadow of death, I will fear no evil," &c. She several times expressed a wish to sing, and felt much pleasure in repeating that hymn which begins, "When I can read my title clear, To mansions in the skies." One evening, she requested her husband to join her in singing "Sweet is the work, my God, my King," &c. He excused himself, by telling her that he was not able; and indeed he was too far overwhelmed with grief to be able to gratify her in this respect. A few minutes afterwards he left the room, when he heard her exerting the little remains of her strength in singing the praises of her Saviour.

Finding all means that had been tried to restore her useless, Mr. Robinson proposed a trip on the river, and she was accordingly conveyed to Dinagepore, where she received every kind attention from Mr. Fernandez and Mrs. Derozio who lived there, and received her into their house. On the 29th of July, however, alarming symptoms appeared—she began to breathe with difficulty—cried out with pain and wished to sit up. The power of speaking articulately was soon taken away; this precluded any particular enquiry into the state of her mind at that time. Her husband once or twice asked her, whether she was afraid, and, as well as she was able, she replied, "No." Mr. Robinson exhorted her to look to Jesus, telling her that she would soon be with him. Her looks expressed her belief of what she heard, but she could make no reply. Her breath became shorter, and in the evening of that day (July 29, 1810) she gave up the ghost.

AUGUSTUS DESGRANGES.

AUGUSTUS DESGRANGES was descended from ancestors who were professors of the Protestant religion in France, and who left their native country in the time of persecution, that they might preserve a good conscience in England, the land of civil and religious liberty.

He was born and educated in London; but, with the particular circumstances of his childhood and youth we are not acquainted. He was, however, made a partaker of the grace of God in early life, and soon discovered an earnest desire to communicate the blessings of the gospel to the heathen.

He was accepted as a student of the London Missionary Society, in the year 1801, and sent to their seminary at Gosport, where he continued two or three years, in the diligent pursuit of studies suited to the important business of a Christian missionary.

The Directors of the Missionary Society had long turned their eyes towards the immense plains of Hindoostan, where they wished to send a Mission. As soon therefore as Providence had provided suitable instruments for the great undertaking, the Directors resolved to send out Mr. Desgranges, Mr. Cran, and Mr. Ringletaube to commence the work. These were accompanied by Mr. Vos and Mr. Palm, with their wives, who were destined to Ceylon. They proceeded by the way of Copenhagen in the Danish ship *King's Packet* on the 20th of April, 1804. They arrived at Tranquebar before the close of the year. Here they met with a very kind reception from the Danish missionaries, and at this station they continued some months, diligently employing their time in the acquisition of the Tamulian language.

In the beginning of March, 1805, Messrs. Cran and Desgranges judged it best to remove to Madras, where they arrived on the 6th of that month, and had a pleasant meeting with the Baptist missionaries, who were then stationed there. At Madras they met with very kind friends; some of whom, occupying the most respectable stations, were of eminent service to them in forwarding their missionary views. After consulting with gentlemen of the best information, earnestly seeking direction from above, and maturely weighing all the circumstances of the case, they determined to leave Madras, and to proceed northward to the Gentoos. One inducement to this decision was, that they might not seem to interfere with any Missions already established in that neighborhood. The good Providence of God eminently favored their views, and sanctioned their decision; for they procured such excellent

recommendations from persons high in office, that they were very cordially received by the principal Europeans at Vizagapatam, where they arrived on the 18th of July.

A worthy English gentleman (a magistrate) had been in the habit of performing divine service himself in the court house, before the gentlemen of the settlement, the soldiers of the garrison, and a number of other people: the missionaries were immediately requested to undertake this office in his stead, which they willingly assented to.

The town of Vizagapatam is on the Coromandel coast, and at that period contained about 20,000 inhabitants, chiefly idolaters; and the neighborhood was also populous. Here then, under the most favorable circumstances imaginable, the missionaries commenced their labors. While at Madras, they had diligently studied the Tamulian language; which they had soon the mortification to find differed considerably from that spoken among the Gentoos where they had now settled. They had, therefore, again to commence their studies; these however were greatly facilitated by their having in their possession a manuscript dictionary of the language, which had been put into their hands by a gentleman, who was about to return to England. In the mean time, they had the privilege of preaching every Lord's-day to the Europeans in the Fort: these amounted to about sixty persons.

When they had been about a year in India, and had made considerable progress in the language, they commenced a school for natives, which was pretty well attended. They were early tried with the difficulty of collecting together a church, on account of that barrier which had hampered all missionary proceedings in South India, viz. *caste*. "We must," say they, "expect that every grace will be tried, and perhaps the patience of the religious public also, before we are able to speak of our success; yet in justice to ourselves and to truth, we must assure the Society that if we had seen it our duty to follow the example of some, even Protestant missionaries, who are not very strict in examining candidates for baptism, and who allow those whom they receive to retain certain peculiarities of caste, we might now have had the pleasure of mentioning, that we had baptized a few heathens. But should we never baptize a single Gentoos, we dare not adopt such a plan."

In February, 1806, the missionaries wrote more encouragingly; that several enquirers attended at their house for instruction, among whom there was a European soldier in whom they had hope. Besides these, six native children had been placed under their immediate care, who were instructed in the principles of the Christian religion. Sabat, the converted Arab, frequently called upon them. Two months after, they

write that they had commenced the foundation of a charity school, to which the residents had subscribed 1000 rupees, and the number of children entirely under the care of the missionaries had increased.

In the beginning of 1808, Mr. Desgranges was necessitated to pay Madras a visit in search of health. In November of the same year, Mr. Cran was attacked by a bilious fever, which in a few days reduced him to a very weak and low state of body. By the advice of the physician he undertook a tour to the northward in company with Major-General Gowdie. He appeared for a time to have gained strength, but afterwards became worse, when at a town called Chicacole, about seventy-four miles from Vizagapatam. Mr. Desgranges was here written for, but could not reach the place till six hours after Mr. Cran had breathed his last, on the 6th of January, 1809.

Mr. Desgranges, though deeply afflicted by the removal of his coadjutor, continued his labors in teaching, preaching and translating the scriptures and small tracts into Telingu, assisted by Anunderayer, formerly a Brahmin, who, with his wife, exhibited proofs of the power of that gospel, by which they had been brought out of darkness into light.

The missionaries at Vizagapatam having repeatedly and most earnestly requested an enlargement of their number, the Directors sent out Mr. Gordon and Mr. Lee to assist them. They arrived on the 13th of March, 1810, to the inexpressible joy of Mr. Desgranges. On the 12th of April, a Christian church was formed—"A solemn day," says Mr. D., "May it be remembered many years by a large increase of holy, lively and zealous members!" The first native members were the Brahmin Anunderayer and his wife. Mr. Desgranges had the satisfaction of administering the Lord's supper for the first time (which proved his last also) in India.

He was now very earnest to finish the translation of the gospel of St. Luke, in which he was engaged; and on the 6th of June it was completed, and immediately sent off to the Corresponding Committee of the British and Foreign Bible Society at Calcutta, by whom it was printed under the superintendence of Anunderayer. It is recorded of the venerable Bede that he was employed in translating the gospel of St. John when he was seized with the illness which terminated in his death: notwithstanding his infirmities he persisted in his work. At length, feeling his departure at hand, he bid his amanuensis make haste; and when he had just dictated the last verse, he gave up the ghost. Nearly thus was it with Mr. Desgranges; he was extremely anxious to finish the gospel of St. Luke, and in less than a month finished his career.

He was taken ill on the 4th of July, 1810. His disorder, which was extremely violent, was of a bilious nature. He suffered much pain, especially in his head; complained of extreme heat and thirst, and was troubled with extreme vomiting of bile. He had the advice of physicians; but every remedy proved insufficient. Mrs. Desgranges was lying very ill at the same time, in the next room. The physicians desired she might be removed to another house. A few hours before the death of her husband, she was carried through his chamber; when, being desirous of seeing each other once more, they took their last farewell. His children also were, at his request, brought to his bed-side. The scene was affecting beyond description.

In regard to the state of his mind during his affliction, it was calm and serene from first to last. His words were few, owing to his great pain and weakness. When asked what he was most anxious about, he replied, "The concerns of the Mission,—more particularly the translation of the scriptures;" but added, "God can carry them on without my means; so that my life is not necessary on that account." On the day he died he was asked many questions; to which he could only answer, Yes, or No, or by lifting up his hand. The kind providence of God, however, preserved to him the use of his senses; so that he knew every person distinctly, and understood all that was said to him, till within an hour or two of his death.

Mr. Gordon was so ill at the same time, that he was prevented from being with him after the 8th of July, the doctor absolutely forbidding it; which deprivation greatly distressed his mind. He was not, however, on this account deserted, nor were his last expressions suffered to be entirely lost.

He particularly desired his colleagues to take care of Anunderayer, the Christian Brahmin, who assisted him in translating the scriptures, and his wife; and wished that he should continue at that work. He expressed also his desire that his brethren, Gordon and Lee, should continue at that station; and write immediately to the Directors to send more missionaries. Several further directions he gave regarding the schools and villages belonging to the station, which it is unnecessary to particularize here.

A number of persons being round his bed, he was asked whether he wished to meet them in heaven, "O yes!" he answered; "and, if I could, I would now tell them how good the Lord has been to me." Being asked if he was happy in the prospect of death and eternity; not being able to speak, he immediately lifted up his right hand. Indeed, he rejoiced much in the hope of being with Christ, and also of meeting in heaven his much beloved brother Cran.

Poor Anundcrayer was much affected. He wished to be assured that the same care should be taken of him by the surviving brethren, as by Mr. Desgranges ;—and being assured of this, he burst into tears, and pressing the hands of his dying father (as he called him) to his lips, he kissed them, and asked if his mind was fixed upon Christ ; to which he replied in the affirmative. “Will you pray to Jesus,” said he, “to give us his blessing?” Mr. Desgranges then closed his hands, and prayed for him. The Brahmin then said, “I will not go from this place, but will go on translating the Old and New Testaments, as long as God will give me power. In the place where you die I will die ; and I will not leave this compound (or garden) to go any where else.” Mr. Desgranges then put his hands on the Brahmin’s head, and prayed for some time. Many natives surrounded his bed and wept ; they were all constrained to say “he was a good man.” On the 12th of July, 1810, about six o’clock in the evening, Mr. Desgranges departed, aged thirty years.

JOHN ADAM.

JOHN ADAM was born in London on the 20th May, 1803, and was dedicated by his parents to God in baptism, in the Weigh-house, by the hands of the Rev. J. Clayton. As a child he was distinguished by firmness, an obstinate independence of spirit and strong resistance of control; qualities which, modified and sanctified, were prominent features in his matured character. He possessed strong affections, and his disposition was peculiarly sociable; he delighted in obtaining new friends wherever he could find them. In learning he was remarkably slow, and it was long before he was able to read with any propriety, or to spell very common words without the most egregious inaccuracy.

At the age of eleven he was placed at school, under the care of Dr. Thomas May, of Enfield, where he enjoyed the advantages of a solid education for several years. During this time the retiring modesty of his disposition, and a singular susceptibility of feeling, disqualified him for entering with spirit into the boisterous sports of his companions, and led him to prefer solitary amusements, in cultivating his garden, where, there is reason to believe, his mind was much occupied with serious thought. He has frequently mentioned with gratitude the admonition of a friend, who visited him at school, as having suggested some very solemn reflections.

In the account he gave at his ordination of the beginning and progress of that change of heart, which terminated in a life so eminently consecrated, he thus described the state of his mind from this time: "The taste of a companion for poetry, led me to peruse the writings of the celebrated Cowper. On leaving school 'The Task' was constantly in my hand; large portions of it were committed to memory; and to share the joys and possess the hopes of the man who could 'lift to heaven an unpresumptuous eye, and smiling say, My Father made them all,' became a ruling passion in my breast. At the age of sixteen, secreted in the bosom of my family, serious impressions deepened; I remember no particular sermon, nor any extraordinary event; a regular attendance on the means of grace in this place of worship, (Dr. Smith's, Hackney,) the society of beloved friends, and the reading of select authors, produced this effect. Opportunities for retirement were sought after, the actions of the day were scrutinized, and reading the scriptures and prayer attended to as duties. Yet great ignorance on the most important topics of religion brooded over my mind. Sin was not viewed in its

heinousness, in its influence upon the heart, and in its dreadful consequences. The Saviour was not prized—yea, must I not confess, that whilst familiar in theory with his gospel, and hearing his name preached from sabbath to sabbath, He, as the only ground of a sinner's hope, was unknown by me? and it was the approbation of men, rather than the approbation of God, which I sought. Spiritual pride and self-righteousness gained fearful ascendancy in my mind. The language of the Pharisee, 'I thank thee that I am not as others,' and the conduct of the Jews, who went about to establish their own righteousness, but too truly depicted my own character. With shame and confusion of face would I confess my sins—my sins against conscience and the law, against the light and the gospel; that what I then called repentance was only mortified pride; that knowledge was mistaken for faith: excited feeling for love; and external acts for obedience. How true it is, 'the natural man receiveth not the things of the Spirit of God, because they are spiritually discerned.' In the most favorable of all circumstances, amid all the means of improvement, under the very sound of the gospel, and in the sanctuary, did I reject the only foundation of hope, expose myself unsheltered to divine indignation, and commit the heinous offence of despising a proffered Saviour."

His studious habits, the seriousness of his deportment, and especially his kind disposition and amiable manners, rendered him an object of respect and affection during his two years' residence at home. Many difficulties occurred in deciding upon an occupation for life; he had no particular predilection, and nothing eligible occurred to fix his choice. About this time, the privations of the Rev. C. Malan, of Geneva, had excited peculiar interest and sympathy in the minds of English Christians, by whom he was encouraged in his plan of receiving into his family, and superintending the education of young men; an office for which his transcendent talents, and high attainments eminently qualified him. In the summer of 1821, Messrs. Guers and Gonthier came from Geneva, to obtain ordination from the Congregational Ministers in London, which had been denied them, on account of their evangelical sentiments, by the Pastors of Geneva. It was suggested and resolved, that John should be placed under the care of Mr. Malan, to pursue a variety of studies, the better to qualify him for the selection of a profession, and subsequent proficiency in it. The return of Messrs. Guers and Gonthier afforded a favorable opportunity of travelling in company; the arrangements were soon completed, and Mr. Adam left London, August 1st, 1821, with the Rev. H. Pyt, to join the party at Paris. A letter dated *Pré l' Evêque, Geneva*, August 22d, written at various times,

impressions on arriving;—"We reached Geneva at six o'clock, and soon had the pleasure of seeing dear Mr. Malan. I was struck with his appearance at first sight; he immediately brought to my mind the worthies of the Primitive Church, so much he resembled the pictures I have seen of them, in the simplicity of his dress, the steadfastness and serenity of his countenance, and in the peculiarity of his hair, which is rather long behind, the forehead left bare, and on each side a few little curls. There is an inexpressible sweetness in his features and manners, such as I have noticed in no one else. He received me with the utmost cordiality, and in what I yet know of him, all my expectations concerning him, which were raised to a great height, have been abundantly answered. All he says and all he does, evinces itself to be directed to the one main object—religion. We never begin even the most trivial studies without prayer. We rise about five, and study till seven in our rooms; then go to the chapel, where Mr. M. reads a chapter of the New Testament, and afterwards makes observations upon it in application to his '*chers amis*,' as he always calls us; we begin and close with prayer. At eight we breakfast together; this is most delightful, he looking upon us, and treating us all as his own children, and we looking up to him and loving him as a father."

Under the fervid ministry of Malan, Mr. Adam first felt the constraining influence of the love of Christ—of this great change, Mr. Adam at his ordination gave the following account:—"About three months after my arrival at Geneva, a conversation with my beloved tutor relieved my mind of a most oppressive burden, and made me a partaker of the liberty wherewith Christ makes his people free. The light, on that memorable occasion, burst into my mind with peculiar effulgence. The finished work of the Saviour, the free promises of God in him, the covenant of grace in his blood, and eternal life, the purchase of his merits, were then unfolded, and, as I cannot doubt, applied by the Spirit to my heart. The scales fell from my eyes, joy inundated my bosom, my lips uttered praise, Christ became my life; 'being justified by faith, I had peace with God, through our Lord Jesus Christ.' The Bible was read by me with peculiar and unknown pleasure, as now interested in its contents; it was no longer a sealed book; glory shone from every page of the inspired volume, and a knowledge of Christ and of his salvation, was a key that unlocked all its mysteries. In these favored circumstances my views of divine truth day by day matured; the society of those who had suffered persecution for the cause of Christ was my constant privilege, and the faith and love and devotedness of the esteemed instrument of my conversion urged me forward in the path of obedience."

From this time he determined to devote himself and his talents to the service of the ministry "and to give up my life, should it be the pleasure of Him who orders and guides all things, to preaching the gospel of Christ." His favorite book at that time was Leighton's Commentary on Peter, a work which has contributed to the edification of thousands in the Christian Church. At Geneva Mr. Adam commenced his ministrations, which were not remarkable for their eloquence, but for their coincidence with Scripture truth, which is their highest commendation.

In June, 1823, he left the hospitable roof of Pré l' Evêque with feelings of deep regret. On his return from Geneva, he proceeded to Glasgow for the completion of his studies, where he enjoyed the advantage of the classical erudition of that celebrated seat of learning, in connection with the advice and example of Drs. Ewing and Wardlaw. While at Glasgow, he appears to have made great proficiency in his studies, and to have gained the esteem of all who were favored with his acquaintance; yet in the midst of his academical honors, he thus expresses himself:—"For myself I must own I am not ambitious of being what is generally esteemed a learned man, but my prayer is, that I may become an able minister of the New Testament. Much rather would I possess the heart knowledge of the excellent John Newton, than all the head knowledge of the wisest of this world, without it. However I am aware it may be sanctified, and in this view, I am thankful for this valuable opportunity of cultivating it."

In 1824, he removed from Glasgow to St. Andrew's, induced by Dr. Chalmers occupying the chair of Moral Philosophy there. Though very diligent in his studies, he yearned over the souls of the lower classes of people buried in the darkness of ignorance; accordingly he engaged of a Sunday in village preaching, as also in delivering expository lectures on Scripture, to the fishermen and their families, a class very much neglected. He felt deeply interested in attending the lectures of Dr. Chalmers on Moral Philosophy, as he rendered the science a stepping stone to revelation, landing the students in so many desiderata, and at every step showing them the need of some more certain guide, making it to reflect new lustre on the light coming down from the upper sanctuary.

It was at this time that Mr. Adam determined upon becoming a missionary to the heathen. "The claims of Missions," says he, after mentioning the strong attraction of his mind to the work of the ministry, in giving his reasons for taking this step, "were strongly urged upon my mind by a zealous and devoted minister, the Rev. Mr. Empeytaz, of Geneva, then bearing opprobrium for the cross of Christ.

It was impossible to remain unaffected by the solemnity and earnestness of his appeal; he charged it upon my conscience, and reminded me I should have to give an account at the last day. But, unacquainted with the nature of the work, aware of the danger, and appalled by difficulties, I objected, and referring to my youth and inexperience, put off the thought till another time. Whilst pursuing general studies at Glasgow, the character of the Apostle Paul became a frequent subject of meditation; his self-denying labors, his ardent love to his Redeemer, and unwearied zeal for the salvation of souls, commanded admiration; whilst the prominence given to them in the inspired writings seemed to say 'Go thou and do likewise.' His words, especially in the 15th chapter to the Romans, which breathe so much of the missionary spirit, 'Yea, so have I strived to preach the gospel, *not where Christ was named, lest I should build upon another man's foundation*; but as it is written, to whom he was not spoken of, they shall see; and they that have not heard, shall understand,' deeply affected me, whenever I read them; they seemed to cover me with reproaches, and excited painful and mixed emotions.

"The following winter, the formation of an University Missionary Society* at St. Andrew's, and a friendship formed with the lamented John Urquhart, still farther directed my attention to the heathen. That admirable youth, with the experience of years, combined a sound judgment, a cultivated taste, and a feeling heart: and nowhere did these excellent qualities appear to so great an advantage as in his attention to and statement of the arguments for Missions. It became the subject of united and importunate prayers, of diligent inquiry, and daily consultation of the word of God. An Essay I was called upon to read before my fellow-students, placed in still clearer light to my own mind, the positive obligations of Christians to spread a knowledge of their religion. The thought was naturally suggested, that what is the duty of all, as Christians, might be the duty of some in particular; and the inquiry presented itself, whether myself, a candidate for the sacred ministry, and anxious to promote the glory of God, might not be called to engage personally in the work. It was evident *all* could not go; many did not possess the requisite qualifications; and many were bound by every sacred and relative tie to their native land; those, therefore not circumscribed by these limits, are under a two-fold obliga-

* This society was under the patronage of Dr. Chalmers, and consisted of about sixty members, who met once a month in the Divinity College, by special permission from the principal, to promote the objects of Missions by furnishing fuller information and more enlightened views on the subject of missionary labor, and by suggesting and urging the most powerful motives to such labor.

tion to enquire what is the will of God concerning them in this matter. Searching the scriptures at this time, with prayer for direction, a summary of their testimony on the subject, under the heads of prophecy and example, of precept and promise, strongly influenced my mind. Consultation with friends, information collected from various sources, the examples of devoted missionaries, and the appeal on behalf of laborers from the London Missionary Society, finally determined me. The great reasons on which I found the propriety of this decision, after having received the sanction of my most judicious and experienced Christian friends, are a settled assurance, founded on the most satisfactory evidence, that the Bible comes from God, and that it *commands* those who receive it to make known its all-important contents to their fellow-men—the happiness I daily and hourly receive from its truths, and which I would not exchange for worlds—the awfully depraved and miserable condition of those who are deprived of the light of Revelation—a firm conviction that Christianity makes not less for men's temporal interests than for their eternal good—the nature of redemption by Christ, its freeness and sufficiency for all—the revealed purpose of Jehovah to select a multitude out of all lands—the conduct of primitive disciples—and lastly, the relation in which we stand to our Redeemer, and our desire to promote his glory. That there are thousands, who remain to be converted in this country, we readily, and at the same time mournfully acknowledge; but the way of salvation is sounded daily in their hearing—of the far greater number, it may be said, 'Their blood is upon their own heads:' the apostles did not esteem this a sufficient reason for staying in Judea, and had it been acted upon, the gospel would not yet have reached these remote islands. For my own part, unless particular reasons could be assigned, as that I was totally unqualified for the work, or better suited to some other sphere, or relative duties should forbid, or the way should become impracticable, no considerations would induce me to remain in this highly favored land. Under existing circumstances, and with my present views, I should be violating the dictates of my conscience, were I to exercise my ministry in this country." He from this time turned his attention to Eastern Missions—his first thoughts were directed to Madagascar, where he supposed his French acquirements might be rendered available. His thoughts then directed themselves to the wide field of China; but ultimately the Directors of the London Missionary Society, fixed upon India as the scene of his ministrations.

In 1825, he gained a prize for an essay written on the "Mutual Affinities existing between the Moral and Economical State of Society." He was very jealous lest "the engrossing and absorbing effect of all

human studies should jostle aside into a corner the great concerns of eternity."

In 1826, he commenced the study of Sanscrit, for his mind was fully bent on engaging in missionary work; one of his reflections on this subject was: "It has been a consolation to me, in thinking of missionary wanderings, to remember that the beauties of natural scenery are scattered in one form or another every where. Thus may we ever behold the works of God. His word also shall be the same map to direct our course, it shall be the man of our counsel. The work of redemption is ever the same, the truths of the gospel are eternal, and its promises indelible."

In 1827, he offered himself to the London Missionary Society; the offer was accepted, as the Directors were glad to avail themselves of a person, who had completed an extensive course of study, and was ready at once to enter the field, furnished with the Christian graces necessary for the missionary calling. In the mean time he was fully occupied in studying Hebrew, Sanscrit and Latin, and Church History, in distributing tracts, and occasional preaching. In the beginning of 1828, the Directors engaged his services for seven years' labor on the Calcutta station. In April of the same year he embarked for Calcutta, on board of the *Boyne*, Captain Pope, in company with the Rev. J. Smith, destined for Madras, whose society proved a source of much consolation on board. He embraced every opportunity for introducing religious conversation among the passengers. He perused Heber's Journal very attentively, as a source of information connected with his future labors; Martyn's Journal was also read. Public worship was regularly held on the sabbath on board, at which Mr. Smith presided.

During his passage out, he on various occasions found the benefit of having studied the external evidences of Christianity, in conversation with the passengers. The tedium of the voyage was considerably relieved by books, conversation and prayer. He remarks on this subject, "The studious and the religious man carries his resources within him, and what has been monotonous and wearisome to others, has passed both agreeably and rapidly to me. There is much time for reading on board ship, in reviewing known authors, and exploring fields of information."

The vessel was becalmed for a week in the Bay of Biscay, and a week before crossing the line. Madeira was passed in the night, a trade wind carrying them blithely through the Tropic of Capricorn. The cold weather recommenced on approaching the Cape, and compelled the passengers to wear their winter clothing for six weeks. On the 19th of August, they made Fort Saint George. Here Mr. Adam

On September 3d, he arrived in Calcutta. It is interesting to know the first impressions made upon a missionary on his landing in India, we shall give some of Mr. A.'s—"In Calcutta the new comer is welcomed as a brother beloved; and men of all denominations seem to forget their petty interests in the thought of God and human salvation."—"Formed a resolution of noting in my interleaved Bible, *customs* illustrative of scripture. Christ walked by the road side in the heat of the day. The scriptures receive much light from even a temporary residence in a country, whose inhabitants adhere most tenaciously to the customs of their forefathers, and who in many respects are the counterparts of the Jewish nation. The Brahmins correspond to the Pharisees. The nose jewels and tinkling ornaments about the feet, as well as the covering of the head, are seen on the women; while shaving the head, purifications and anointing with oil, characterise the men."—"Visited a Christian village about a mile from Serampore; it reminded me of Owen's plans on better principles."—"Many have had their usefulness as missionaries marred, by neglecting to acquire at the *outset*, in some *retired* situation, a correct acquaintance with the language."—"Walking through Calcutta has often reminded me of the expression of my friend Urquhart, 'the living solitude of a city of idolators.' How dreary is the waste around, unchequered by spots of green, and scarce yielding a flower."—"Scarcely any European in this climate can be viewed in any other light than as an *invalid*; this may explain many things you have heard, and in part apologizes for the luxuries in which *sahibs* indulge." "The luxuries of England, say old residents, are only comforts or necessities here."—"The observation of Dr. Malan has been useful to me, whatever be the varying aspects of Providence, and wherever your lot may be cast, endeavor at that time, and in that place to do all the good in your power."

During the first six months of his residence in Bengal, Mr. Adam spent the time in Chinsurah, for the purpose of gaining a more accurate acquaintance with Bengalee. He then returned to Calcutta, and was stationed at Kidderpore; here his mornings were spent amongst the natives—*exposed to the sun*. In the afternoon and evenings he preached or distributed tracts, or examined schools, according to circumstances. He thought that he could expose himself to the sun with impunity, but he soon fell a victim to the consequence of his own theory. On the 13th of April, 1831, Mr. Adam opened the anniversary meeting of the London Auxiliary Society with prayer. The following day he and Mr. Lacroix went to the villages south of Calcutta, and a day or two afterwards he was attacked by a brain fever, induced from exposure

During the first three days of his illness, his mind, except sometimes in the night when the fever was more severe, was generally tranquil and happy. He was much engaged in reciting passages of scripture, or in repeating or singing verses of hymns. Several missionaries read and prayed with him—into all of which exercises he entered with much enjoyment. Even in his moments of delirium caused by the fever, the work of Missions was on his lips.

Thus fell in the twenty-first year of his age, one of the most indefatigable and talented missionaries who ever trod the soil of Bengal. The great zeal which he felt, led him to act imprudently, to undertake work which, to say the least, is inexpedient for European missionaries to engage in—and thereby cut short a life, which might have been long spent in the service of his Maker.

JOHN LORD TEIGNMOUTH.

LORD TEIGNMOUTH's father Sir John Shore, was of Snitterton, in the parish of Darley, near Matlock, in Derbyshire. Sir John's family and connections were Royalists, and are said to have lost their property in the Royal cause.

Sir J. Shore was twice married, first to a lady of respectable fortune, widow of John Edgell, Esq. and afterwards to the daughter of Captain Shepherd, of the East India Company's Naval Service. By his first marriage he had no issue; but by his second two sons, John, the subject of this memoir, and Thomas.

John, the elder, was born in London, on the 8th of October, 1751. In his seventh year he was sent to a seminary at Tottenham. In the next he lost his father; whose death resulted from a paralytic affection, occasioned by his having partaken, at the Isle of Ascension, whilst on his homeward voyage from China, of some turtle boiled in a copper vessel. His widow was left with her two sons, John and Thomas, who was five years younger than his brother, in comfortable circumstances, and in possession of an income enabling her to bestow on them the advantage of a liberal education. Her estimable character combined in a remarkable degree, warmth of affection, and soundness of judgment, under the regulating influence of religious principles. Of her religious opinions her son observed, that they were of the school which predominated in her day, dwelling principally on the morality of the gospel, and little on the fundamental doctrine of the atonement.

John Shore's future course was settled soon after his father's death, by his acceptance of a writership in the East India Company's service, offered to him by an old friend of his family, named Pigou. At the school at which he had been placed he had access to a good library; his master, the Rev. Mr. Harland, being of a literary turn, author of a tragedy and some other published pieces. Of this privilege he eagerly availed himself; and often spoke of the ardor with which he rose at daylight to gratify his early and strong predilection for poetry, by the perusal of a quarto edition of Pope's translation of Homer. Voyages and Travels afforded him peculiar delight, and inflamed his mind with the early and passionate desire of accompanying an expedition of discovery, till his dreams of hardy enterprise were exchanged for the prospect of more substantial, but still uncertain advantage, which India opened to the youthful adventurer, at a period when the functions and the remuneration of the Company's servants were as yet imperfectly

defined. Shore left Harrow when on the point of succeeding to the captaincy of the school, a distinction subsequently obtained by his brother.

Mr. Shore embarked for India at the age of seventeen. His parting at Gravesend, final as it proved, with his beloved parent, was during many years fresh in his recollection. He adverts with gratitude to her care and judgment in supplying him with books, calculated to foster the religious principles which she had early implanted. Among these were Clarke's and Seed's sermons, from the latter of which works he derived his first impressions of the force of the Evidences of Christianity.

Mr. Shore's messmates on board of the vessel which conveyed him to India, were a disorderly set of writers and cadets, about a dozen in number, who contrived, amidst other extravagancies, to fight two duels during a short delay at Portsmouth, and three or four more at places intermediate, or at the end of the voyage. His captain was a rough, well meaning sailor, exhibiting an extraordinary medley of occasional profaneness and uneducated religious notions. It was his invariable practice on Sunday to let down a canvas curtain at one end of the cuddy—for he reserved to himself no cabin; and to read the church service—a duty which he considered a complete clearance of the sins of the preceding week: and that they might not accumulate too fast, he was heard, when he had chanced in the hurry of giving orders to utter an oath, to ejaculate a prayer for forgiveness; observing,—“Let us rub off as we go.” The voyage was pleasant, with the exception of a few hard gales in the Bay of Biscay, and the vessel arrived at Madras on the 18th of May, 1769.

Mr. Shore landed in Bengal in such ill health, that his shipmates despaired of his recovery; and he overheard them observing with sorrow, as he quitted the vessel, that he would never reach Calcutta.

Mr. Shore was appointed, soon after his arrival, to the Secret Political Department, and continued in it during a year. Many volumes of its Records are in his hand-writing. His annual salary amounted to *ninety-six* current rupees, exactly £12, according to the then existing value of that money; whilst he paid 125 Arcot rupees, or nearly double the above sum, for a miserable, close, and unwholesome dwelling. Mr. Shore's constitution, originally robust, was speedily affected by the climate, producing sleeplessness, which became habitual to him during his residence in India.

In 1770 the supervisors or collectors of the revenue, having been placed under the control of two councils—one at Moorshedabad, for the province of Bengal, and the other at Patna, for that of Behar—

Mr. Shore was nominated assistant to the former. And in consequence of the indolence of the chief of his department, and the absence of the second on a special Mission, he suddenly found himself, at the age of nineteen, elevated from the humble drudgery of a writer in a public office, to the responsible situation of a Judge, invested with the civil and fiscal jurisdiction of a large district. The importance of the charge called forth the energy of Mr. Shore's character. In a single year, he adjudicated six hundred cases; and from his decisions there were only two appeals. His characteristic integrity earned for him the well merited appellation of "Honest John Shore."

So little had the utility of oriental learning been as yet appreciated by the Company's servants, that not three of them were conversant with any oriental language but Hindoostanee; broken English being their only medium of communication with their native servants. Some of the future founders of the Asiatic Society had indeed, about this time, commenced their isolated grammatical and philological labors. Hastings had incited their ardor by his example: and Wilkins had just reached India. But little facility or encouragement was afforded to those whose curiosity directed them to an apparently unpromising field of investigation. Mr. Shore perceived the advantage to be derived from the study of the oriental languages. His industry embraced at once the Hindoostanee, Persian, and Arabic. Nor did he neglect Bengalee, though not essential, as the natives with whom he sought conversation spoke Hindoostanee.

The resolution of the East India Company to take the collection of the revenues of the three provinces subject to their sway more immediately into their hands, was carried into effect in 1772, by Mr. Hastings adopting, soon after his arrival in India, what was called the quinquennial settlement, or five years' lease of the lands. The supervisors were now designated collectors. And the Council to which Mr. Shore belonged having been abolished, its duties being transferred to a Council of Revenue at Calcutta, he was appointed first assistant to the Resident of the province of Rajeshahye.

Mr. Shore was compelled to take a voyage for the recovery of his health in 1775, and again in 1777. On the former occasion he visited Pondicherry, the capital of the French settlements in India.

Mr. Hastings having (in 1780) abolished the Provincial Councils, and transferred the power exercised by them, together with the appellate jurisdiction of the Supreme Council, to a Board of his own creation, consisting of four members, Mr. Shore was appointed to fill the second place in the Board. Mr. Shore retained his new official situation till his return to England in 1785, presiding, with few intervals, at his

Board; and frequently incurring additional responsibility, in consequence of the Governor-General's absence from Calcutta.

In the end of 1783, and beginning of 1784, Mr. Shore was charged with a public commission, to regulate the affairs of the province of Patna. A severe scarcity prevailed, and demanded all his exertions to check its dreadful influence; and he succeeded in some degree. One day, when he was walking in the fields, weak in body and uneasy in mind, a poor native, whose sufferings he had relieved, was proceeding in the same path, and Mr. Shore heard him exclaim, "May God prolong thy life, and restore thy health, for thou hast saved the lives of the poor!" "This indeed," remarked Mr. Shore afterwards, "was a reward for all my exertions; and I felt the force of it with a satisfaction I would not have bartered for thousands. Often in the hour of sickness and uneasiness have I recollected this exclamation of gratitude."

In 1784, Mr. Shore received intelligence of his mother's death, whilst he was yet mourning the loss of his cousin and only relative in India, Augustus Cleveland. This gentleman, collector of the revenues and magistrate of Bhauglepore, died in his 29th year, the victim of his extraordinary and successful exertions in reclaiming and civilizing the savage population of the district committed to his charge.

Amidst the harassing fatigues of public business, Mr. Shore did not neglect his literary pursuits. He prepared translations from Persian versions of Hindoo works, with the intention, which his return to England defeated, of comparing them with the original Sanscrit. In 1784, he translated, in three MS. volumes, the Persian version of an abridgment of the Jog Bashust, or "Instructions of Bashust," composed, like its original, in Sanscrit.

In troubles which had weighed heavily on his spirits, Mr. Shore had as yet experienced, in a degree far less than he afterwards realised, the consolations of the Christian religion. He had been indeed fully impressed with a belief of its truths; and had ever felt so deep a sense of the Majesty of the Supreme Being, that he could not tolerate the profanation of God's holy name; and had endeavored to impart to others his own convictions. His acquaintance with his most valued friend, Mr. Charles Grant, which commenced in 1774, resulted from the reputation he had already acquired of a regard to religion. Mr. Grant had, under a domestic affliction, applied to him, through a friend, for books capable of affording him religious consolation; and to this occasion Mr. Shore was wont to trace his friend's earliest religious impressions.

Mr. Shore sailed soon afterwards for England, where he landed in 1785, almost a stranger on his native soil. During his stay he married Miss Cornish. After marriage a fortnight had scarcely elapsed when a startling summons was received for his departure to the field of toil-some and hazardous exertion, which he had quitted, as he supposed, for ever. His merits were too highly appreciated by the Court of Directors to be overlooked. The individual selected to fill the highest post in the Indian administration, was Earl Cornwallis; a nobleman combining extensive civil and military experience, inflexible integrity, sound judgment, vigorous though not brilliant abilities, and an affable and conciliatory deportment. And the authority was enlarged, by the union in his person of the office of Commander-in-Chief with that of Governor-General. To supply Lord Cornwallis's want of experience of Indian affairs, and especially of the Revenue Department, no member of the Service occurred to the Directors better qualified than Mr. Shore, and accordingly, he received the flattering offer of a seat in the Supreme Council. After considerable hesitation Mr. Shore consented to exchange the pleasing visions of "love in a cottage, amidst the blooming valleys of Devonshire," for "sickly and toil-worn celibacy (for Mrs. Shore was left in England) on the parched plains of India."

On the 12th of April, 1786, Mr. Shore sailed from Portsmouth in company with Lord Cornwallis, in the *Swallow* packet, commanded by Captain Anderson. Mr. Shore's appointment afforded general satisfaction both to the Europeans and the Natives of India. He was most cordially welcomed by them on his arrival, and found himself surrounded by all his former domestics. He took his seat in Council in January following; and in the meanwhile visited Moorshedabad, charged with the responsible duty of arranging the affairs of the Nawab of Bengal.

During this period of Mr. Shore's residence in India, he rarely attended the services of the church. This neglect, originally unavoidable, from the unfortunate privation of the means of public worship, had now become in a great measure habitual to him. But notwithstanding he loved retirement on the sabbath, away from the noise and turmoil of the city; and in the seasons of retirement he was led step by step, to see the beauty of religion, and to put his dependence upon the Almighty. "My mind (writes he in April, 1788) is daily more impressed with a sense of my dependence on the Deity—of his providence, mercies and benevolence: and I think it is cheerful in proportion as this conviction gains strength. If this is the effect of sickness and weakness of constitution, I ought to rejoice at a cause which has restored me to my senses; and if the effect continues—hard as the task
severe, though the trial may be,—you ought to console

yourself, if it should please Providence to deprive you of me. Such are my reflections at this moment: yet I will not say that they will always have the same force. My past life has been such as to deprive me of this confidence; and involved as I am in worldly business, in which my passions, feelings and principles are interested, they may again be dissipated or weakened. Sunday is with me a day of retirement. I seclude myself from all visitors, and for this day renounce business. I begin it with thanksgivings and adorations of Him to whom I owe my being. Part of the day is employed in repeating this duty, in reading proper books, in writing to you (Mrs. Shore), and in study or rest. Such is my general but not invariable practice; for the day sometimes passes in idle dissipation, or even business."

In the summer of 1789, Mr. Shore completed this arduous task, the execution of which had occupied every hour that he could rescue from languor, sickness, and the ordinary routine of official duties—the preparation of the Decennial, or as it proved, the Permanent Settlement of the Revenues in Bengal, Behar and Orissa—a measure affecting the property, and involving the multifarious and conflicting rights and privileges of a population then amounting to nearly forty millions, including the inhabitants of the comparatively small portion of the territories in the Madras presidency, to which it was subsequently extended. The execution of this great work added greatly to the reputation of Mr. Shore, and procured for him the honorable testimony of Lord Cornwallis, of both houses of Parliament, and subsequently produced his rise in the service.

In this year a church was completed in Calcutta. It was begun at first by subscription. A Pagan gave the ground—all characters subscribed—lotteries, confiscations, donations received contrary to law, were employed in finishing it. The Company contributed but little;—"no great proof," observed Mr. Shore, "that they think the morals of their servants connected with their religion." To this church Mr. Shore went occasionally, and it was the custom for the two chaplains to go to Mr. Shore's house every Sabbath-day, and spend the day in the company of one who differed greatly from the generality of the society of that time.

In December of the same year he embarked for England, and reached his native shore, with health much improved by the voyage, on the 24th of April, 1799.

Mr. Shore fixed his residence during a year, at Egham, in Surrey, and subsequently at Clifton, and was on his way to Devonshire, where he proposed to spend the remainder of his days in the midst of his family and friends, when the dream of domestic peace and of literary

and social enjoyment, in which he indulged, was suddenly dispelled, by a renewed summons, in the middle of 1792, to the post of duty and of honor. A messenger put into his hands a letter conveying to him the offer of succession to the Governor-Generalship of India, on the expected resignation of Lord Cornwallis. Mr. Shore, to whom the possibility of so flattering a proposal had never occurred, at once declined it; and repaired to London, to state the reasons for his determination to the ministers in whom it had originated. He passed on the road, Mr. Charles Grant, who, foreseeing this result, had hastened to prevent it. He accomplished the object of his journey; and Mr. Shore was induced to accept the appointment. Soon after he was created a Baronet and presented to their Majesties. He embarked for the third time for India's arid plains, on the 26th of October, at Falmouth, and reached Calcutta on the 10th of March, 1793.

On the eve of acceding to the Government, Sir John Shore was deeply affected by the intelligence of the death of his two younger children—on this occasion his resignation to the will of God was remarkable, and showed that he had for some years enjoyed communion with his Maker, and could rely upon him. "There was a time," wrote he, "when these sentiments were languid and inert: and if such a shock had then attacked me, I know not what the consequences might have been. I thank God, most sincerely and gratefully, that it has been otherwise; and that He did not inflict the blow until he had given me strength to bear it. I have prayed to him for chastisement: but I little thought to suffer through my dear children. God has judged differently; and I submit, with a prayer, that I may be the better for it."

The task on which Sir J. Shore entered was much more arduous than might be supposed by the cursory reader of Indian history. Beneath the apparent peace and prosperity of our Indian empire, lay concealed elements of internal disturbance and external war, which could be controlled only by unwearied energy, vigilance and prudence. The application and modification of the principles and rules introduced into the Revenue and Judicial Departments, formed the principal object of his domestic administration. But he was anxiously employed during several years in accomplishing a reform in another and most important branch of the service—the Company's military establishment; the regulation of which had been left unsettled, not without endangering the security of the government externally. France had been stripped of her dominions on the continent of India; but her cruisers still swept the seas, and threatened the British trade with destruction. Tippoo's means of mischief had been crippled, but his resentment had been exasperated: whilst the restless ambition of the other Indian states required,

on the part of the British government a steady front, readiness to repel aggression, and unflinching consistency of purpose.

The immediate attention of the government was successfully directed to the protection of the trade, which had been left a prey to the French, by Admiral Cornwallis, who had suddenly sailed for England in his frigate—the only King's ship in the Indian seas—contrary to the earnest entreaties of the government. In this emergency the Governor-General resorted to an instrument which has never been found wanting, when required—the East India Company's naval service. An armament, consisting of four of these ships and two coasting vessels, was instantly fitted out, and, under the command of Commodore Mitchell, who was knighted for his conduct on this expedition, succeeded in capturing two privateers, equal in size to small frigates, and in engaging and beating off two large frigates and another stout ship. The Dutch possessions were rescued, as well as the British commerce. And the subsequent arrival of King's ships enabled the victorious traders to resume their ordinary employment.

Sir John Shore had been in the habit of writing a diary of his thoughts and feelings respecting religion. In some of his remarks there is much beauty, and throughout a heavenly-mindedness which is not often observed in persons so much occupied with worldly affairs. At the close of 1793, the following entries appear:—"The year is now closed: and in it I have experienced more misery than in any year of my life. But I hope I have also gained something. My devotional practices, morning and evening, have been habitual, with scarce any interruptions. As Governor-General I have refused to transact any business on Sundays, and have devoted portions of them to religious duties and reading. I have studied the Bible more than ever, and have endeavored to be more attentive to its precepts. In the scriptures, and in the resignation which they teach, I have found consolation under severe domestic calamities; and whatever cheerfulness I possess is owing to religion, 'whose ways,' imperfectly as I practise them, 'are ways of pleasantness, and her paths, peace.'" Such thankfulness, resignation, and a desire after advancement in knowledge, piety, and sanctity, to be made meet for the inheritance of the saints in light, were the constant theme of his prayers at the footstool of the throne of grace.

In May, 1793, Sir John Shore succeeded to the Presidential Chair of the Asiatic Society, just vacated by the demise of Sir William Jones.

Sir J. Shore's correspondence, and the plans which occupied his attention, indicate his lively interest in the important subject of converting the natives of India to Christianity. As yet no measures had been

adopted for the purpose in Bengal. The Rev. David Brown, though inspired by missionary zeal, had found it necessary to restrict his pastoral labors to his own European congregation, deeming the first essential step towards the attainment of ulterior objects—the improvement of the character, and awakening the Christian charity of his hitherto neglected fellow-countrymen : and in these views, he was warmly supported by the exertions and example of the Governor-General. Dr. Buchanan's ardent spirit and enterprising industry were soon after enlisted in the cause. But during the whole period of his government, Sir J. Shore could derive practical encouragement respecting missionary prospects only from the successful labors in another part of India, of the apostolic Swartz, whose character and services he fully appreciated.

Through Sir J. Shore's exertions a place was set apart for divine worship in the Fort, in which the Rev. Mr. Brown officiated. A plan was also submitted to the Court of Directors for the erection of chapels at Patna, Dacca, and Moorshedabad, and at the military stations of Bankipore and Berhampore, for the use and edification of *Christians*. This plan was shortly after carried into execution, whilst the opening of divine service in the Fort produced, amongst other beneficial results, an attention of the British to the observance of the sabbath, which hitherto had been greatly neglected.

Toward the close of 1794 Sir John Shore was engaged in a brief but bloody sequel to that memorable Rohilla war, in the conduct of which Mr. Hastings had borne a principal and much censured part. At the former of these periods the Rohillas, a tribe of Affghans, who had taken possession of the fertile plains on the left bank of the Ganges, contiguous to Oude, had been exterminated or expelled from their lands, with the exception of the district of Rampore. This tract of country had been reserved to a chief named Fyzoollah Khan, who had by good management, much increased its culture and wealth. The British government, on his death, confirmed the succession to his son, Mahomed Ali ; rejecting, on just grounds, the Vizier of Oude, who would otherwise have been entitled, by the laws of Hindoostan, to claim the resumption of the territories (*jagheer*) assigned to the Rohilla chief. But the equitable decision of government was frustrated by an event not uncommon in eastern history—the murder of Mahommed Ali by his younger brother, Gholam Mohammed. The usurper mustered the Rohilla chiefs in support of his pretensions, gave battle to the British forces led by the Commander-in-Chief, and was not defeated till after temporary advantage had been gained by his fierce followers, exasperated by the recollection of former severity. The Jaghir was transferred by Sir R. Abercrombie, to the next of kin of the murdered

youth. The Governor-General disapproved, but eventually sanctioned the arrangement adopted by the Commander-in-Chief.

At the close of 1794 Sir John Shore had the happiness to receive Lady Shore and his daughter, in safety. In this year was sent Captain Symes's Embassy to Ava, to open and establish a free communication with the King; to remove the distrust which had so long subsisted between his government and the Company's; to inspire confidence and obtain information, with a view to cement a friendship between him and the Company, as the basis of future political and commercial advantages. This interesting Mission originated with Sir John Shore, and was eminently successful.

In the early part of 1797 the Governor-General visited Oude. His object was the reform of the inveterate corruptions of the vizier's administration. He hoped to prevail upon the nabob, not only to transfer the reins of power from the hands of his own profligate minister to those of Tufuzzool Hossein Khan, but also to cede the important fortress of Allahabad, and a tract of country equivalent to the discharge of his stipulated debt, to the Company. But the retreat of Zemaun Shah released the nabob from the apprehension of an insurrection of the Rohillas, on the dexterous movement of which the Governor-General rested chiefly the success of his negotiations, and he obtained only the proposed change of administration, and the payment of five and a half lakhs of rupees in addition to the nabob's former tribute.

On his return from Lucknow, the Governor-General fitted out an expedition against the Spanish islands, which derives some importance from the circumstance of its having been placed under the conduct of the future hero of his age, the Duke of Wellington, then Colonel Wellesley, who had arrived in India some time previous, in command of the 33d regiment. Sir John Shore before the close of the year was obliged to revisit Oude, and was involved in the Oude revolution, which was the most perplexing transaction which occurred during the whole period of his government, and the successful accomplishment of it was to him a relief from more anxiety than he ever before experienced. Lord Teignmouth returned to Calcutta on the 2d, and sailed for England, with Lady Teignmouth and his family, on the 7th of March. His homeward voyage was boisterous, and afforded him much of that "sublime delight" of which his poetical temperament was peculiarly susceptible. There was no species of enjoyment to the remembrance of which he recurred with more zest than that of reading Ossian, during a storm at sea. It had been, however, on one occasion, at this time, not unattended with danger; as his ship was struck by lightning off the Cape and much damaged.

In 1798 Sir J. Shore received from His Majesty the honor of an Irish peerage.

After his return he engaged a house in Stratford Place, and among those whose acquaintance he now for the first time formed, was that of the Rev. John Newton, whose society he cultivated, and who was not an unfrequent guest at his house. Whilst residing in Stratford Place, Lord Teignmouth commenced the practice of assembling his household morning and evening for family prayer, and of reading a sermon to them on Sundays.

His reception on his arrival in England was of the most cordial and flattering nature—the court voted him thanks “for his long, able and faithful services in India; and particularly for his distinguished merit and attention, in the administration of every branch of the Company’s affairs, during the period in which he held the office of Governor-General.” He took up his residence at first in Stratford Place, but the following year removed to Exmouth in Devonshire. Here in the spring of 1800, he commenced his memoir of the “Life and Correspondence of Sir W. Jones.” In the following year Lord Teignmouth’s Indian reputation had once more recommended him to official notice, and the Presidentship of the Board of Control was offered to him—this however, being then fifty years of age, he declined. He was reserved, by Divine Providence, for a career of usefulness far more extensive, more congenial to his feelings, and for which he was more eminently and exclusively qualified, than any lying within the sphere of official influence.

In August of 1802, Lord Teignmouth took possession of a house in Clapham. His chief inducement to the selection of this village as the place of his abode, was the prospect of his enjoying the society of his numerous and most valued friends,—Grant, Wilberforce, Henry Thornton, and others, either residents or frequent visitors, eminent alike for piety and intellectual powers—who had long cherished the hope of uniting him to their number, and of associating him in the planning and execution of those vast schemes of beneficence, which have blended the recollection of their names and examples with the best interests of the human race.

In the delightful and profitable social intercourse he now realized—in the exercise of enlarged hospitality,—in literary pursuits—in the education of his children, and constant superintendence and participation of their amusements,—in attention to the poor of a populous district, and in the management of charitable and religious institutions in the metropolis, Lord Teignmouth found ample occupation; whilst he added to his other employments that which he looked to from the summit of his Indian elevation as the highest object of his ambition—

the office of Justice of the Peace. Perseverance in the practice of early rising, and of riding several miles before breakfast, and the methodical distribution of his time, enabled him to embrace with zeal and assiduity, the various opportunities of usefulness which now opened daily on his view.

In the years 1803 and 1804, Lord Teignmouth's pen was much employed in supplying articles to the "Christian Observer," a valuable periodical, just established for the promotion of religious principles and objects. The first editor was the able and indefatigable co-adjutor of Wilberforce, in the great cause of the abolition of the slave trade—Zachary Macaulay. And its pages were enriched by the contributions of several eminent authors—Scott, Owen, Venn, Leigh Richmond, Claudius Buchanan, Pearson, Bowdler, Jowett, Drewitt, Hey, Henry Thornton, Bishop Heber, and many others.

Lord Teignmouth was on the 20th of September, 1803, appointed Vice-Lieutenant of Surrey; and soon after his accession to the Vice-Lieutenancy, in his fifty-third year, he was elevated to a post which he himself regarded as more important and honorable than any he had hitherto filled, and to the duties of which he consecrated the yet remaining thirty years of his protracted life. On the 7th of March, 1804, the British and Foreign Bible Society was formed, and Lord T. became its President: from this period he devoted his ability and experience, with ardent zeal and unremitting industry, to the important duties of his station; attending regularly its meetings, taking an active share in its proceedings, carrying on an extensive correspondence on its behalf, and for several years preparing its annual reports.

In 1807 he was nominated a Commissioner for the Affairs of India, and also a Privy Councillor. In the following year he removed to London, where he united himself with several societies for the amelioration of his fellow-creatures, among which were the "Society for bettering the condition of the poor;" the "Society for the suppression of vice;" the "Indigent Blind Institution;" the "Foundling Hospital;" the "African Institution;" the "Church Missionary Society;" the "Royal Institution;" the "Antiquarian Society," and the "Royal Society of Literature." But the principal share of his attention was devoted to the great cause with which he had now completely identified himself—the distribution of the holy scriptures. The rapidly progressive enlargement of the operations of the Bible Society had so much augmented the business, that the labor imposed upon the President was sometimes so great as to overtax his strength and exhaust his spirits.

In 1809 and 1810, his pen was much employed on religious subjects. In the former year he composed an essay on the scriptures: and also

an enumeration of the doctrines of the gospel, illustrated by texts ;— and in the latter, a “Treatise on Providence,” which was published shortly before his death. In 1809 he resumed a journal which he had commenced seven years previously. Quoting an introductory entry made at that period, expressive of his regret at the failure of his preceding attempts to carry on a regular journal, he again laments his subsequent ill success in fulfilling his original intention. A few extracts from this brief journal will sufficiently indicate the humble, devotional spirit of its author.

“*Sunday, October 16, 1809.* Almighty and most merciful God and Father of our Lord and Saviour Jesus Christ, who alone knowest our hearts, do thou in mercy lay open mine to me, that I may see all its pollution and depravity! Suffer me not to be ignorant of my follies, defects, and sinfulness! Thou seest through the veil of that hypocrisy with which we are prone to cover ourselves; thou knowest my vanity and self-love, which are so apt to blind and deceive me; thou perceivest my dulness and insensibility to spiritual things. Oh, make me deeply sensible of them! Convince me, O God, how much I fail in my duty to thee, and to my fellow-creatures! Recall to my recollection all the sins and transgressions of my past life; and enlighten me, that I may know whether I have truly repented of them. Make me duly sensible of my want of faith and holiness, of my self-indulgence, of my neglect of thy holy word and commandments, of my uncharitableness toward my fellow-creatures, of my proneness to blame them for what I myself practise, of my disposition to exaggerate the faults of others, and extenuate my own. Lay open my heart, O Lord, to me, even as it is to thee, that I may see its impurity and deformity, and no longer blindly follow its corrupt suggestions! Am I irritable, petulant, peevish, discontented, either in sickness or health? make me feel it, and how much I offend thee by it. Do I suffer unholy thoughts to tempt me with a sense of it, and of the sinfulness of indulging them? Am I addicted to intemperance or sensuality? remind me of it by thy corrections, O Lord! Am I inclined to malice or revenge?—show me the wickedness of such an inclination. Do I waste my time in amusements, in unprofitable reading, in exercises or recreations for the improvement of my health, or in any other mode? impress me with a deep sense of the dreadful responsibility of my conduct. * * * * *

October 1810. On the 8th of this month I completed my fifty-ninth year. Alas! what a catalogue of dark crimes the review of my life would exhibit. I have this consolation, however, that I do not wish to forget them: on the contrary, I daily enumerate

them, as far as I recollect, in my confessions to God, with humble prayer that he would make the burden of them intolerable, the memory of them grievous; that he would make me loathe and detest myself, for having offended Him who has loaded me daily with benefits." And all his correspondence breathed the same spirit.

In the summer of the year 1814, the state of Lord Teignmouth's health obliged him to visit Cheltenham. Previous to leaving town, he headed a deputation from the Bible Society to the emperor of Russia. He was unfortunately prevented paying his respects on a similar occasion to the King of Prussia, the first monarch who had patronised the Bible Society.

Early in 1822, Lord Teignmouth was summoned to Devonshire, in consequence of the dangerous illness of his brother, the Rev. John Shore; and he had the consolation of soothing his dying hours. Death in the following year deprived him of two of his oldest and most valued friends—his brother-in-law, Mr. Herbert Cornish, and Mr. Charles Grant. And in 1825, Captain Henry Dundas Shore, his son, who had greatly distinguished himself in the attack on a strong body of free-booters, at a place called Koonjuh, in the neighborhood of Saharunpore in India, was wounded and subsequently died of his wounds.

In May 1829, on the twenty-fifth anniversary of the Bible Society, Lord Teignmouth appeared for the last time at a general meeting of the members of the institution. The concluding words of the address, expressive of the delight he experienced on this as on former similar occasions, breathe and inculcate the peace and harmony which he ever regarded as peculiarly characteristic of its proceedings. "Let me not be deemed extravagant," said he, "in the expression of my feelings, when I say, that here I seem to breathe an atmosphere which is calculated to infuse love, peace, and joy, to the exclusion of every other feeling but that which results from love to God and man; and which makes us forget, for a time, that we live in a world in which the sympathies of charity and the serenity of faith, are too often liable to be disturbed by the storms and tempests which agitate it. I trust that the proceedings of our anniversary Meetings under the influence of that holy book which we circulate, will ever exhibit that happy union of sentiment and affection which co-operation in a labor of love ought to inspire."

On the 8th of October, 1832, Lord Teignmouth completed his eightieth year; and commemorated this era of his life by committing to the press two sets of stanzas, which he had prepared for the purpose. The subject of one is, "Gospel Truth, or The Religion of the Bible;" that of the other, "God is Love." These "octogenarian rhymes," as

he called them, gave a simple exposition of that faith which supplied him with comfort, hope, peace, and joy both in life and in death. And it was destined to a severe trial ; for within a short time Lord Teignmouth suffered a severe domestic affliction, in the death of his excellent son-in-law, Sir T. Noel Hill.

At the close of this year his health suffered very much—his constitution was much shaken. Hampstead recruited his debilitated strength, but the improvement in his health was but transient. His malady recurred with renewed force, and his life seemed drawing speedily to a close. Aware of his danger he gave directions for the disposal of a part of his personal property and for his funeral. On his son repairing to him, after hearing of his illness Lord Teignmouth repeated to him, with energy and devotion, several passages of the holy scriptures descriptive of our Saviour. He dwelt with compunction on the recollection of the little good he had done, and of the inefficacy of his religious studies in producing corresponding fruits ; and expressed the anxious desire that he might devote the remnant of his days more exclusively to God's service.

It was when slowly recovering from this illness that he received the intelligence of the death of Mr. Wilberforce. He seemed much affected by it, and became silent and thoughtful ; and in dictating to the family his apology for not attending the funeral, observed that he himself had been at the point of death. On hearing of the public honors with which the nation proposed to celebrate his friend's obsequies, he was unusually agitated, paced his room repeatedly, and, calling for a pen, committed to paper explicit injunctions, suggested by his aversion to funeral pomp, that his remains should be borne to the grave as privately and unostentatiously as possible ; and that Mr. Brandrand, the Secretary of the Bible Society, should be apprised of his wishes ; for he evidently conceived the apprehension lest the members of that institution should testify, by some public demonstration, their respect to his memory on the occasion.

He breathed his last on the 14th of February 1834, in the eighty-second year of his age. His end was perfect peace.

His beloved widow did not long mourn his loss. Her spirit, though calm, resigned and joyful, in entire dependence on her Saviour's merits, seemed still wanting the object of her affectionate solicitude. In five months from the time of his decease, her severe and protracted bodily sufferings, borne with perfect patience, and the sweetest serenity, were exchanged for an untroubled re-union with the partner of her earthly joy and sorrows, in a better and happier state. She expired on the 13th of July, 1834, aged seventy-three years.

JOHN MONCKTON HAY.

MONCKTON HAY was born about the year 1813. In early life he was enthusiastically fond of field sports. Every athletic game, every dangerous amusement was joy to him. About the age of seventeen, his wishes for an active life were gratified by the offer of a cavalry cadetship; but when he was about to sail for India, he unexpectedly met with an opportunity of exchanging it for a writership, and in the good providence of God, who sees the end from the beginning, this opportunity was embraced by his family. He proceeded, therefore, to the East India College at Haileybury. Being constitutionally fearless, and remarkably active, he there became the leader in every wild adventure, and in every scene of disorder and mischief. At this time, he knew not God, and never thought of "that Glorious and Fearful name;" he gloried in his own strength and youthful daring; and he lived in careless profusion and hilarity.

From Haileybury, after he had passed his examination, the subject of these memoirs departed for Calcutta, and on the voyage he was full of life and spirits. He arrived safely in this city, and here, still worse scenes of folly and debauchery remained to ensnare him. As a young civilian, he was, of course, received almost every where; he had as much society as he wished; he found himself placed in the possession of nearly £500 a year, and like many others, he was led to act as though he believed that he had boundless credit besides. He lived, therefore, with a few others of his former college companions, in a round of dissipation and luxury. Sunday parties, billiards, horse-racing, dress, champagne breakfasts, hunting, with occasional visits from native creditors, filled up the time, which, professedly was occupied in obedience to the rules of government in the study of the vernacular dialects—filled up that time, which, according to the prescribed course of the Eternal Judge, was part of his period of probation in this lower world.

At the expiration of a period somewhat longer than that which is usually allowed, Mr. Hay proceeded to a judicial situation in Bengal. Here he became popular with all the Europeans. At his new station he became a great sportsman; the most eager in the hunt, the most active in all amusements, the most resolute in danger. He had no public means of grace near him, except indeed in one house where some persons assembled on Sunday; but it so happened that the leader in this meeting,—a fellow-civilian at the station, with whom, in fact, he

lived, never once spoke to him of the gospel! He went on sinning in an unrestrained manner; and the effect of sin in hardening the heart was soon experienced, for he seldom or never wrote to his family, although they were much attached to him, to inform them whether he was in sickness or health, or even in the land of the living.

At length a startling circumstance occurred. He had been engaged with some others in some amusement, and had returned home, when one of his companions having been violently heated, gave signs of a severe fever. The disease rapidly gained head, and he died—died without affording hope, that his heart was changed, and that God had pardoned and adopted him. It had happened shortly before this, that this young man, in speaking on one occasion, in a serious tone to Mr. Hay said “Ah! Hay, if it had not been for *you*, I should have been a different man.” On the occurrence of this sudden death, these words were remembered, and the slumbering conscience awoke. But by what exact steps the Lord afterwards led Mr. Hay, in the way that he knew not; or at what precise period the great change occurred from darkness to light and from the power of Satan unto God, we are not able to say. It may be enough to mention, that on looking casually into an old box, his eye caught a book (“a Father’s letter to a Son,” by the Rev. Robert Philip), and that this book, which had been put into that box by one of his relatives in England, and had never been in the least regarded before, was much blessed to him. Afterwards, when wrestling one day, he received a remarkably violent fall, and great debility resulting in the appearance of severe internal injuries ensued. He was thus made a prisoner at home. In his solitude and on his bed of languishing, he had opportunity of reflection, and the Lord, it seems, then spoke still more to his spirit. As he was lying in bed one night, he was suddenly affected with a rapturous feeling of enjoyment and delight, which appeared like an antepast of heaven. His soul seemed panting to be free, and he was on the eve of rising to go to his friends who resided in the same house with him, to declare his conviction of the reality of eternal things.

Mr. Hay’s illness grew apace, and he was ordered to sail to England. On his way he had to visit Calcutta. Here, he avoided his old companions, and for the most part also his old haunts. But the infant spiritual life within him, appeared, notwithstanding, in jeopardy. He attended a church, and as he sat listening, an old associate entered; their eyes met; a look of surprise on the one side and of shame on the other followed, and Mr. Hay, as if detected in some act of meanness, assumed an air of indifference to the place, and got up and left the building! He proceeded homeward.

On the passage he had much time for thought, reading, and prayer. But he remained like those disciples at Antioch, who had not so much as heard that there was a Holy Ghost. On reaching England, he joined his friends at Cheltenham, and with them attended the ministry of a truly Christian man. The very first sermon which he heard from this preacher produced a remarkable effect. For more than a year, truth had been in his heart, but no one had ever spoken it in his hearing. Now, however, he listened for the first time to the preaching of the gospel, and his soul recognized at once every declaration, as its own long treasured but never before defined conviction. At that moment, it seemed as if screens, scaffoldings, and curtains, were suddenly thrown down, and the soul had burst out from its prison house of ignorance into the full light and liberty of gospel-day. Long continued illness followed, during which, prayer, meditation, and scriptural rescarches were greatly blessed. He now visited the sick ; he forsook every false way and every former evil habit ; and most rapidly grew in Christian grace.

Thus three years and a half passed, at the expiration of which period he sailed for India. In the providence of God, he met Mr. Macleod Wylie as a fellow-passenger on board ship, and having soon discovered in one another a desire to serve the Lord, and to enjoy the society of his people, they became intimate companions. As soon as he got on board, Mr. Hay saw the face of one whom he had known in other days. Availing himself of a very early opportunity, he acquainted this gentleman, in simple but decided terms, that he was an altered man, and that through divine mercy, he had chosen that better part, which shall never be taken away from those who really choose it. There were also one or two sick passengers on board, one of whom at length died. To these he proclaimed the gospel, and to that one who died, it appeared that his warnings and exhortations had been blessed.

Mr. Hay arrived in Calcutta, but in a very short time burst a blood-vessel and was confined to his house. On his arrival he did not call on his old friends, but they heard of him, and some visited him. One of them declared afterwards, that his astonishment was extreme, when he entered the sick room and found his old companion sitting by a table with a bible, and a hymn book, and two or three other works, which he once would have despised. To all his visitors, he in a most simple, straightforward, and bold manner, announced his change of heart, avouched the Lord to be his God, and testified of the excellency of the knowledge of Christ Jesus our Lord by whom he was crucified to the world.

After some time, and considerable suffering, Mr. Hay, seemed to be

nearly restored to health, and then he proceeded by the river to his appointment. In the solitude of his little voyage, the Lord, he said, was with him; and many doubtless were the hours of prayer he passed in his quiet boat;—and thus he became still more prepared for his coming trials. He had not long reached his destination before the seeds of a rapid consumption were developed. Of the full extent of his own danger, however, he was not aware; yet he did not shrink from the contemplation of the prospect, that his illness might be fatal in its issue. For that event he was prepared; he feared no evil; but he entered the dark valley of the shadow of death, without doubt or trembling. Writing to his ship-mate Mr. Wylie, from his station, he said: “Although my sleep at nights is not so unbroken as it used to be, yet blessed be God, I lie down each night in peace and awake in peace, and if I am awake I never find the time hang heavy. Oh, what a mercy it is, that I am free from bodily pain. How many poor souls are afflicted with painful diseases which scarcely allow them an hour’s rest. Happy is the man whom God correcteth! may I have grace not to despise the chastening of the Lord. Indeed, I believe that I am now being purified in the furnace of affliction; yet after all, the blessed Redeemer by no means tries me beyond my strength—grace sufficient accompanies every trial, and I think I can now contemplate without murmuring a voyage to a distant land.”

At that time he had been recommended to go to New South Wales, and with a view to that or some other similar voyage he returned to Calcutta, but his disease made such rapid progress, that at last he sailed to Singapore to die. He went with little expectation of recovering or returning, but chiefly with a view to living in his last days, in a more equal climate. Prior to his departure he spent nearly a month with Mr. Wylie, and in that time, says the latter, “I could not but notice that he was ripening for the heavenly garner. We parted at the ghaut, commending each other to the care of God, and on the water he waved his hand with a last farewell. I turned away with a conviction that our next meeting would be in heaven,—that here in the flesh, we should meet no more.”

From Singapore several letters arrived, all breathing the same spirit, all marked by the same simplicity, sincerity, and steadfast faith. His last was written on the day when he moved upstairs to his bed-room, with the intention of living there entirely, as he had found that his strength would no longer allow him to move up and down stairs. It was dated on the 17th April. On the 11th of June, 1843, having in the interim grown weaker and weaker he entered into rest, with a sweet, calm, and heavenly sense of divine mercy.

RAMKRISHNA SIROMANI.

RAMKRISHNA SIROMANI, was a young man educated in Mr. Thomas's school at Howrah. The instruction he there received was blessed of God to his conversion, and in December, 1836, he wholly renounced Hindooism, and avowed his Christian discipleship, by being publicly baptized in the presence of many of his early friends and associates, to whom he addressed a full statement of his reasons for the step he then took.

Early in 1837, he was received into the theological class of the Native Christian Institution, where by his devout piety and diligent attention to study, he secured the highest esteem of all connected with him. During the two years he was in the institution, there was a simplicity, loveliness, and progressive maturity of Christian character; and no one could know him in the every-day matters of life, without admiring the uniform consistency of his spirit and conduct.

At the close of 1838, he suffered severely from an attack of bilious fever, and for many following weeks, disease made rapid progress. The whole of his suffering, however, was marked by submissive patience and cheerful resignation to the divine will. Even in his worst seasons of weakness and pain a murmur never escaped him; and he would often say, that although he knew not the reason of his afflictions, he was sure they were for the best ends.

In December, 1838, he proceeded to Cutwa and Monghir, hoping the change might restore him. Such, however, was not its effect, and he gradually became worse. During his absence he wrote as often as he could, and his letters breathed the same spirit of lovely piety which he had shewn when in Calcutta, and often expressed his strong desires after perfect holiness and love.

Knowing that death was near, he wished to return home, and once more see his friends in Calcutta. He did reach home, though he lived but one day after his arrival. It appeared as if he was allowed to return among his friends that they might hear his dying testimony to the preciousness of Christ and the faithfulness of God, and be witnesses of his triumphantly happy death. To all who saw him, he spoke of the goodness of the Lord. His increasing weakness and the approach of death occasionally drew a cloud over his hopes; but these were very transient, and he again rejoiced in his God and Saviour, often saying, 'Come, Lord Jesus, come quickly.' His prayer was soon answered, and after a short period of speechless insensibility he ceased to breathe.

JAMES GEORGE PENNEY. ✓

JAMES PENNEY was the son of Mr. Joseph Penney of Hereford, and was born on the 1st of February, 1792, in London. He was in early life, with a younger brother, left dependent upon the care of a kind mother, who supported him entirely by the fruits of her own industry, in the city of London. He had not the unspeakable advantage, which many too lightly appreciate, of having pious parents. He was often heard to lament that he was the only one of the family brought to an experimental acquaintance with religion.

It pleased God at an early period in life to make Mr. Penney acquainted with that Saviour whom to know is life eternal. In his youth he came under the care of the celebrated Joseph Lancaster, whose conduct in time of trouble, and in seasons when his religious feelings were excited, made a deep impression on the mind of Mr. Penney. The impressions which he had received under Mr. Lancaster in London, were deepened and matured under Mr. Porter, a Baptist minister at Bath, whose church he joined, with a considerable number of others, all in the bloom of youth, and his companions in the ways of piety. At this period of his life he frequently heard the Rev. W. Jay, at Bath, and his sermons had a powerful effect upon his mind and upon the formation of his future character.

At the time he went to Bath, he was to a great extent ignorant of his character as a sinner in the sight of God. He had a zeal for God, but, it was not according to knowledge; for he, being ignorant of God's righteousness, and going about to establish his own righteousness, had not submitted himself to the righteousness of God. It was so ordered, however, that the family at whose house he lodged, particularly the lady of it, like another Priscilla, took him and instructed him, and expounded to him the way of God more perfectly—made him understand that he was a condemned sinner and exposed to endless ruin, and that there was no possibility of escaping this condemnation and becoming righteous in the sight of God, except by faith in Jesus Christ, who is the end of the law for righteousness to every one that believeth.

As Christ after his baptism was led by the Spirit to be tempted by the devil in the wilderness, so the subject of these memoirs in his public profession, was exposed to a severe trial. From his situation in Bath, as the teacher of the Lancasterian school, he was ejected on account of his denominational views. There were certain parts of the catechism relating to Baptism, which he had published, and which

scientifically teach or insist upon the boys' learning. On this ground the Committee of the school discharged him. His old master entered very much into the views of the Committee, and became very cold and distant towards him. This reduced him to distress and penury, and, he frequently said, was one of the most trying parts of his life. But when the Lord had tried him, as he did Joseph in Egypt, he brought him out of all his troubles, making good his own word, 'Many are the afflictions of the righteous, but the Lord delivereth him out of them all.'

The day previous to that on which he was to leave Bath, without the means necessary to carry him to London, a kind friend on the Committee, who, though of their number, was not of their counsel, invited him to sup with him, and as he was taking his leave put into his hand a letter, which upon being opened, was found to contain a £10 note, with many good wishes for his future prosperity and usefulness. This our friend regarded as a direct interference of Divine Providence, by which he was enabled to proceed on his journey. The meat supplied by ravens could scarcely have surprised or gratified the prophet more.

After this painful event he was employed by Mr. Loyd, a very liberal minister of the Church of England, who did not require him to teach what he did not believe, but behaved to him in all respects as a father would to a son. How often in the most thankful terms has he spoken of the kindness of these his benefactors! Some time after this, he met with his old master Lancaster, who frankly confessed to him, how sorry he was that a difference of opinion on a religious rite, should ever have produced the smallest diminution of esteem and affection for him—and added, that so far from loving him less, he now esteemed him the more for honestly following the convictions of his conscience. If a man's ways please the Lord, he will make others to be at peace with him. Every one must, in his sober moments, approve of the individual who to the best of his judgment seeks to do the whole will of God.

Some time before he came to India, Mr. Penney became connected with the church under the care of the Rev. Mr. Palmer of Shrewsbury: and the impressions that were made on his mind, and the scenes which transpired at this place, were such as deeply affected his future happiness and usefulness. Here he was married, and here he was set apart to the work of the Mission. He was also about this time engaged in establishing schools in different parts of England upon the Lancastrian principle, some of which he personally superintended. He organized schools in Shrewsbury, Oswestry, Whittington, Bath, Tavistock, and several other places. He devoted his sabbaths to Sunday schools, and several of these religious institutions have since

pices of the Baptist church at Shrewsbury, he left in a very flourishing state.

(Mr. Penney left England on board the *Devaynes*, and arrived in India on the 1st of February, 1817. He was sent out by the Baptist Missionary Society at the request of the missionaries at Serampore, for the express purpose of taking charge of the Benevolent Institution, though left at liberty, in connection with that, to engage in any other department of labour that would not interfere with it, and that might be for the advantage of the Mission. With great talents as a schoolmaster, Mr. Penney had the heart of a missionary, and engaged most zealously in Mission work at Calcutta. His friend and master wrote him a singular and characteristic letter, with reference to this undertaking, saying,—“ I have got thy letter, and though thou art touchy, and hast been silent only on an imaginary cause, I am not sorry thou hast written at last, for I believe thou art a right hearty good sort of a fellow. I once thought that in exercising thy right of fixing thy own habitation, thou intendedst that thy soul should dwell in an alley, but, behold, all of a sudden thou hast grown so ambitious, nothing but the great Pacific Ocean and Islands are the objects of thy solicitude. At least thou wantest, as a very little thing, to swallow up the waters of the Ganges, crocodiles and all. Now, I always told thee thou wast a queer one, but I am not less pleased than surprized to find thee in this singular mood. I cannot exactly say whether thou art quite right in this matter, and should be grieved for thee to do such a thing hastily, yet I always loved thee ; and I hope best wisdom will guide thy way, and cast up a path for thy feet. * * * * The undertaking is weighty ; it may be for life, and requires consideration. Unless the Divine blessing be sought, the Divine direction ought not to be expected, nor is protection likely in such cases to follow. I must commend thee and thy cause to God. But if *thou choose such a path, I forwarn thee not to expect a smooth one, &c. &c.* JOSEPH LANCASTER.”

(When Mr. Penney took charge of the Benevolent Institution it consisted of about fifty boys.) His kindness, sedulous application and winning behaviour soon brought numbers to flock to him, of almost every color, tenet and denomination. Hindoos, Mahomedans, Chinese, Malays, Mugs, Armenians, Jews, Roman Catholics, Protestants, &c. poured in from every quarter ; and so rapid was the increase, that in about a year Mr. Penney had the satisfaction of seeing a well-attended school of about three hundred children. The Lancasterian, or British system of education was introduced. The children were taught to read the scriptures both in English and Bengalee, and multitudes of natives

an honest livelihood set before them, of which they were not backward in availing themselves ; and there are not a few instances of real conversion among the pupils of the school, from the direct instrumentality of this honored servant of God, and also of whole families being induced to give up dishonest and nefarious modes of life and live honest and industrious lives, through the effect of the moral and religious education received by their children in the Benevolent Institution.)

Shortly after Mr. Penney's arrival, under date the 1st June, 1818, he thus wrote—"We have lately erected places of worship in different parts of Calcutta, for Bengalee preaching, and find them answer very well. Our place of worship is always full, containing about 200 hearers. I engage in this work every Sunday, either with Yates or Carey, accompanied by John Peters, the Armenian, many of the members of the Church, and native brethren. I find much pleasure in this work, though I am not yet able to take any part in the Bengalee service. I am happy to say, I can understand everything I hear spoken around me, and can manage to converse with the natives on some subjects. I trust, if the Lord spares me, to be able soon to engage in the Bengalee service. My engagements being so much in English, prevents my getting on so fast as I should wish. I have read the Bengalee Testament through, besides other little tracts ; but I must have patience, a twelve-month is a short time to acquire an eastern language."

In the commencement of 1819, Mr. Penney wrote to a friend in England in a strain, which shows how his heart was in his work :—"Let me persuade you (as your mind is so much exercised respecting the unenlightened heathen), to think still more seriously respecting these parts, where every laborer is constantly repeating the Macedonian cry 'Come over and help us.' Here is work sufficient to consume the zeal of angels ; for multitudes are willing to hear the gospel, and frequently express their conviction that the religion of Jesus will ere long fill the whole world : they say that the world at present is divided ; but that this religion is calculated to cement the human race in one. Calcutta, and indeed the whole of Bengal, to the feelings of a true missionary, whose heart is disposed more for work than success, must be viewed as an important field of labor. His eyes may behold in the highways, hedges, markets and at the river side, human beings hurrying on to destruction in the midst of awful darkness ; and yet their movements are not so speedy, but that they will wait with patience to listen to the angel now flying in the midst of heaven, with the everlasting gospel, saying, 'Fear God, and give glory to him.' But, farther, for your encouragement, consider those good men who entered this field at the commencement, and have continued now about twenty-five years.

Had labors only been their portion, they would have abandoned the field of action. But God has granted them great success, much beyond their most sanguine expectations. Reflect on the churches planted by them in Calcutta, Serampore, Cutwa, Chittagong, Monghyr, Patna, Dinagepore, &c.—the translations prepared for the various tribes of India, to send them ‘the wonderful works of God;’ the vast number of the rising generation rescued from ignorance and stupidity, &c. Yet, notwithstanding so much has been done, there is no moral change in the bulk of the people. A breach only has been made, which will require a vigorous attack by others pressing forward to the battle, to assist to demolish the high places raised by Satan, that every successive generation may be enabled to gain a larger triumph than their fathers, until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.”

In common with his fellow-missionaries, Mr. Penney labored diligently in Calcutta, Dooorgapore and adjacent places.

In 1826, Mr. Penney began to see encouraging signs that the spiritual instruction he was affording to the youths placed under his care, was beginning to result in the conversion of some of them. “I have good hopes,” said he, “of four boys who have been, I suppose, four years in the school. I believe the Lord has touched their hearts. One of them is an amiable Hindoo, but whether he will ever declare himself or not is doubtful. I have been so frequently disappointed, that I am afraid to be sanguine; but we have promises enough to believe that our labor is not in vain in the Lord.” And this is not a solitary instance—many lads who received their secular knowledge from the tuition of Mr. Penney, received also a degree of instruction in spiritual things, which under the influence of the Holy Spirit was the means of bringing them to the throne of grace.

In 1827, the report of the missionaries in Calcutta stated the following most gratifying circumstance, regarding the institution over which Mr. Penney had charge:—“The Superintendent has been recently called to attend the death-bed of two amiable brothers who had left the institution but a short time, where he witnessed the most pleasing proof that his labors had not been in vain in the Lord. They acknowledged the justice of God in their sufferings, testified their faith in the Son of God, and died praying for their relatives, teacher, and the whole world. Several of the youths who have been educated, and of those who are now in the institution, have evinced their great desire for Christian instruction by forming themselves into a Society, which is denominated the Juvenile Society, and have invited the missionaries to instruct them in the word of life. The pleasing effects of these measures have been

visible in the numerous additions from these young persons made to the church during the past year—additions which exhibit, in a striking manner, the power of divine grace in the conversion of individuals who were formerly, scarcely a remove from heathenism, nay, some of them were indeed actual idolaters. It is with great pleasure also that we mention the zealous efforts of this Society to spread the name of Jesus amongst nominal Christians in this city, by preaching and conducting prayer-meetings from house to house, by distributing tracts, and by establishing sabbath-schools. The success which has hitherto attended their humble efforts has been a source of consolation to the missionaries. As their numbers and activity are increasing, we entertain the pleasing hope, that they will not only be useful as a little united band, but that they will, from year to year, supply individuals who after having passed through some preparatory studies, will become useful co-adjutors in the field of missionary labor.”

In the year 1829, we find Mr. Penney carrying on a Sunday school assisted by the members of the Juvenile Society, which was attended by about thirty children, some of whom were Hindoos.

On the 24th December, 1829, Mr. Penney lost his partner. She had just recovered from a fever, when Mr. Penney took her down to Saugor for the recovery of her health. She returned after three weeks, perfectly well to appearance, but in a few days both she and Mr. Penney, and their servant, were seized with the jungle fever, which it appears they brought with them from Saugor; this fever terminated the life of Mrs. Penney very speedily. She was quite prepared to die, willing to live, and labor and suffer for God, but having a desire to depart and be with Christ which is far better.

Mr. Penney's health being materially impaired by violent attacks of the malignant fever, which he had contracted during his excursion to Saugor, mentioned above, and which had obstinately resisted every medicinal remedy, he was advised to try the effect of a voyage to England. He therefore made arrangements for visiting his native land, but previous to his departure he contracted marriage with Mrs. Brunsdon, the widow of the son of the Rev. Mr. Brunsdon, Baptist missionary, and at the close of the year 1832, accompanied by her and his little son, embarked on board the *Bolton* for his native land, on a furlough of two years, leaving Mr. Kirkpatrick in charge of the Benevolent Institution. On the voyage Mr. Penney experienced a second affliction in the death of his only child, which he often expressed as a most heart-rending event.

A residence of twelve months in England had the effect of entirely restoring him to health, and Mr. P. embarked on board the *Orontes* in

June, and returned to India on the 26th of September, 1834, in robust health. He now, in addition to his educational duties, considerably extended his labors in the missionary cause. The pastorate of the Bethel having become vacant, he offered his gratuitous services to it, and also preached at stated periods to the newly formed Baptist church at Dum-Dum.

No one could accuse him of inactivity, and though he was not so minute in the distribution of all his time as some, he was constantly employed in doing good. (His favorite studies in his leisure hours were Algebra, Botany, and Conchology, but he never suffered these studies to encroach on the duties which he owed to God and man.)

The removal of Mr. Penney was very sudden. The disease by which he was removed was the spasmodic cholera, which is very rapid and painful in its progress. The day (1st February, 1839) in which the cold hand of death was laid upon him was his birth-day—and it was a very singular coincidence of events that his birth, his arrival in India, and his death should all have taken place on the same month and on the same day of the month. A little after four in the afternoon he was in good spirits apparently, though suffering at the time. While sitting at the dinner table he partook of no food, and shortly afterwards retired from the table. Mrs. Penney went to see what was the matter, and from the coldness of his hands and head he appeared like one death-struck. Medical aid was immediately called in, and every means used to check the disease and produce a re-action in the system, but all without the desired effect. The sickness and some other symptoms of the disease were arrested, but the cause still continued to work internally—and under it Mr. Penney was in great pain and exceedingly restless through the night, and at seven o'clock in the morning expired.

The first remark that he made to Dr. Yates after he lay down on the couch was, "I shall not go down any more." This alarmed Dr. Y. at first, though he afterwards found by his repeating it, that he meant only to say he felt too prostrate to go out again that night. Being in great pain he could speak only at intervals. While under paroxysms of pain he said several times, "It's hard work." Once he said, "Well, there is a country where there is no pain, for there will be no sin *there*." As the disorder increased Dr. Y. asked him if he thought he was dying? He replied, "Yes, I suppose I am, it is rather unexpected; but it is of no consequence, for I suppose death always comes unexpected at last." Dr. Y. asked him at another time how he felt in

and the grace of Christ sufficient. He said, "Yes, sufficient to prevent all murmuring. Sinner as I am, what have I but grace to trust to? by that I am what I am."

To the doctor early in the morning he observed, that he was not afraid of death. To one who came to see him he said, "So you have come to see how I behave myself at last." To another he said, "All is well—all is well." Perceiving that life was drawing rapidly to a close, he was asked once more if he had any thing he wished to communicate. He replied, "Take care of my wife and children—I commit them to God. Let brother Ellis take charge of my papers in the tin box. To Lucy I leave what I have. That is all—and so my affairs are soon settled." After this he continued gradually to sink, till at length he expired in peace without a sigh or tear or groan, having just completed his forty-seventh year, in the twenty-second of his missionary career.

JOHN HARLE. ✓

JOHN HARLE was born and brought up in the county of Northumberland. He possessed a remarkably strong constitution, and from his youth to the sickness which terminated his life, scarcely knew what it was to feel pain or disease : as to strength of body, therefore, he bid much fairer for usefulness among the natives than any of his contemporaries.

Before he was brought to the knowledge of the truth, he went to great excesses in vice, but after his conversion, (which took place in 1813,) those powers which had previously been devoted to sin, became proportionably active in the pursuit of better things. His neighbours and all who knew him, marked the change. Having now formed something like a correct estimate of the value of his own soul, it was not long before he began to feel for the eternal salvation of others, particularly for the heathen, whom he daily saw in so degraded and miserable a situation.

In the year 1816, he commenced his missionary labors in connection with the London Missionary Society at the station of Chinsurah. His vigor of mind and mental qualifications for a missionary here soon manifested themselves. It was not long before he acquired such a knowledge of the natives, of their modes of thinking on religious subjects, and of their language, as qualified him in an eminent degree, to hold forth among them the word of life ; and from the period of entering into the ministry to the time of his death, he was enabled faithfully to employ those talents for the glory of his Redeemer, and maintained a conduct that was irreproachable both in the church and in the world.

✓ A change took place in Mr. Harle's views on the subject of baptism in 1821, and he felt it his duty to leave the London Mission, and be baptized by immersion—the ceremony took place in the Circular Road chapel, in Calcutta, belonging to the Baptist denomination, in September, 1821, in company with Serjeant Parry, of the Governor General's Body Guard, and a young brahmin, named Anunda, a very promising convert, the first fruits of the Doorgapor (Baptist) station. "It was," says a witness, "a very solemn occasion, and many of the congregation were in tears during the service." He was then engaged as missionary by the Baptist Society and continued at his old station, Chinsurah.

As an instructive specimen of the frame of mind in which he engaged

confidently say, that the Holy Spirit has to contend more, on the part of the heathen, against infidelity, indifference and ignorance, than against stubborn idolatry; and on the part of the instruments, as far at least, as the writer is concerned, to work in us more *real* devotedness of body, soul and spirit, holiness of heart and life, and ardent love to Christ and to souls. O what a cheering thought it is, that so many of our dear Christian friends in Britain, America and other highly favored places, are beginning to pray for this! Violent wrestlers will now take the kingdom of heaven by force, dear brother; you will remember me always in every prayer of yours. I think I need more grace than any body. When I look within, and scan myself, I could creep to hide me in the darkest corner; but when I can see Jesus, I think I could stand on the Himalaya mountains, and preach to all the world. None can sing, 'At Hell's dark door we lay,' with more truth than I; and I sometimes tremble lest the gracious Saviour should withdraw his restraining hand. I never understood Paul's 'body of sin and death,' as I think I have done lately; and if I realized it more, I am sure I should be overwhelmed. But our Lord teaches us as we are able to bear his instruction. O may we be made more suitable instruments for the work of his vineyard on earth; then shall we have given to us a far more exceeding and eternal weight of glory in the kingdom of heaven."

The graces which shone most resplendently in his character were his humility, his devotion, and his zeal. On all occasions he expressed how little he thought of his own gifts and graces; he seemed thoroughly to have learned that hard lesson taught by the apostle: "Let each esteem others better than himself." At the prayer-meetings for several months previous to his death, a remarkable strain of devotion was apparent in all his supplications. His zeal was particularly manifest on behalf of the heathen; he went and dwelt in the midst of them for several years, in a small cottage, that he might acquire their language more accurately, and be thus better capacitated to do good to their immortal souls. His addresses to the natives were peculiarly animated and impressive. His zeal however did not lead him to be angry or passionate; when the "baser sort" contradicted and opposed, he did not return railing for railing; but contrariwise blessing. He used frequently to observe, that the sword of the Spirit when whetted with the oil of love would cut much better; and in this part of his conduct he remarkably exemplified the advice which the apostle gave to his beloved son Timothy (2nd Tim. ii. 25).

About three months before his death he was taken ill with a severe

to the place of worship, and joined with his church in communicating the love of the dying Saviour. It appeared that in consequence of the exertion he made that evening, he suffered a relapse, and after that several others threw him on his bed, from which he did not rise again. During his illness his mind was tranquil and happy ; and from the commencement of his sickness, he received the most affectionate attention from the missionaries of the London Mission and friends. On Sunday the 11th of August, 1822, he began gradually but rapidly to decline, till nature being utterly exhausted, he fell asleep in the arms of his Saviour at one o'clock the following morning. His end was peace. The last words he was heard to utter were, " All is well ! All is well ! "

CHRISTIANA M. SCOTT.

CHRISTIANA M. SCOTT was the only daughter of the Rev. W. F. Houston, of Columbia, Pennsylvania. Having lost her mother when very young, she was trained up, principally by her father, and at the age of about fifteen, she publicly gave herself to the Saviour, and soon became an active member of the church in her native place. Her hand and heart were ready for every work of love and benevolence. She established an infant school, and conducted it herself, until her failing health constrained her reluctantly, to give up the work. She also superintended a large sabbath school of colored people, and labored successfully in endeavoring to raise this neglected people from their degraded condition; and was an active member of a female association for promoting the cause of Missions, and not only labored diligently for the interests of the society, but having considered the subject of going in person, to labor for the heathen, she in the most solemn manner dedicated herself to the Lord in this blessed work. Not many months had elapsed after this vow was made and recorded in her private journals, before the Lord brought her faith and principle to the test, by providentially, and quite unexpectedly to her, opening up a way for her to go in person; and feeling assured that His hand was leading her, she pledged herself to go. In the following year her father was taken from her; and with his last parting breath he again consecrated her to the work of the Lord among the heathen; and in 1838 she was married to the Rev. J. L. Scott, who was just on the eve of sailing as a missionary for Northern India.

Being thus called by the leadings of providence, and consecrated by her own vows, and the prayers of her dying father, she left her dear kindred and country, to live and die for the perishing heathen. In August, 1839, herself and husband arrived in Futtehgurh, and joined Mr. and Mrs. Wilson in their labors. Mrs. Scott was soon actively engaged with Mrs. W. in the female department of the orphan asylum; and a few months after this, when Mrs. Wilson's health rendered it necessary for her to spend a season in the hills, Mrs. Scott took the entire charge of the female department of the school, and conducted it for nearly twelve months, with great energy and success. When her connection with the school ceased, she gave more of her time to the language, and translated a small volume, into Hindostanee, which was published, and thus endeavored to reach those by her pen whom she could not reach by her voice, and urge them to come to Christ, the

Saviour of sinners. While thus actively engaged, Mr. Scott was appointed to commence a new station at Mynpoory, and they began their labors in that place in November, 1843. The prejudices of the heathen against female education were so great, that she was unable to gather a little school of heathen girls; nor was any other field of direct missionary labor opened before her at this new station. Her active mind was therefore employed, when her health would permit, in those things which indirectly aid the cause, and in the domestic duties, of her little family. While here she had more than one serious attack of illness, which greatly enfeebled her constitution.

She was well versed in the language, religion, manners, and customs of the people, and few understood better the character of the natives—its defects and excellencies, and capabilities of improvement; their low and cunning shrewdness could not escape her watchful eye, and she was ever ready to appreciate any real excellencies they do possess, and prompt at directing it in those channels which would promote their temporal and eternal welfare. But this energy, wisdom, and decision of character, all gained new lustre and strength from her piety. Her religion was far from an ostentatious pietism, or a Pharasaical righteousness; it sought to display itself more by action, than by sounding words; it was not distinguished by high feeling or powerful emotion; but was emphatically a *religion of principle*—unchangeable Bible principle, and developed itself in persevering, consistent, energetic action. Resting her hopes on a Saviour's atoning blood and his unshaken promise, and taking the Bible and God's over-ruling providence as her guide, she became eminently qualified for the station she occupied; so that, whether we consider her as the companion and helpmate of one who had consecrated himself unto the Lord, or contemplate her alone as a laborer herself in the vineyard of her Master, we find in her a pattern, worthy the imitation of those whom she has left in the field, as well as those who may follow her footsteps. In the hour of trial and conflict, her wise counsel and warm sympathy were ever ready to aid those who needed assistance; and when exertion was required, or work was to be done, her precept and example were alike happy in leading those around her to go forward in every good word and work.

After remaining at this station for about two years, when Mrs. Wilson's health again failed, and rendered it necessary for her to return to America, Mr. and Mrs. Scott were called to take the entire charge of the asylum at Futtehghurh.

Here she commenced once more, with her usual energy, to instruct the girls in English and Hindostanee, to superintend their work, and

short year had not elapsed, before these, in connection with other causes, had laid the foundation of that fatal disease which removed her from this life. At first, nothing serious was apprehended, and she continued actively engaged in her work, until her strength was exhausted, and other symptoms showed too plainly the fatal nature of her disease.

When her physician advised her to spend a season in the hills, knowing how much her husband was required at his post, she resolved to go alone, and taking her infant son, she travelled by "dak" a distance of about five hundred miles, in ten nights, with none but the heathen around her. And when her physicians advised her return to America, she again proposed and finally determined to go alone, because she felt the Lord required the sacrifice at her hand. In a letter from Simla, she says to Mr. Scott, "If my health should remain as good as it now is, and there should be no prospect of my being taken off rapidly, would you not consent to send the children and myself, and you remain another year?"

After a due consideration of the subject, she resolved to make the sacrifice, and leaving her husband and boy, she set out with her two little girls for America. Mr. Scott, accompanied her part of the way to Calcutta, and when separating from him she said, "I trust we shall meet again here below, and if not it will all be ordered aright by our covenant-keeping God."

In due time they reached Calcutta, and all things were ready for her final separation from her missionary friends. With her two little girls, Mr. and Mrs. Freeman's little daughter, and a daughter of an English officer under her charge, and herself and charge all under the care of a pious friend, they went on board the vessel, which was to have borne them across the ocean, and as Mrs. Freeman approached to take one more fond embrace of her little girl, and bid a long farewell to her feeble protector, knowing a mother's anxious heart, Mrs. Scott pressed her hand, and said, "Trust ye in the Lord for ever, for in the Lord Jchovah is everlasting strength:"—"this," said she, "has ever been my motto, and I have never trusted in vain." Having thus parted with her friends she set out for her native land, by way of England. For the first week she enjoyed her usual health, but from that time her strength began to fail, and by the time she reached the Cape of Good Hope she was so far reduced that she gave up all hope of ever returning to this country. At the Cape she took a fresh cold, which brought back all the worst symptoms of her disease. On the 10th of April she

A few kind friends whom the Lord had gathered around her, did all that could have been done ; and the same calm trusting spirit which had marked her life, sustained her in death. When asked if she was happy, she answered, " Very happy in Jesus : "—pointing upward she said, " He is there," and laying her hand on her breast, she said, " He is here."

JOHN BALTHASAR KOHLHOFF.

IN the year 1736, three young men at Halle offered themselves for the service of God in India. Their names were Godfrey William Obuch, John Christian Wiedebrock, and John Balthasar Kohlhoff. After their ordination they proceeded to England, where they arrived November 23d: the Christian Knowledge Society welcomed them with their wonted kindness, and sent them on their way, charged with costly presents for their Mission. In August, 1737, they reached Tranquebar, where their arrival was very opportune, the Mission being this year deprived of an efficient member, M. Schultze, who, by permission of the college at Copenhagen, was transferred to the society for Promoting Christian Knowledge, for the purpose of establishing an English Mission at Madras.

The newly arrived missionaries had previously studied Tamul at Halle; and such was their progress in this language, that by the month of December, they were able to preach in it, and to take an active part in the general work of the Mission.

In 1754, Messrs. Kohlhoff and Swartz paid a visit to Cuddalore. Owing to the disturbed state of the country, and the continuance of persecution in Tanjore, the journey was attended with danger. On this occasion as usual they scattered the seed widely among the Heathen, Romanists and Mahomedans, in every place that they passed through. In 1758, the two missionaries paid a visit to Negapatam, where they were greatly encouraged, both by the anxiety of the German soldiers there for instruction, and their manifest improvement; and also by the attention of the Dutch governor to whatever they suggested for the benefit of the Europeans and natives of the place. In January, 1759, they were glad to find that he had fulfilled his promise, made to them on a former occasion to build a church in which they now performed divine worship, and it was set apart for the use of the Protestant Mission.

In January, 1761, Messrs. Kohlhoff and Swartz again went to Cuddalore and Madras, exhorting the people by the way to embrace the gospel of their Saviour. Persons of all castes listened with attention; and upon some, among whom was a respectable Mahomedan, a favorable impression seems to have been made.

On the 23d of January, 1787, Mr. Kohlhoff, who was the senior missionary at Tranquebar, kept the jubilee of his arrival in the coun-

piness of seeing his eldest son John Caspar Kohlhoff ordained in the Mission church, and invested with the holy office of the priesthood according to the Lutheran ritual.

In the year 1790, Mr. Kohlhoff, who was in the eightieth year of his age, and the fifty-third of his service in India, was removed by death. His end was peace. Singing his *Nunc Dimittis*, he closed a life of faith and diligence, commending his soul to the Master whom he had served.

SIMEON LAL.

SIMEON was a Hindoo, who in his old age came under the notice of Mr. Perkins, the Propagation Society's missionary at Cawnpore. As their Christian intercourse progressed, the aged disciple seemed more and more to enjoy the word of God; his love for it appeared to grow with his apprehension of its glorious provisions for the salvation of a fallen world. The man had much to bear from his relations who were suspicious of his intercourse with the missionary, and it is possible that some whose duty lay in a very different channel, did much to obstruct the narrow way he had to travel.

Seeing however that his faith failed not, Mr. Perkins acceded to his request made with tears, and admitted him into the family and flock of the Lord by baptism on the 9th May, 1843. The ordinance appeared to diffuse a settled peace upon his mind, and to unite him more closely than ever to the little Christian family. He was called Shamon (Simeon) as being one ready to depart in peace, having seen the Lord's salvation. There was something so pleasing and patriarchal in his appearance and deportment, mingled with a simplicity almost child-like, that every member of the Mission circle, felt he had a peculiar claim on his tenderest sympathies.

After some few weeks had elapsed, Mr. Perkins was led to fear that the aged man had not, so openly as he ought, confessed himself a Christian to his heathen connexions, and he felt it needful to reprove him for this weakness, and, with decision, to point out to him his duty. The poor old man was deeply moved; the big tears dropped from his cheeks as he listened and he replied, "Sir, you must not expect me to put off the vices and infirmities of seventy-two years of heathenism in a single day. I am a weak believer, younger than your infant; he is four or five months old, I was born but a few weeks ago." The exhortation seemed to have had some effect, but still there was some hesitation on his part in boldly confessing his Master, and Mr. P. was compelled again to introduce the subject, and to show him the exceeding sinfulness of his attempting in any measure to appear a Hindoo before his relatives, and a Christian before his minister; how his so doing would grieve the Spirit of the Lord, destroy his own simplicity, and ultimately bring upon him the more suffering and dishonor. He entreated him to strengthen himself for the trial and to accompany him at once to his relatives, and fearlessly acknowledge to them whose servant he was.

a dwelling-house in the heart of the native city. They were received with much civility, and, seated under the shade of a spreading tree, they awaited the assembling of his relatives, who were numerous and respectable. A little nephew, who seemed well accustomed to the old man's kindness, came and sat in his lap, playing with him. The news of their arrival soon brought together a considerable number of his relatives and connexions, by all of whom he was had in honor. At length the aged man stood up, and, looking around him, said, "Well, brethren, I am a Christian."

Not a word was uttered in reply by any one, every eye settled on the apostate, as there esteemed, with a gaze of mingled sorrow and anger : the boy playing by him was called away, as if in danger of pollution from his proximity to his former friend, and all the persons present retired to a little distance and sat down. Mr. Perkins interrupted the painful silence by the enquiry, "Did you not know of Simeon's being baptized?" "Know of it, sir!" one of them exclaimed with the greatest bitterness, "Think you not we would have put a knife through his liver, rather than he should have lived to forsake the faith of his forefathers? He is the head of our family, and has disgraced us all."

After some little time had passed, Simeon turned to Mr. P. and, with his eyes suffused with tears, said, "Well sir, now I trust you are satisfied; why should we stay here longer?" And being fully satisfied, and sensible that the work was done, they returned.

It is difficult for one who has never known the trial, fully to realize the sacrifice a man must make who thus rives asunder strong domestic ties for Christ's sake; it must be strong conviction and lively faith which can enable an upright convert to meet the pain of such a parting, the bitterness of which follows him into all his subsequent experience, and meets him at every step. It may fairly be presumed that many a half convinced enquirer is kept in Satan's bonds by the dread of such alienation; but, on the other hand, it is equally manifest, that in cases where God gives grace to the awakened soul, to count all things but loss that he may win Christ, such decision is a noble test of uprightness.

From the time above alluded to, there was little change in the even tenor of the life of Simeon Lal; he had infirmities, the results of long corrupt associations, but he was ever ready to profit by right instruction. One night in September, 1843, after a hot day at the close of which much rain had fallen, Simeon was tempted by the coolness of the atmosphere to sleep outside his dwelling, and the vapors copiously

was very ill. Mr. Perkins found him in a state of great excitement, but after administering such remedies as appeared indicated, Mr. P. left him more composed. The disease however gained upon him daily, and assumed an aspect demanding medical assistance. Human effort was however exerted in vain and he expired on the morning of October 2d, 1844. His last words were a simple expression of his faith in his only Lord and Saviour Jesus Christ.

JOHN EARNEST GEISTER.

MR. GEISTER, a young man from Halle, sailed from England in March, 1732, in company with Mr. Cnoll, the physician for Tranquebar. As they approached their destination, while off the island of Ceylon, they were nearly lost, by their vessel catching fire; but God mercifully preserved them from the destruction which at one time seemed to be inevitable, and they reached Madras in safety July 26th.

Mr. Geister made good progress in the study of Portuguese and Tamul, and was soon able to take part in the public services in both these languages, and also in the superintendence of the schools, which were rapidly improving.

With the Rev. Mr. Schultze he labored at Madras till 1737, when with M. Sartorius he proceeded to Cuddalore to establish an English Mission there. Cuddalore is a maritime town, near Fort St. David's, about one hundred miles south of Madras. As early as 1717, Ziegenbalg established a Tamul school at this station, which declined in a few years for want of efficient supervision; but was again revived, shortly after the establishment of the Madras Mission, on an improved plan and placed under the care of Mr. John Beck, who died in 1732. In 1734, M. Sartorius, who had arrived in July, 1730, visited the station, when the governor of Fort St. David's, and other English inhabitants entered warmly into his proceedings, and proposed to establish a Mission there; but the want of laborers compelled him to postpone the design.

On the arrival of the missionaries at Cuddalore, the governor of Fort St. George recommended them and their undertaking to the governor of Fort St. David's, who took them under his patronage, and promoted their undertaking both by his advice and pecuniary support. In consequence they soon commenced operations with cheerful minds.

Having purchased a house and some ground in an advantageous situation, they began to gather the natives together, Sartorius taking the Tamul department and Geister the Portuguese. But in the midst of these active preparations, Sartorius was suddenly removed to his rest on the 27th of May, 1738, in the thirty-fourth year of his age, and the eighth of his missionary career. He was a diligent and able laborer; and so perfect was his knowledge of Tamul, that even learned natives confessed that he spoke it like a Brahmin. This loss was for

and with the help of his English friends, the aspect of affairs gradually improved.

In 1738, the Mission premises were enlarged, and a room was fitted up for the exclusive purpose of divine worship. But Mr. Geister found that the language spoken by those who principally attended was a mixture of Portuguese, Tamul and Teloogoo, with some Dutch, English, and French; and this confusion of tongues rendered it very difficult for him to make himself understood.

In 1740, he was joined by a colleague from Europe, Mr. John Zechariah Kiernander, who was recommended to the Society by Professor Frank of Halle, where he had been employed for some time in a responsible situation. He arrived at Cuddalore in the spring, and found Mr. Geister busily occupied in again enlarging the Mission premises for the accommodation of two missionaries and the establishment of two schools. After much difficulty they opened a Tamul school for the heathen, and one for the Portuguese.

At this time the Mission was deprived of a kind and steady friend, by the death of the governor of Fort St. David's, Mr. Hobart. Mr. Geister also, whose health had been declining for some time, was at length incapacitated for duty, and obliged to retire from the Mission. In 1746, during the time that the troubles arising from the French invasion occurred, Geister re-visited Cuddalore, but left it again, going first to Negapatam, and thence to Batavia.

CATHERINE YATES. ✓

THE subject of this memoir was born at Bristol in the year 1797. She was the daughter of the Rev. William Grant, a missionary of the Baptist Missionary Society, who came out to India with Mr. Ward, Mr. Brunsdon and Dr. Marshman in the year 1799. She was then about two years of age. Her father died very unexpectedly a fortnight after his arrival, in the bloom and vigor of life, at the age of 25, and full of zeal for the conversion of the heathen. Her mother afterwards married the Rev. Mr. Chamberlain, but she too was speedily removed by death, on her way from Cutwa to Serampore on the 18th of September, 1806. Of her mother, little Catherine had a vivid recollection, and her loss she seemed never to forget. Her step-father Mr. Chamberlain died on his passage to England in the year 1821, and was buried at sea, not very far from the spot where she herself at her death was buried.

At the death of her parents Catherine was left at a tender age entirely to the maternal care of Mrs. Dr. Marshman, who took the greatest interest in her education and spiritual improvement as if she had been one of the Mission family. So truly might she adopt the words, "When my father and my mother forsake me, the Lord will take me up." Every such instance of the Divine care, attests to the missionary, especially, those words of changeless faithfulness, "Leave thy fatherless children, I will keep them alive," &c.

When of a sufficient age she took upon herself some of the duties of Mrs. Marshman's school, in the performance of which she always proved herself active and competent. She continued at Serampore, with her adopted parents till 1816, on the 3d of January of which year she was married to the Rev. William Yates. To this happy union, Mr. (afterwards Dr.) Yates always felt that he owed, under God his greatest earthly consolations and support, while often struggling with difficulties or worn down with bodily infirmities.

It could never be ascertained at what age Mrs. Yates received her first religious impressions, though it is known to have been very early. From a child she was made acquainted with the holy scriptures, and that which was early implanted in her mind appears to have "grown with her growth and strengthened with her strength." She was the first that was added to the Circular Road Baptist Church; having been

Immediately after her marriage Mrs. Yates exerted herself to be useful to her partner in his arduous labors—he had been some time employed in the translation of the book of Job from the Hebrew into English—in this the assistance of Mrs. Y. was enlisted, and a fair and elegantly written copy of the whole was made by her hand. Each verse formed a separate line in the manuscript, which was without a blot, and with scarcely a correction from beginning to end. It was thus, before the birth of her first child, that Mrs. Yates employed much of her leisure, participating in her husband's toils and pleasures. Contemporaneously with the completion of this work was the rather unexpected arrival of their firstborn, now Dr. W. A. Yates.

In 1821, the idea was originated by some of the young ladies, under the tuition of the Baptist Missionaries' wives in the Circular Road, to establish schools for the education of native females; and on the 16th December of that year was founded the "Calcutta Female Juvenile Society, for the Education of Native Females." The operations of this society were soon commenced—a school-room built, and a pretty numerous band of scholars collected. Three branch schools were soon added, in consequence of the rapid increase of the number of scholars. And this society continues its operations to the present day, under the title of the Calcutta Baptist Female School Society.

In this Society Mrs. Yates was a conspicuous member, and from her perfect familiarity with the native language was the most competent female in India, to act the part of superintendent, which place she long occupied. Indeed this was one principal reason for her remaining in the country, when Mr. Yates returned to England, as he wrote—"During my absence she will be employed in the superintendence of native female schools; for which, without boasting I can say that there is no person in the country better qualified, as she has been in the habit of speaking the native language from a child: it is as familiar to her as the English."

In 1826, Mrs. Yates was compelled to go to the Sandheads for the benefit of her health; her case was urgent. She continued there till she was restored to health, and on her return home, arrangements were made for her partner and her eldest son going to England by way of America. This occurred at the close of 1826, and on Dr. Yates' departure she took up her abode at Mr. W. H. Pearce's house.

We must pass over a period of ten years which she spent in usefulness and activity—a time during which she went about her Master's work with cheerfulness and zeal—she was one who proved that cheerfulness and religion, are not unsuitable companions. A friend speaking of her during this period says—"The recollection of her visit here has

always been pleasant to me, and it ever will be, though now accompanied with mournful feelings. Several lessons did she teach me which I wish never to forget. Her constant cheerfulness, her charitable spirit, her equanimity of temper, are all deeply impressed on my mind. It was a pleasant visit, a time of much enjoyment; there was no reserve; we felt as sisters, and we loved and were beloved by my dear mother as daughters; but it is all past! She was worthy of my respect and love; she tried to win me to Christ by conversation, by letters, and by sending me 'Pike's Early Piety;' and the very first conversation we had, when she came here, was on religion. I can testify too, that she loved her Bible, the house of God, and prayer; many times in a day have I seen her with her Bible on her knee, calmly perusing the sacred pages; the voice of her prayer also has reached my ear in the silence of night."

Mrs. Yates was again compelled to leave home in 1836: taking an excursion to Benares where she stayed four months for a change of air and scene, but though the trip relieved her for a time from suffering, she did not materially benefit from the change, and sea air and sea bathing were recommended by the doctor as a last remedy. She therefore went to the Sandheads in company with Dr. Yates, who also had been very ill, in November, 1836. The change was beneficial, but about midsummer of the following year Mrs. Yates again fell back and became exceedingly ill and feeble; and as the year advanced it was evident that a long voyage presented the only chance for her renovation. Arrangements were made for a six months absence.

Mrs. Yates took with her two of her children. Before she left home, she asked her partner, if he had any advice to give that might be useful to her on the voyage? He devoutly replied—"Let patience have her perfect work." From her letters subsequently, and from the remarks made on her conduct by living witnesses, it appears that she derived great benefit from these words, and that she applied her heart fully to the lesson, until she became "perfect and entire, wanting nothing."

The vessel went first to Bombay, where Mrs. Yates stayed a fortnight, then to Muscat in the Persian Gulf, thence to Pinang, one of the islands in the Eastern Archipelago, and was on her way back to Calcutta, when Mrs. Y. breathed her last. As she lived in the affections of all, she died regretted by all.

There appears something melancholy in the closing scene; that she, who was so much beloved by her friends, should be separated from them at a time when she so much needed their presence and sympathy. It was the particular desire of her heart to reach home, if it were only to die amongst her friends that she might testify her attachment to

Christ by her dying breath. When it was told her that it was not probable, she expressed her resignation to the will of God: as she lived to the Lord, she died to the Lord. Worn out with affliction and pain, the wheels of nature stood still, the pulse ceased to beat, and, without being observed, her happy spirit departed and was conducted to the realms of bliss and glory. Instead of reaching her earthly home, she gained her heavenly home, "her Father's house, in which there are many mansions." Her life was useful and her end was peace.

The following are some particulars of her last days. On the 18th of May, 1838, Mrs. Yates expressed a wish that some one should read and pray with her. Upon being asked the state of her mind, she said, "I hope I feel resigned to the will of God. I have prayed; and he has raised me up from deeper affliction than this before." Captain Holmes said, "The remembrance of past deliverance should not lead us always to expect the same: it might be the will of the Lord now to deliver you by taking you to himself;" she appeared resigned, but was too exhausted to say any more, and fell into a doze. When asked in the evening, if she still felt resigned should it be the will of God to remove her, she replied, "I hope I do; I should wish to live only for the sake of Mr. Yates and my children, otherwise I shall be a useless cumberer;" and again, "I have prayed to be resigned, but it would give me great pleasure to go home."

On May 19th, in conversation, she declared her belief in all the grand doctrines of the gospel, and her hope for salvation through that gospel; which gave her friends great comfort. She said, "Vanity is inscribed on all things here below, and when we attain the summit of our wishes, there is still something wanting." In reply to some remark that had been made, she replied quickly, "I am going home." Mrs. H. said, "Yes, Mrs. Yates, you are going home." She replied, "I know I am to the greater if not to the less." She was then asked if she should like worship to be held—she said, "Yes, if you please." Mrs. H. having brought the bible, she was asked if there was any particular portion of scripture she would wish to be read. She said, the 103rd Psalm: 'Bless the Lord, O my soul, &c.' In this exercise she engaged with much feeling.

About mid-day, she asked if there was any ship near with a doctor. Capt. H. said, "What can a doctor do for you now?" She replied, "Only so far as God might bless his labors." When asked if she had any message to send to Mr. Yates, she said "Yes, I have a great deal to say to him, I should like to write to him a long letter." Capt. H. said, "If you will tell me what to write, I will write for you." Her lips trembled and she shrunk from the task. In the evening she was

much perplexed with the idea that Mr. Yates was dead, and that those around her had received letters and would not make her acquainted with the truth; and all the assurances they could give her appeared scarcely to satisfy her mind.

While Capt. H. was sitting with her, she remarked, "I have been troubled to know when I first thought seriously, and I cannot fix on any particular period; it seems to have grown up with me." Speaking of her illness, she said, "Sometimes I think I shall get better, and at others I think I shall sink." Capt. H. observed, "Remember what Peter said when sinking, Lord save, or I perish." She said, "Yes, we are all there on a common footing; it is the blood of Jesus Christ alone that can save."

After this through the influence of medicine, her mind often wandered, and she spoke incoherently of her husband, her children, her sister, and her friends. In the intervals, she was calm without the least expression of anxiety about her children or about any thing. The diarrhoea continued to reduce her strength till at length, on the 22d of May, she expired in peace without a sigh or a groan.

So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day—
So dies a wave along the shore.

When Dr. Yates heard of the sad event, writing to a friend he says—"Amidst sorrow and perplexity I can review, with great satisfaction, the many happy years God has permitted us to enjoy each other's society." Mrs. Yates was in her forty-first year.

HENRY CREIGHTON.

SOME time about the year 1786, Charles Grant, Esq. then Commercial Resident at Malda, resolved on forming an indigo establishment at Goamalty, near Malda. Mr. Creighton, a native of Cumberland, who was then in Mr. Grant's service, was settled there to manage the indigo works; and Mr. W. Grant was afterwards added to the establishment. At this time Mr. Creighton and Mr. W. Grant were both young men, yet there is reason to conclude that the minds of both had been considerably affected with a sense of the great importance of religion.

After Mr. Creighton and Mr. Grant were thus placed together, they very commendably resolved to make their residence a house for God. This was more deserving of commendation, because such instances were then so rare in this country, and the examples of Europeans in general were so diametrically opposite to every thing of this kind. Surrounded, therefore, with none but Europeans who had renounced every vestige of religion; with the abominable orgies of a senseless superstition, Goamalty was at this time a spot particularly sacred and interesting. Here the voice of prayer and praise was heard, amidst the universal death to God that prevailed around.

A very intimate friendship appears to have been formed from their first acquaintance, betwixt Mr. Creighton and Mr. W. Grant, which continued eighteen years, during which not an angry word passed between them.

These persons did not, like too many Christians, live to themselves. Mr. Creighton, particularly, was very desirous of doing good to the heathen; and as one likely means he drew up a plan for native schools, and established several at his own expense in the neighboring villages. These schools he superintended, giving the scholars, as they could read them, religious tracts, and the New Testament in their own language. The number of scholars taught in these schools was not small, and the good done by these seminaries was sufficient to encourage him and others to persevere in these attempts to diffuse the knowledge of Christ in this dark land.

Besides these schools, Mr. Creighton daily collected his servants together, read and expounded the scriptures to them in their own language, and labored to give them that knowledge of the sacred oracles which, he hoped, might be blessed to their conviction and conversion; the Rev. Mr. Ward was present on one of these occasions, and was much pleased with the method he took to give them an interest in what

they read. One or two of his head servants attained to such a general knowledge of Christianity, that they were able to explain many parts of it to others; yet, whatever convictions they might have had of its truth and value, their worldly attachments were too great to suffer them to become outcasts for Christ.

The labors of these two gentlemen, and of another, who also greatly interested himself in the salvation of his servants and heathen neighbors, were the means of spreading a greater portion of general knowledge of the gospel through those parts, than existed at that time in any other part of Bengal, the neighborhood of Serampore excepted.

To the honor of divine grace it must be ascribed, that the sacred principle of religion was preserved in their minds for so long a time, amidst so many opposing circumstances. Destitute of the public means of grace, and of the company of good men, the temptation to wax cold in religion, to oppress the natives, to neglect those religious exercises so necessary to the preservation of the life of God, and to assimilate themselves to heathenism, was very great. However the idea of worshipping an idol may shock the feelings of a European, at a distance from the scenes of idolatry, it is amazing to what an extent Europeans have been drawn into the vortex. Many Europeans permitted their servants to erect altars to idols on their premises; others contributed large sums yearly to idolatrous feasts and shews, and others encouraged these abominations by their presence.

In 1807, Mr. Creighton, who had been in an ailing way, though without much appearance of sudden dissolution, took a trip down the river. His last letter to Mrs. Creighton, after expressing his thankfulness for the expectation of returning health, concludes, "O Lord, I will praise, I will love thee; thou shalt be my dwelling-place for ever. O my love, let us love the Lord." What a precious frame of mind. The very day week after this, he was no more.

There was nothing in his appearance, indicating approaching dissolution, when he left Goamalty for Berhampore, but on the 2d of October, 1807, he expired in a truly Christian manner. He was aged about forty-two.

As these two friends had been lovely and undivided in life, so were they in death; for Mr. Grant died a few days after his friend, and in the same hospitable house at Berhampore. His death was rather sudden, and his affliction was of that nature, that nothing was obtained from him respecting the state of his mind. He had made his will, arranged his affairs, was writing home his views of his being about to return to his native country, but like Mr. Creighton, in the midst of these arrangements, he was called to a better country, that is, a heavenly

JOHN THEOPHILUS REICHARDT.

JOHN THEOPHILUS REICHARDT was born at Heidelberg, in Baden. His father held a respectable station in the service, first of the Grand Duke of Baden, afterwards of the king of Wirtemberg. He was one of several sons, and at one time was inclined to take up the profession of arms, to which he was moved by a mingled feeling of patriotism and love of action. Happily for himself, and, it is to be hoped, for many others, the military ardour gave place to a holier and far more powerful enthusiasm, and he devoted himself with a zeal which never subsided, to the service of God and the spiritual welfare of his fellow-men.

After the usual classical preparation at a school in Stuttgardt, he passed through the prescribed course of literary and theological study in the well known and admirably conducted missionary seminary at Basle, and came out to India in 1822, as a Lutheran minister, under the auspices of the Church Missionary Society. }

(Mr. Reichardt entered on his missionary labors in Calcutta with more than ordinary zeal and spirituality of mind and temper.) Naturally of an active and elastic temperament, animated with a most fervent devotion to God, filled with regard for the honor of the Saviour, and penetrated with pity for the blind and debased idolaters among whom his work was assigned him, he set himself at once and in earnest to the task of an evangelist. Without any very peculiar powers of mind or depth of erudition, he yet possessed a clear understanding and a good judgment, and had made a very respectable proficiency in general literature, as well as in classical, biblical, and theological learning.

(He at once commenced the study of the Bengalee language, as an indispensable preliminary to future usefulness ;) and among other proofs of the earnestness and labor with which he did so, is specially to be noted a manuscript in three volumes, in which he had caused the entire of Ramchandra Sharma's Abhidhan, or School Dictionary, to be copied out in columns, to which his pundit appended, under each word, one or more sentences exhibiting its use and application.

(For about six years this intelligent missionary labored in connexion with the Church Missionary Society, with much zeal and assiduity, in the superintendence of Bengalee schools, as well as of the English school on the Mirzapore premises—in Bengalee preaching—in the composition of native tracts and the compilation of several useful works, both in English and Bengalee, for the use of schools. The principal of these were, in the latter, a Catechetical Summary of Christian faith and

practice, bearing the title of *Deepok* or The Enlightener, and a collection of hymns for the use of the native Christians, in various metres, Native and European : in the former, a summary of history and a compilation on geography, exhibiting great labor and an extensive and accurate acquaintance with the science, the first volume only of which has been published.) A second revised and improved edition of the *Deepok* was published about the year 1835, and was used among the Christians and in the schools of the Church Missionary Society.)

In the year 1829, some unhappy differences of opinion between the Calcutta missionaries and the Church Missionary Committee, occasioned Mr. Reichardt to withdraw from the Society, and without passing a judgment—nay, in some points of view, without the means of forming a clear and final opinion on the merits of the disputes in question—which, however, lost to the missionary cause the services of such men as Isaac Wilson and Reichardt, both men, though in different kinds, of talent, character and zeal, and both of undoubted piety and devotion to the Saviour and to his cause—we will only assert that whatever error of judgment may have cleaved to him in that unhappy affair, he felt throughout the comfort of a good conscience—he was actuated neither by pride nor covetousness—had neither grown lukewarm nor ambitious—he left the Mission with the deepest regret, and most reluctantly turned himself to tuition as the only mode either of support or usefulness then open to him. Yet did he not forego the character, nor remit all the feasible exertions, of a missionary ; but continued still in many ways, by his contributions, his pen and his voice, to make known “ among the heathen the unsearchable riches of Christ.”

In conjunction with his partner, he entered upon the conduct of a seminary for the education of young ladies in this city, which was maintained in vigor and repute up to the period of his decease. Mrs. Reichardt died in April, 1833, by a fit of apoplexy : the loss was to him most afflicting and desolating ; he felt it severely, but submitted himself to God, as to Him that doeth both wisely and graciously in all his providences. That confidence reposed in Mr. Reichardt after the death of his wife, by which he was still enabled to carry on his establishment, was a well merited testimony to his character and worth : it was as just as it was unusual ; and for a year and a half that he continued a widower, his school suffered no diminution of numbers or repute. He saw it proper, however, to marry when prudently practicable, and did so in the month of August, 1835.

Mr. R. had suffered frequently in health whilst on the Mission premises at Mirzapore, owing, it should seem, partly to frequent exposure

of that spot, and the dampness and confinement of his abode—partly, perhaps, to the absence of some of those physical comforts and conveniences which are so desirable in a climate like that of India, but which the slender funds of a missionary do not often enable him fully to enjoy. After leaving the Mission, he experienced almost uninterrupted health, to within a few months of his death. In June 1836, he proceeded by medical advice up the river; but his disease, an abscess on the liver, finally removed him at Bhagulpore on the 8th of August, from his family and the church.

The peculiarity and rapidity of his disease, as well as his entire removal from among his brethren and friends, have deprived them of much acquaintance with the workings of his mind in the immediate prospect of death. What has been obtained, however, gives reason to believe that, although he certainly did not anticipate that this “sickness was unto death,” he was yet enabled to resign himself without murmuring to the somewhat sudden dispensation—and saw in it the hand of a heavenly Father. He expressed himself near the close in the words of that beautiful and affecting hymn which he requested might be sung—“God moves in a mysterious way, his wonders to perform.”

It is a consolation to know that the American missionaries, who were concurrently on their way to Ludiana, were in company for some time with him, and as well by the medical advice of one of their number, as by their general kind and Christian attentions, one or other sitting up with him every night for some time, were enabled to soothe him on his bed of sickness, to pray with, and comfort him with the exhortations and words of life, and greatly to relieve the toil and anxieties of Mrs. Reichardt. “When I thought him,” writes one of them, “in the agonies of death the other evening, I asked him if the Saviour was precious to him; and if he found any consolation in trusting to him, to signify it by lifting up his hand: he lifted both his hands, and in broken accents exclaimed, ‘Precious Saviour, my only hope and confidence now!’”

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JONATHAN D. PRICE.

{ ON the 20th of May, 1821, the Rev. Jonathan D. Price was set apart as a missionary to Burmah, in the Samson Street meeting-house, Philadelphia. He had received a medical education, and was to act in the joint character of a missionary and physician. A few days after, he with his wife and child, sailed from Salem for Calcutta, where they arrived on the 27th of November, whence they proceeded to join Mr. Judson at Rangoon.) Scarcely had he entered on the Mission field when Dr. Price lost his beloved partner. Mrs. Price died at Rangoon on the 2d of May, 1822, after a painful illness. Her mind was peaceful and happy in the prospect of death.

Soon after the arrival of Dr. Price, information concerning his medical character was conveyed to the emperor of Burmah, who immediately ordered that he should visit the capital. Obedience was indispensable; and accordingly, accompanied by Mr. Judson, who anticipated an opportunity by this visit of making some favorable impressions on the mind of the monarch, they set off on the 28th of August, 1822, in a boat furnished at the public expense; and on the 27th of September reached Ava, then the capital. They were immediately introduced to the king, who received Dr. Price very graciously, and made many enquiries about his medical skill.

Mr. Judson's health not being good, he left Ava under a promise to return shortly and bring Mrs. Judson with him. The king gave them a piece of ground, and built a small house for them, in which, on Mrs. J.'s arrival, they took up their abode.

Rumors of approaching war with the Bengal government had for some time disturbed the public mind, and in May, 1824, an army of about 6000 English and native troops, under the command of Sir Archibald Campbell, arrived at Rangoon. The situation of the missionaries at Ava now became a subject of intense anxiety to all the friends of the Mission: but no measures were taken against them, till a rumor was spread that the foreigners at Ava were spies, and had invited the English to come to Burmah. A report got into circulation that Captain Laird, lately arrived, had brought Bengal papers which contained the intention of the English to take Rangoon, and it was kept a secret from his majesty. An enquiry was instituted; the three Englishmen, Messrs. Gouger, Laird and Rogers, were called and examined. It was found that they had seen the papers, and were put in confinement, though not

to a court of examination, where strict enquiry was made relative to all they knew. The great point seemed to be whether they had been in the habit of making communications to foreigners, of the state of the country, &c. They answered they had always written to their friends in America, but had no correspondence with English officers or the Bengal Government. After their examination they were not put in confinement as the Englishmen had been, but were allowed to return to their houses. In examining the accounts of Mr. Gouger, who was a merchant of the place, it was found that Mr. Judson and Dr. Price had taken money of him to a considerable amount. Ignorant as were the Burmese of the mode of receiving money by orders on Bengal, this circumstance, to their suspicious minds, was a sufficient evidence that the missionaries were in the pay of the English, and very probably spies. It was thus represented to the king who, in an angry tone, ordered the immediate arrest of the "two teachers."

On the 8th of June, 1824, they were forcibly seized and dragged to prison. All the white prisoners were now confined in the *death prison* with three pairs of iron fetters on each, and fastened to a long pole to prevent their moving. Of the dreadful scenes which followed during a period of nearly two years we have already detailed at full length in our memoir of Mrs. Ann Judson. Suffice it to say that when the English troops had arrived within a short distance of the golden city, Mr. Judson and Dr. Price were daily taken to the police and consulted as to accepting the terms of peace offered by the English. Dr. Price and Dr. Sandford, (who had lately been taken prisoner) were afterwards sent to the English camp to negotiate for easier terms, but they returned with the communication that "The General and Commissioners will make no alteration in their terms, except that the hundred lakhs of rupees, may be paid at four different times. The first twenty-five lakhs to be paid within twelve days, or the army will continue their march." In addition to this the prisoners were to be given up immediately.

The fears of the Burmese being somewhat allayed by the offer of a man to lead on the troops and exterminate the English, the terms of peace were not immediately accepted, and the prisoners continued under guard. But on the defeat of the Burmese leader, Dr. Price was sent off the same night, with part of the prisoners, and with instructions to persuade the general to take the six lakhs instead of twenty-five. He returned in two or three days with the appalling intelligence that such terms could not for a moment be listened to.

The treaty of peace was at length concluded, the prisoners were released, and afterwards Dr. Price's services being appreciated by the Burmese government, they made him an offer of service under them

which he accepted and returned to Ava. His medical skill procured for him the favor of the king and the nobility; and he had frequent opportunities to converse with them on the subject of religion. (He took under his tuition a number of boys, the sons of some of the highest officers of government, to whom he communicated the truths of the gospel, as well as the principles of science.) He was fully persuaded that his situation would enable him to serve the cause of the Redeemer with great success. His journals narrate several interesting conversations with the king and other individuals, in which he was allowed to state the doctrines of the gospel, and to assail the principles of Boodhism. (He was encouraged too to believe that the instructions which he imparted by public lectures and by private conversations, on astronomy, geography, natural philosophy, and other branches of science, would indirectly tend to shake the popular system of faith, which in Burmah, as in all other heathen countries, is closely connected with erroneous and absurd notions of science.)

But while advancing in this course of usefulness, cheered by some tokens of good, and allured forward by hopes of success, his health failed. A pulmonary consumption fixed itself upon his system, and after a lingering disease, this zealous and highly valued missionary died near Ava, on the 14th of February, 1828.

MARIANNE GOADBY. ✓

MARIANNE GOADBY was the eldest daughter of the Rev. Robert Compton, of Isleham in the county of Cambridge; she was born August 18th, 1809. At the age of seven years she lost her mother, who died very suddenly; at the age of fifteen, the care of three brothers and a sister devolved upon her, towards whom her conduct was such as to gain from all of them the most ardent attachment. They regarded her as sustaining the place, and performing the offices, of their dearest relative; and being assured that she would not stoop to require any thing of them merely to manifest her authority, and make them feel their subjection, they yielded willing obedience to all her requests, for in this form was every command given, and in many, very many instances, her desires were performed before they were expressed.

For several years, previous to her enjoyment of the blessings of religion, she was the subject of very serious impressions; indeed from early life her mind seemed directed to the things of eternity, and, as her character was developed, it became evident to all who knew her, that she had been affected by the precepts and doctrines of the gospel, and that in her conduct and conversation she was in a good degree under their influence and direction: so that she never was the subject of any remarkable change. Previous to her making a public profession of religion, she had been some years an active teacher in a sabbath school. She was baptised by her father, and added to the church under his pastoral care about midsummer 1827, from which time to her leaving England, her exertions became more general and extensive; distributing religious tracts, visiting the sick and dying, reading and praying with them, conversing with female candidates for baptism: in short, she was engaged in all those acts of piety and mercy, which are proper for an active and devoted female.

In distributing religious tracts she appeared peculiarly in her element, because she was thus afforded an opportunity of conversing on religious subjects with many who by years or infirmities were unable to attend any place of worship, and often introduced to the dying bed of the young and thoughtless, or of the old and hardened in wickedness. One circumstance of this kind she often referred to with much pleasure; she was introduced to two sisters who had been gay, thoughtless and wicked, but, when she saw them, both were sinking from the bloom of youth to the grave. Consumption had laid its withering hand upon them, and they were now in the last stages of the disease.

them. She spake to them of death and eternity, and their unfitness to enter into the presence of a just and holy God, unredeemed, unsanctified ; she pointed them to the blood of Christ, as shed for sinners, and urged their immediate and earnest application to him as the Saviour of the lost ; she visited them frequently, and had the pleasure to see one, if not both of them, rejoicing in the Lord Jesus, and blessing God that He had afflicted her. The days set apart for this good work often passed away before she had completed half her round ; but then she did not neglect it, but went the next day to the remainder : indeed toward the latter part of her time in England, she made it two days' work instead of one. Nor was she less active in the sabbath schools : the instruction she imparted there was almost exclusively of a religious character. Hence she had not time to attend to those departments of sabbath school instruction, which too much secularize that holy day : yet, far from neglecting them, she spent more time in attending to them than any of her fellow-teachers, setting apart two evenings in the week for those things she could not conscientiously teach on the sabbath. She also spent an hour with her class, and as many from other classes as would meet her in the vestry, after public worship in the afternoon : she conversed with them about the sermon they had heard, endeavoring to explain any thing they did not understand, and to impress upon their minds the importance of attending to religion while in youth, and often when speaking of the love of Christ would she and her little assemblage weep together. This meeting, which she called *hers*, was never on a trifling account neglected, and always concluded with prayer.

In every other department of her work she was the same zealous and indefatigable Christian : rain and cold were never obstacles in her way, if duty, or a prospect of being able to speak for Christ, led the way ; and when asked why she exposed herself so much ? she would answer, " That others may not be more exposed. Should my fear of getting wet and taking cold, or suffering a little inconvenience for a short time, prevent me from discharging my duty, and doing my Master's work ? I think not, nor shall it, while I can go about."

At the age of eighteen, her mind was directed to the heathen world, by reading the memoirs of Mrs. Newell ; this subject for a time engrossed nearly the whole of her attention, until she came to the settled determination, should ever Providence open a way, that she would embark in the great and good work. On one occasion when talking on missionary subjects, the question was started, Should you like to engage in that arduous work ? She answered, her countenance beaming with divine benevolence, " Were I qualified, and had an opportunity, nothing would

delight me so much." Not till several months after the acquaintance between her and her husband was formed, did she know that he had any desire on the subject; when she knew, her desire never varied; she would often say, "If this desire has been imparted from above, God will doubtless open a way for our going; to the present period I have all the evidence I desire, for he has directed to me one whose desires are like my own, though I knew it not at the time."

She was married on the 9th of May, 1833, and on the 9th of July bade a final farewell to the shores of her beloved country, and embarked on board the *Alexander*. Her only object was to promote the glory of God, and the eternal welfare of the deluded heathen; no other object could have reconciled her to breaking her earliest ties, and quitting without hope of return the land of her birth.

With feelings of peculiar pleasure she hailed her approach to the shores of India, full of anxiety to commence those studies which were requisite for future usefulness; high in hope of being the means, directly or indirectly, of alleviating distress, and pointing out the Lord Jesus as the only Saviour to some of the wretched inhabitants of this wretched land. But how short-sighted are the children of men! she landed at Calcutta on the 15th of November, and in less than eight months was numbered with the dead. In the bloom and vigor of youth she arrived; but shortly after she reached Cuttack, the disease which consumed her vitals made its appearance, and commenced its work; she withered, as withers the beautiful flower with a living destroyer at its core. Consumption, that always flattering and fatal disease, made its appearance in January.

During the last six weeks of her life she conversed very little; her voice was quite gone, and she spake only in whispers; her cheeks became flushed and her pulse quick and feeble. Daily she grew weaker till the 7th of July, when she seemed much better and stronger, spake with less difficulty, breathed more freely, and began to talk of recovery; thus she continued till the 9th, when she was delivered of a boy, who died five hours after his birth; on the 10th and 11th she appeared to be gaining strength rapidly, but about mid-day on the 12th she suddenly became worse. The hopes, which for five days had animated her, and cheered her husband, were suddenly blasted, and once more the painful truth was pressed upon them—she had not long to live. Towards evening she became delirious, but still continued at lucid intervals to recognize all who were about her. On the 13th her perspiration, which the evening before had been profuse, became more so, her hands and feet cold and clammy—this day, the last to her on earth, was with little exception a day of suffering.

was about eleven o'clock, and it continued but little more than a quarter of an hour ; during this time her husband told her, that her end was near ; she was quite happy and resigned, had no doubt to becloud, and no fear to terrify her mind, but expressed her willingness to die, her confidence in the atoning blood of Christ, and her assurance that God would support her in the moment of dissolution. She again became delirious, but throughout it appeared pleasing to herself. About 5 P. M. her breathing became heavier, her hands and feet more cold and death-like, her eyes fixed but sparkling. In this state she continued about an hour and a half, when her breathing though hard was changed for deep drawn sighs, with once or twice a slight and involuntary motion of the extremities ; now sighing for a second or two, and now perfectly still—her pulse scarcely perceptible—another sigh, but weaker than the former—another and another, weaker and weaker, till she sighed her last, and her happy spirit took its flight to the regions of unclouded glory at 7 P. M.

JOSEPH PHILLIPS.

JOSEPH PHILLIPS was born in London, on the 10th of November, 1793. His mother was a pious woman, a member of the church in Grafton street, under the care of the Rev. John Martyn. Dying when her son was but fourteen months old, he was deprived of the advantages he might have received from her counsels and example, though he doubtless derived benefits from her prayers and supplications. This loss was supplied by the solicitude of his mother-in-law.

It was not until he had reached his sixteenth year that he was brought to any abiding concern about his eternal welfare, though the light he had received from the gospel had often caused him to feel great uneasiness. "I had made," says he, "repeated resolutions of reformation and amendment, but these were made under the apprehensions of *the evil consequences*, and not from a consideration of the *evil nature of sin*."

A sermon preached by Mr. Oates, at Jewin Street chapel, at the close of the year 1809, was the means of rousing him from his stupidity and unconcern. It pleased God to direct him soon after to hear the Rev. W. Thorpe, of Bristol, who was preaching at the Tabernacle, Moorfields. "While," says he, "Mr. Thorpe was engaged in prayer, I caught the flame of devotion. He proceeded to address the congregation from Matthew v. 20, 'Except your righteousness,' &c. While he was describing the righteousness which Jesus Christ had wrought out, as being the only justifying righteousness, I felt the value of the Saviour. Oh, how the cross was endeared to me! I felt, however, that the benefit I had received was but a faint ray of light: darkness still surrounded me: I fancied there was something for me to do." His whole soul was now engaged about his salvation. "At this time," says he, "my mind was so intensely set upon the importance of eternal realities, that it was with the greatest difficulty I could attend to my usual secular employments."

At the beginning of the year 1811, through his acquaintance with a pious man, a member of the church in Eagle Street, he was brought to the knowledge of Mr. Ivimey, and by him was introduced to the Sunday school belonging to that congregation. "Thus," says he, "I became acquainted with several youths of my own age. Here I found a field for exertion. Many were enquiring the way to Zion, and seeking direction. How did my bosom heave with gratitude on perceiving ten

The little light I had previously gained I felt anxious to impart to them. And never can I forget the happy meetings we repeatedly had for prayer and spiritual conversation ; with one voice we exclaimed, ' Lord, it is good to be here.' In these seasons of retirement from the world, we have found our God with us, and that to bless us."

He soon after this, April 26th, 1811, was baptised, with fifteen others, at Eagle Street meeting, and the next Lord's-day was admitted to fellowship at the Lord's table.

His engagements as a Superintendent of the Sunday school proved, under the influence of the Holy Spirit, the cause of eliciting his character, and calling forth into exercise his abilities for preaching the gospel of Christ. It appears that his mind was exercised from the time of his conversion with strong desires to be employed in preaching the gospel. " During this time," wrote he, " my desires have been constant and increasing, that my fellow-sinners may be made acquainted with the gospel of salvation ; nor can I cease to feel, especially for the heathen world. Much have I wished, if it were the will of God concerning me, to be permitted to go forth and spread the knowledge of a Saviour's name in some distant land, where the light of the glorious gospel has hitherto not shed its benign rays. Often has my heart glowed with ardor while contemplating those parts of the creation of God yet sitting in darkness ; and my prayer has been, and shall be, ' Qualify me for this important work, and make me willing to spend, and be spent in thy service. If it be thy will, here am I, send me ! ' A strong and abiding impression has long been on my mind, that I should leave my native land, and embark for some foreign shore, and this impression has led me to regard my future destiny as distinct from the secular pursuits in which I am engaged ; so that when any suggestion has been made as to my future advantages from trade, I have turned away from it, hoping that God would permit me to labor for him. With this hope I could hold everything with a loose hand ; anxious only for the teachings of God's Spirit to fit me for the important work of preaching Christ to the heathen."

The ardor of his mind prevented these feelings from being kept secret : they appeared in the impassioned manner in which he spoke on the subject of Missions to the heathen. His father checked him, and cautioned him against indulging such an idea ; but he became so wholly absorbed in the subject, as to be rendered almost incapable of attending to worldly business. In October, 1812, he freely opened his mind to his pastor, who encouraged him to devote himself to the work of a missionary, provided his father would give his consent : this, however, at that time was refused, and he was under age. After however two

years had elapsed, he renewed his application; and in January, 1815, the church called him to exercise his gifts, which were highly approved. The Committee of the Baptist Missionary Society agreed to receive him to the Academy at Bristol, and to send him under the care of Dr. Ryland. He arrived there on the 17th of February, and preached the first evening at Cheese Lane, "a place opened by Mr. Chamberlain, the missionary, when a student at Bristol."

During the time he was at Bristol, his application and acquirements obtained the approbation of his tutors. His public designation to the work of a missionary took place at Eagle Street meeting, on the 30th of July, 1816. He was set apart for the Island of Java. On the 10th of August, accompanied by his wife, he joined the ship *Jane*, in the river, bound for Batavia. While on the voyage he completed his twenty-third year.

During the first part of his time in Java, he enjoyed good health, and his exertions were great and various; but while communicating evangelical truth to that idolatrous land, and preparing to give the scriptures to the Javanese, highly esteemed by the most respectable of the Europeans resident there, his work was suddenly arrested by a wasting disease which seized him and rendered him incapable of proceeding in the labors which had engaged all his energies, and engrossed all his affections.

In consequence of this he was necessitated to leave the island and embark on board the *Broxbournebury* for his native land, where he arrived in October, 1819, in a debilitated state of health. He was encouraged to reside for a time in Bath, and subsequently at Reading; at the latter place he died on the 14th of June, 1820.

His zeal for his Master's cause lasted to his latest breath; and in the last prayers, he was heard to utter, he earnestly implored that God would raise up others to fill his place. "Let all that know me," he said, "be told that had I ten lives to lose, I could wish they had been spent in the Java Mission." And when the cold hand of death arrested him, he emphatically exclaimed, "I could have wished to live longer in the cause of God, to have seen the Javanese possessed of a Bible; but all is well. God has other instruments. I have now nothing to do but to die. I have said all I wish to say:

'A mortal paleness on my cheek,
But glory in my soul!'

'A guilty, weak, and helpless worm,
On thy kind arms I fall.'

I have not an anxiety; all is well!"

MARY BOYLE.

MARY BOYLE was a native and sent by a gentleman in the year 1833 when very young, to the Orphan School, in connexion with the London Missionary Society at Bellary. Her parents were Mahomedans. She could not speak plainly on account of being tongue-tied. When the Rev. Mr. Reid discovered this he sent her to the Garrison Surgeon, who kindly performed an operation by which she was cured. She soon began to speak distinctly and made daily progress.

From the time she entered the Orphan School, she was brought up by Mr. and Mrs. Reid, who were very kind to her, and sought with the Divine blessing, to make her wise unto salvation. When it pleased God to take Mr. Reid out of this sinful world to his everlasting rest, He, in mercy, raised up Mr. and Mrs. Thompson to be her benefactors, who tried by all means to make her comfortable, and promote her highest interests. They taught her English, Teloogoo and Canarese, with sewing, knitting, &c. but above all, they endeavored to point out to her the necessity of becoming a child of God and a member of the church of Christ. After a time she felt the claims of the Saviour and was baptized by the Rev. Mr. Thompson on the 30th of September, 1847, when she was also admitted to church fellowship.

In the year 1845, she was married to Benjamin Dudley an intelligent native Christian, of the same Mission. On the 1st of December, 1847, she had a daughter born to her. On this occasion she suffered much, but was restored after two months' illness. After her recovery she attended the girls' school as usual, but soon after she was attacked with measles. The disease left her very weak, and she was evidently sinking into the grave.

The day before her death she complained that she had pain in her side, and felt very weak. Medicines were given, but in the night it was evident that her end was near. Her husband enquired of her if she were afraid to die, she replied in the negative. "Suppose," continued her husband, "that it should please God to take you out of this world, would you like to go?" She replied "I would be very glad." "Where will your soul go?" She said, "To Christ." In the morning she looked better, but at 2 o'clock, she begged her husband to write a letter to Mrs. Thompson. On his asking what he was to write. "Say," replied she, "that Mary is dead." In the evening of that day she breathed her last rather unexpectedly.

C. S. JOHN.

IN June 1770, Messrs. John and Miller arrived from Europe to join the missionaries at Tranquebar. The latter was soon attacked by hypochondria, and after lingering till the 30th of December, was then removed to his eternal rest. Mr. John labored with his brethren at Tranquebar, with much success, both in the schools and in missionary work, till in 1779, at the earnest request of the Dutch friends in Ceylon, he paid them a pastoral visit. He passed six months on the island in active exertion; and the reception which he every where met with, encouraged him to hope that his ministrations were rendered beneficial to many.

On the 1st of July, 1780, Hyder Ali, the usurper of Mysore, invaded the Carnatic, gained some advantages against a detachment of British troops, and took Negapatam from the Dutch. These disasters threw the country into great consternation, there being at that time little protection against the numerous hordes of Hyder's troopers, who, flushed with success, spread devastation through the country, and left many villages waste behind them. The battle of Porto Novo, fought July 1st, 1781, brought the calamities of war into the very precincts of the missionary operation; but it pleased the Lord of Hosts on that occasion to crown the British arms with success, and to deliver His servants from the perils that encompassed them. In the following year, the British fleet in India defeated that of the French, which, together with other reverses, both by sea and land, so crippled them and their potent ally of Mysore, that they were glad to listen to terms of peace; and a treaty was signed in May, 1782.

The missionaries and their flocks long continued to suffer from the devastation of the country caused by these hostilities; and to the calamities of war were soon added the effects of a severe hurricane, which swept along the coast. Nearly all the country vessels laden with rice were driven ashore; the cultivation of the country had been very generally interrupted by the movements of the hostile armies; and such was the state of destitution, to which the inhabitants of the Danish territories were reduced, that about ten thousand of them perished. Numbers died every day in the very streets of Tranquebar, and were left by their friends to be buried at the public expense. The distress would have been much greater, but for the charity of the Europeans, who raised a subscription for the sufferers, and gave rice daily to a thousand persons. In the provinces under the native governments, where no such relief

During this time of tribulation, though the number of new converts was small, there was no intermission of the daily routine of duties in the congregations and schools, within the town of Tranquebar and its vicinity. In the time of war the missionaries received but little aid from England, the East India Company's ships being so filled with military and other stores for the public service, that they could find no room, as heretofore, for the packages of the Christian Knowledge Society.

Shortly after the conclusion of peace, remittances arrived ; and they soon began to restore the chapels and other buildings of the Christians in the country, which had been destroyed during the war. They also reinstated the catechists in the several districts whence they had been driven, and appointed two head-catechists to superintend the rest. The schools continued to keep up their numbers, and the children were now employed in the afternoon in spinning cotton, knitting stockings, and making hats and baskets of cane. The profits of these works were a great relief to the Mission funds, especially in these times of distress. The press also had resumed its operations ; and on the whole, notwithstanding the heavy clouds which had rolled over them, the brethren were again encouraged to look forward with hope.

In the year 1790, the Mission was deprived of one of its senior members, M. Klein, in the sixty-eighth year of his age and the forty-fourth of his services. And very shortly after, the venerable Kohlhoff was removed, in the eightieth year of his age and the fifty-third of his service in India. In the place of these devoted men the Mission received an addition in the person of Dr. Coemeror, but in 1795 another member of the Mission family was removed by death,—M. Kœnig, in the fifty-third year of his age, and the twenty-seventh of his missionary service.

In the year 1795, Mr. John received the honorary degree of Doctor of Physical Science from the Imperial Academy of Vienna, in acknowledgment of his high attainments and valuable communications in natural history, chiefly in botany and zoology. Mr. John and Mr. Rottler had been accustomed to send the result of their investigations to their private friends in Germany, who made them more extensively known in the literary world ; and they were soon so generally admired, that it was publicly acknowledged that the Indian Missions had been the means of extending the interests of science, as well as those of Christianity. These pursuits were carried on in their hours of recreation, after the fatigues of the day, and were never allowed to interfere with the proper duties of the Mission.

of any accession to their number. Since the death of M. Kœnig, Dr. John had preached alternately in Portuguese and Tamul. Besides the difficulties arising from the depression of their circumstances, the missionaries had now to deplore the rapid diffusion of infidel principles ; which, originating from revolutionary France, and at this time convulsing all Europe, had extended their pernicious influence to Tranquebar, and to most if not all the other European settlements in India. The natives became impregnated with the immorality and infidelity of the French school, and the missionaries found greater impediments than ever to their obtaining the attention of the heathen.

Notwithstanding these discouraging circumstances, there was an apparent improvement in the general state of the Mission this year. The children also in their schools had increased to one hundred and seventy, which is probably to be attributed to the introduction of the English language, which many would come to learn with a view to their employment by the English, who were now dominant in south India. But the hopes thus revived were very transient. The brethren's faith and patience were much exercised from several causes. In the present unsettled state of public affairs, consequent on the French war in Europe, at this time, all their supplies from Copenhagen went direct to Bengal, whence they were obtained with difficulty and at great expense. Consequently, every European article of necessity had become very scarce ; and but for the bounty of the Christian Knowledge Society, the press, schools, and entire Mission establishment must have been discontinued.

In the year 1801, their anxieties were brought to a crisis by the fall of Tranquebar. Denmark was at that time involved in the general war that prevailed between England and the continent of Europe, at the instigation of France ; and on the 13th of May, 1801, Tranquebar was captured by the British, under the command of Colonel Campbell. As soon as the place had fallen, the brethren sent to request the English missionary at Madras, Mr. Gerické, to come to their relief. He went immediately, and, by their desire accompanied them to the British commanding officer, to whom he gave an account of their Mission, and recommended them to his protection. The Colonel received them with civility ; he made report of the interview to the Madras government ; and in the meantime, offered no opposition to their proceedings.

In the following year peace was happily restored, which greatly revived the missionaries' spirits ; for though the restoration of Tranquebar to the Danes did not improve their own prospects, yet they augured well from it for the country generally. They had enjoyed the benefit of British patronage for a very short season : yet was it quite long enough

to induce them to anticipate a more extensive propagation of Christianity in India, if favored with similar protection. They saw the harvest to be great, and wanting nothing humanly speaking, but a larger measure of countenance from the rulers of the country, who they remarked could not but profit by the inculcation of this gospel precept, upon the mind of their numerous subjects, "Fear God, honour the king." Dr. John bore testimony to the progress of Christianity in the country, during his own term of thirty years' experience, describing the natives in general as better disposed than formerly to listen to the salutary doctrines of the Bible.

Yet notwithstanding the revival of their hopes by the return of peace and the kindness of these friends, the missionaries received only temporary assistance, the Mission began to languish. Dr. John's health was much impaired; and, besides their own three churches, the care of the Danish congregation still devolved upon them: it was with great difficulty, therefore, that they were able to keep up their daily routine of duty. Their applications to the college at Copenhagen for relief became urgent; and as no ordained ministers were sent them, they were glad to receive a layman, M. Schreyoogal, who in 1804, arrived at Tranquebar in the capacity of a catechist. He was very diligent in the study of Tamul and Portuguese, and was soon able to render essential service to the missionaries.

Not long after this the very existence of the Mission was brought into jeopardy. A spirit of insubordination arose in the Tamul congregation, which was carried to such a height that the missionaries deemed it advisable to withdraw for a season to a distance from the Danish territories. What gave rise to this commotion did not transpire, but there is reason to suspect that it arose from the interference of certain infidels, who had succeeded in perverting the minds of some Christians, and unsettling the rest. But whatever the causes were, the missionaries, after their return, expressed a wish to pass over them in silence. It was soon apparent, however, that though tranquillity was restored, the disturbance had affected the Mission more deeply than any troubles or opposition that they had ever experienced from avowed enemies; and coming so immediately upon the confusion and distress, through which they had passed on the capture of Tranquebar, the whole establishment had received a shock from which it never recovered. Had it been recruited with able missionaries from Europe, and regularly supplied with money and stores, it would no doubt soon have regained, with God's blessing, its wonted stability and fruitfulness. But in the general commotion which was then shaking the powers of Europe to their base, raised by the progress of Napoleon Bonaparte towards the subjugation of them

all to his sceptre, the government of Denmark left this distant Mission to its fate ; and it was only by the liberality of the Christian Knowledge Society, that its existence was still prolonged.

In the report for 1807, it is mentioned that Dr. John had been very sickly. He had in consequence resolved on a voyage to England and Denmark ; in this he had a double object in view, the restoration of health, and to give a clear and oral account of the Missions to the respective superiors ; in order to be able to do the latter, he had previously visited Tanjore, Trichinopoly, and the Christian congregations in the country, where he had had many conferences with the brethren, in the view of preserving and promoting the objects of the Missions, and encouraging together with the Christian religion, civilization and industry amongst the Christians, and particularly in the Mission schools ; and he had had much pleasure in finding his excellency the Maharaja, the English resident Capt. Blackburn, and at Madras Lord William Bentinck, cordially inclined to aid these good designs, where opportunities should occur. Dr. John, however, finding difficulties in getting a passage, and that his complaints returned with greater violence, found it necessary to return to Tranquebar, where, in October, 1807, he arrived by sea.

After a time he resumed a portion of his duties ; and he was spared to devise, and even execute to some extent, a plan for the more general education of native youth. The plan had often been considered by him, but circumstances had always prevented its execution. At length, in 1808-9 he determined to commence with twenty native free schools on the system of Bell and Lancaster, on the coast of Coromandel, which he anticipated being able to extend to the inner parts of the English Indian Empire. In this he did not meet with so many difficulties as he had foreseen, and the plan gradually gained ground among the people, who flocked to them for instruction. Want of funds afterwards pressed heavily upon Dr. John, but a very opportune assistance from the Church Missionary Society, who took the schools under their special care at the close of 1812, enabled him to continue his exertions on behalf of the Tamul Christians.

Dr. John died on the 1st of September of the following year, 1813. The closing months of his life, he passed in applying to the best purpose the charity of the Church Missionary Society, by the extension of his schools. At the time of his death he was in his sixty-sixth year.

F. CROSSLEY.

IN the year 1806, Major Crossley left Glenburne, county Antrim, in Ireland, for the shores of India : it was not long until he became distinguished for diligence, and fitness for places of trust and honor in the service of the Hon'ble East India Company. He filled various offices in the military and civil departments. After many years of laborious and prosperous service, he returned to the neighbourhood of his birth-place, and became a resident at Glenburne.

Although, for many years, he had a sincere respect for religion, yet the influence of saving grace did not appear to be developed until the latter years of his life. It is true that, at a certain period of his life, he had been exercised by strong convictions of sin, by a desire for his soul's salvation, and for the sanctification which the Holy Spirit gives. At this time, and subsequently, he became a daily reader of God's word. He prized public and private prayer—he was even in the habit of retiring for the purpose of sacred meditation. He also brought religious instruction before his household, and such persons as were in his employment at Glenburne. He was always glad to receive ministers of the gospel under his roof, and to introduce them to his family and dependents, that they might place before those objects of his care the love of Christ to unworthy sinners, and the way of salvation through free and boundless grace.

Major Crossley was blessed to know the fulfilment of the beautiful promise—"At evening-time it shall be light." As his life, for many years, had left his Christian friends reason to hope that his views would become more decided, and that he would afford full and satisfactory evidence of a real change of heart, and of union with the Lord Jesus Christ, so, at the end, their affectionate expectations were graciously realized. For a number of weeks before his death, he was evidently more thoughtful than formerly. It was evident that his thoughts were turned to that great change which comes with the separation of body and soul. He ceased to take his usual interest in his agricultural employments. He rarely visited his farm. Probably feeling some tokens of decaying physical strength, he was led to withdraw himself from the cares of active life. His manner, ever cheerful, became more and more mellowed and tender. His desire of being useful to all around him became more marked and earnest. He at this time showed more anxiety with respect to his children, and occasionally alluded to his probable, and not distant, removal from them.

It would appear that an event, which took place but a fortnight before his death, had been instrumental to quicken his growth in grace. He had gone to attend the funeral of a beloved relative, whose end was "peace." He had received many delightful testimonies of the faith, love, and joy, which marked her departure. It was evident that his mind had become deeply affected thereby. He pondered much upon the circumstances connected with her happy death; and longed for "meetness," that he, too, might share the inheritance of the saints in light.

Little did they who loved him believe that his day of departure was so near. He had been poorly, for some days previous to the 13th September. On Monday, the 14th, he was, for the last time, employed in benevolent correspondence in his library. At this time, the symptoms of his complaint appeared to be those of rheumatism. On Tuesday, his kind physician, apprehensive of inflammation, desired that leeches should be applied to his side; the application of which seemed to be attended with much relief to the sufferer, whose patience, under great pain, was the subject of the praise of all who were privileged to see him at this time. It was on this day, Tuesday, while he was engaged in reading a work referring to the history of the Reformation, that he made some striking observations concerning the mistakes which men might make as to their view of the dealings of God. He also expressed, pointedly, and with much energy, his dissatisfaction with any subtle reasonings, the tendency of which might be to shake a believer's faith in the Lord Jesus Christ.

In the afternoon of Wednesday, he appeared to be somewhat better, and fond hope was indulged by his kind physicians, and beloved household, that his life was to be spared for years to come; but at 10 o'clock, P. M., a change so decidedly adverse to the hope of recovery set in, that it was deemed advisable to make known to him the approach which death was rapidly making.

Tidings, which would have carried dismay to the minds of many, had no terrors for him. Grace was in triumphant exercise. The Lord was about to give proof of his love for his suffering one, and to remove all bitterness from death, and all doubt from the soul. A short time was necessarily given to the settlement of his earthly affairs, he himself being anxious that such should be made with as little delay as possible, in order that his mind might be left free to hold communion with God. His devotions were assisted by a kind clergyman, and by an attached relative, who occasionally read portions of Scripture, which gave him manifest delight. He would sometimes give himself to fervent prayer. Very striking and energetic were his declarations of his own utter un-

worthiness, and of the great love of Christ. At times, he would exclaim—"How useless have I been!"—"Would I had lived a more useful life!" When asked, "Could he rest confidently on Christ?" he exclaimed, fervently and repeatedly, "CHRIST IS ALL!" Several times he said, "Is this death? Why, this is nothing!" Tender and emphatic were his charges concerning the bringing up of his dear children in the nurture and admonition of the Lord. Most affectionate was his anxiety for their happiness at all times; and now that he was to part with them on earth, his mind was alive to their eternal interests, and most loving in his wishes for their spiritual welfare. Deeply were his family, friends and domestics, affected by such a scene. It was, indeed, a solemn night, which was to close over the life and testifyings of one thus sealed by the Holy Ghost, and whose day of redemption was drawing nigh. It was a privilege to witness such a death: it was, indeed, a fulfilment of all that could be hoped for, as to the good man's end. "Mark the perfect man, and behold the upright, for the end of that man is peace!" To the last he was full of love, faith, hope, prayer, and praise. There was one slight convulsive motion, and the spirit had left earth, sorrow, sin, and pain, and was happy with God and the Lamb for ever!

He died on the 17th of September, 1846.

CHARLES FRIEND.

CHARLES FRIEND was born at Rochester, on the 25th of January, in the year 1802. His father was a merchant and member of the Corporation at Rochester; but in the latter part of his life resided near London with his son Mr. George Friend, and died there suddenly about the year 1827. His mother was a good and pious woman, being, what all Christian mothers should be—extremely anxious for the spiritual welfare of her children. The divine blessing rested upon her efforts, seconded as they were by her own example. Having trained up her children in the way in which they should go, she died happy and rejoicing in the reflection, that when they were old, they would not depart from it.

Mr. Friend received his first permanently serious impressions from the calm tranquillity, the almost celestial serenity of his mother's death. The departure of a soul from this world to the next, is at all times a solemn scene, too affecting even for the hardened infidel to behold without some serious anticipation of the future. No wonder then that it should have produced a lasting and beneficial effect upon Mr. Friend. His infancy had been previously well tutored in the school of sacred scripture; he had seen that truth embodied in the conduct of his dying parent, and he had the evidence of his senses that religion was not made up of a few visionary notions, but was a solid, substantial good, capable of yielding comfort and relief, when all things else betrayed or disappointed. Nothing then was wanting but the effectual operation of the Holy Spirit, to impart a vigorous growth to that 'incorruptible seed,' with which his mind had been previously well stored. That powerful influence was not withheld; but it pleased God to bestow it only when its happy fruits were no longer visible to those mortal eyes, which doubtless had been often lifted up to heaven to invoke it.

Mr. Friend was sent in early life to an eminent banking house in London, where he passed through the usual gradations of office, until in 1824 his prospects in life were far from being unpromising. His heart however then began to incline towards a nobler, but far more laborious, and less profitable employment. On the 25th of April, 1824, a few days previous to the great religious Anniversaries in London, he thus expresses himself:—"My attention has been arrested in an extraordinary manner, during the greater part of the last week, by a strong desire to go forth as a missionary. I have endeavored to ascertain the motives which led to this desire, but on investigation cannot say that in

the fullest and truest sense they are such as they ought to be, namely, the love of Christ and of my fellow-creatures. Those I fear are not my ruling motives; on the contrary, my wishes seem to spring from a sense of the *excellency* of the employment, than which, when considered fully, none can be higher or more noble. . . . Still I think I should be useful. I have devoted myself to Christ as a living sacrifice. I ought not to count my life dear to myself, but should live unto Christ. His command remains yet unrepealed,—‘Go ye into all the world and preach the Gospel to every creature.’ Besides, I feel willing to suffer trouble and sorrow, or even death in the cause of Christ. I cannot therefore but conclude that my motives are in some measure good and prompted by the influence of Him, who stirs up the hearts of men to do good.”

Mr. Friend had already commenced an anonymous correspondence with the officers of the Church Missionary Society; but his mind still fluctuated between hope of being accepted and employed in that work, which of all others, he deemed most delightful; and fear lest, when accepted, he should be intruding uncalled into that high and holy calling. After some disappointments and delays, Mr. Friend was accepted by the Committee of the Church Missionary Society, and on the 31st of January, 1825, admitted a Student in the Society’s College at Islington.

The even tenor of a student’s life admits of little that is interesting or instructive. Mr. Friend had not been long an inmate of the Church Missionary Society’s Institution at Islington, before he had acquired the affection and esteem of all his fellow-students. He had lately read Mr. Stewart’s celebrated tract on the duty of a general union among Christians, for the special purpose of supplicating the out-pouring of the Holy Spirit; and having imbibed no small portion of the author’s fervour, he determined, to the utmost of his ability, to promote his views. He endeavoured immediately to establish among the missionary students, small private meetings of two or three individuals together, for the purpose of supplicating spiritual influences and guidance, as well in their present studies as in their future labors. If such means of comfort and encouragement are necessary any where, they are particularly so in a missionary seminary, where dry philological research is but too well calculated to damp, if not extinguish that ardent zeal and love, which should ever characterize those who dwell there.

Mr. Friend was known more as a plodding and assiduous reader, than as a bright or shining genius. His habits were regular, and his time punctually distributed. By a scrupulous attention to punctuality,

natural and acquired advantages. With him no leisure seemed to be lost, but every moment dedicated to some useful purpose. In his private memorandums he frequently speaks of his evening walk, as a time of much sensible enjoyment, and delightful communion with God. In 1828, when he left the Institution for India, besides having acquired a competent knowledge of the learned languages, he had mastered Chrysostom's Book De Sacerdotio, had obtained a respectable acquaintance with Hebrew, Arabic, and Persian, and passed frequent and creditable examinations in Euclid, Algebra, Plain Trigonometry, Mechanics and Hydrostatics; and his knowledge in Divinity procured for him at his examination for Priest's Orders, the public approbation of the Bishop.

Whilst Mr. Friend remained at the Church Missionary Institution, he wrote a small tract, to which he prefixed this title:—"Do you want a friend?" It was presented to and printed by the London Tract Society, and has been largely distributed both in England and France, into the language of which latter country, it has been translated.

On the 11th of April, 1828, Mr. Friend left England for India. He had a pleasant passage. Service was held regularly on board, and it is believed, Mr. Friend was successful in his efforts to bring some of those who sailed with him, to a knowledge of the Gospel. On Sunday morning, the 17th August, he landed at Madras about half-past eight, and proceeded immediately to the house of Mr. Bannister, who received the party in the most kind and Christian-like manner, and conveyed them to St. George's church, a very light and beautiful structure, where they had the privilege of once more offering up their prayers in the great congregation. Sweet indeed it was after a long voyage, and in the midst of an idolatrous people to go up to the temple of the Lord.

As Mr. Friend had been positively destined for Benares, by the Committee of the Parent Society in England, the Auxiliary Committee in Calcutta, did not think themselves authorized to interfere with their appointment. He was accordingly forwarded to his station at Benares, where he arrived on the 27th of November, 1828. In the mean time the Chunar Mission was left destitute, by the increased indisposition and consequent departure of the Rev. Mr. Morris; and as the resident missionary had customarily performed the English duties of that station, Mr. Friend was deemed most eligible to supply his place.

Here he found himself in a situation of peculiar difficulty; in as much as he was required to reconcile the various frequently conflicting duties of a chaplain and a missionary. No one, however, could more easily adapt himself than he to the peculiar duties of each. His suavity of manner and pleasantry of conversation, could not fail to attract and

tigable zeal and Christian love ever inclined him to keep in view the highest objects of his calling. He regarded himself more as the property of the heathen, than as the minister of an English congregation; and was more jealous lest the duties of this, his latter capacity, should intrench upon his missionary office, than anxious to obtain that popularity which he felt he could not enjoy but at the expense of his conscience. He was neither afraid nor ashamed of being discovered, by his European friends, in the midst of a native audience; though their manner, on approaching him, with one honourable exception, betrayed no little unwillingness to recognize him in his humble employment.

On New Year's Day, 1829, soon after Mr. Friend's arrival at Chunar, his ministry was owned and blessed of God by the conversion of a young man, who till then had walked in the ways of sin. With this exception, we have not heard of any remarkable success of his exertions, but doubt not that by his means the church was strengthened and established, if not enlarged; and to save souls from falling into the fire is little less useful than to pluck them out of it. The Chunar Auxiliary Church Missionary Society was entirely the fruit of his endeavors, and its exertions were almost paralysed by his death.

Until the beginning of March, Mr. Friend possessed the advice and assistance of the Rev. W. Bowley; but when the latter went on the river for the benefit of his health, Mr. F. was left in charge of a large establishment of Native Christians, whose language and character he yet imperfectly understood.

In letters written about this time, he sometimes speaks of the abundance of his labors, but does not intimate any feelings of approaching indisposition. It is to be lamented that frequently he neglected the means which in India, each should take to protect himself from the insalubrity of the climate. His food and attendance, were not adequate to the wants and convenience of a European constitution. His tatties were constructed in the most awkward and ineffectual manner. On his arrival at Chunar, he established a Wednesday Evening Service, which he unwarily continued throughout the whole of the hot weather; neither was the church furnished with tatties. And the Cazee of the town was once heard to remark, that he had seen Mr. Friend in the bazar at times, when he himself would scarcely have ventured there.

As long as the weather was temperate, the service mentioned above was attended by several of the resident Europeans, but when the heat became excessive, they thought it most prudent to remain at home. A few seriously disposed invalids, however, still continued their attendance, and Mr. Friend was not the lukewarm pastor to remain behind,

were prepared to listen to him. While conducting this service he experienced the first attack of the disorder, which conducted him by a short but painful process to his rest.

On Wednesday, the 10th of June, 1829, in reading the Psalms for the Evening Service, his voice was observed to falter and at last to stop. He then sunk into his chair apparently through faintness. He shortly recovered and resumed the service. On entering the pulpit his countenance appeared wan and much oppressed. During the sermon he again sunk down, as if he were fainting, and again recovered and concluded.

At noon, on Thursday, Mr. Friend complained to his moonshee of great lassitude and anxiety ; telling him at the same time, that having taken some medicine that morning, which had produced no effect, he was afraid the medicine was not good, and would therefore take some more, which he had just received from the surgeon. The moonshee then relates that Mr. Friend having taken some salts, dismissed him as being too indisposed to continue his studies.

On Friday morning, the 12th, a resident at the station, whose previous kindness and attention to Mr. Friend nothing could surpass, met him, as he frequently did, driving out on the course ; and being struck with his unusually pale and languid appearance, he stopped him to inquire after his health. He assured him that he was quite well, but his reply was so couched as to convince the inquirer that he was really ill, but unwilling to complain. With this impression he afterwards sent one of his servants with directions to inquire, not of Mr. Friend, but amongst his servants after the health of their master. This man mistook the drift of his message, and made the inquiry immediately of Mr. Friend, who returned the same answer as before. Soon after this the church clerk called upon Mr. Friend on some business connected with his office ; which when Mr. F. had concluded, he playfully observed, "Every one tells me, clerk, that I look very ill, what do you think ? do I look ill?" "No, Sir," replied he, "you look ruddier than I have ever seen you."

Alas ! he mistook the morbid flush of fever for the glowing blood of health. In the forenoon however a message reached Mr. Grant, the staff Surgeon, from Mr. Friend, who wished to see him. Mr. Grant found him pacing his room in a raging fever, and apparently on the verge of delirium. He described his feelings to be such as if his flesh were dropping from his bones. Dr. Grant immediately applied a blister to the back of the head, and gave directions to procure some proper medicines from the hospital. When these arrived, which was after

rapid advances, as to overpower the faculties of its victim. A Christian servant, at whose baptism his master had read Prayers in Hindoostanee for the first time at Chunar, presented him with the cup, but his hand was unable to reach it, and he sunk down on a couch behind him, from which he never after rose alive.

His servants appear now for the first time to have been seriously alarmed, and immediately sent again for Mr. Grant. When he arrived he found his patient on the couch quite senseless, and apparently dying. His teeth were clenched, his eyes fixed, his breathing most laborious, and every symptom manifest that the fever was terminating in a fatal apoplexy.

A vein was immediately opened, but notwithstanding the blood flowed profusely, the respiration was not in the least relieved. Death continued his approaches until at 4 P. M. the spirit fled to that permanent mansion, which its Saviour had already prepared for it.

JOSEPH DACRE.

MR. DACRE belonged to the Madras Civil Service, and came out to India about the year 1803. He was Circuit Judge of Chittore, in the year 1827, when the first missionary of the London Society arrived to occupy that station. The Rev. Stephen Jennings, under date October, 1827, mentions the extreme kindness which he received from Mr. Dacre on his arrival. He was entertained in Mr. Dacre's family for several weeks, and subsequently provided with premises in the immediate vicinity of the native population for the purposes of the Mission.

Previous to the occupation of the station by the Missionary Society, Mr. Dacre had been unremitting in his labors to bring the benighted inhabitants of the place to the knowledge of the true God, and our Saviour Jesus Christ. His labors which embraced every means calculated to recommend the gospel, and to place Christianity in its true light, had been attended with signal success. Besides numerous families, professing the Christian religion, who had left Chittore, there were then in communion with the church between 60 and 70 persons; many other natives, not then emancipated from the chains of idolatry, attended regularly to the words of eternal life; and there were not a few likewise, who expressed their convictions of the truth of Christianity; but who had not sufficient resolution to make the sacrifices required by a profession of it in this country.

Every morning and evening Mr. Dacre conducted family worship, at his own house, in Tamul, when he expounded the scriptures to an interesting assembly. Public worship on the Sabbath was held twice, and was attended by upward of 100 adults, besides many young persons and children; here Mr. Dacre again unfolded to them the meaning of the sacred volume, assisted occasionally by the native catechists.

Mr. Dacre, we rejoice to find, did not stand alone at Chittore, in his efforts to evangelize the heathen. He was warmly aided by the Zillah Judge, Mr. G. Jenkins Waters, in all his efforts to do good. Mr. Waters had family worship at his house regularly, conducted in Tamul by a native Christian; beside which Mr. Waters frequently addressed the people on the Sabbath in Teloogoo, a dialect which most of the people understood. Both these gentlemen had schools on their own premises, where native children, male and female, were daily instructed in reading, writing, and in the principles of the gospel. It is supposed that Mr. Dacre expended in the cause of religion between two and three lakhs of rupees, or from £20,000 to 30,000.

The labors of this good man were not confined to the natives. In his solicitude to recommend religion to his own countrymen he often met with inconsiderate and cruel persecution ; but God highly honored him as an instrument of conversion to many. It was a great relief to his mind, that a missionary had been stationed at Chittore, who had entered into his labors. Indeed almost ever since Mr. Jennings's arrival at the place, he had remarked to those around him—" ~~Mr. Jennings~~ is now done—God has made provision for his church here—there is nothing to detain me longer—I desire to depart and be with Christ, which is far better."

As a public servant he stood high in the estimation of the Government, as is evident from the circumstance of his being permitted to remain twenty years at one station ; and he was well known among all the natives, as a *terror to evil-doers, and a praise to them that do well*. His personal piety was so deep, that it produced a decision of character very rarely seen ; how much soever he was called to mingle with the world, the undissembled piety of his manners and conversations proclaimed him distinct from it. Retirement and devotion were his chief solace ; and in order to enjoy as large a portion of it as his active life would permit, he invariably rose at the early hour of *four* every morning.

The Rev. Daniel Tyerman who visited Chittore, on deputation from the London Society, at the close of 1827, makes this honorable mention of Mr. Dacre and his labors :—"The Protestant religion was introduced into this place, some years ago, by the instrumentality of Mr. Dacre, who ever since has preached to the people on Lord's-days ; he has established schools among them, and has exerted himself in every possible way that was calculated to advance the greatest and the best of objects. Mr. D. was instrumental in the conversion of Mr. Waters (a gentleman who also resides at Chittore), to the knowledge of the truth. Mr. W. is a man of good talent, well educated, possessed of sound and eminent piety, and an excellent spirit, and is most disinterestedly devoted to the cause of religion. He addresses the people in the Telooogo language, and Mr. D. in Tamul, with which languages they are well acquainted ; and each of them preaches several times in the week on the great things of God. They are assisted by three native teachers, who appear to be decidedly pious. There are two or three other persons who also preach occasionally, and assist in catechising.

"To give a general idea of the state of things here, in a religious point of view, and of the labors of our worthy friends, we need only mention what was done the Lord's-day that we spent here ; and which,

morning, at 6 o'clock, Mr. Waters went to the jail, in the courtyard of which, all the prisoners who chose to attend divine service, were assembled, about 700 in number, all seated on the ground. From a kind of watch-tower on the wall, one of the native teachers addressed them for some time, and afterwards Mr. W. for about a quarter of an hour. The great salvation was the subject of their sermons, and there was the profound attention observable among the heathen audience. At nine in the morning, a native congregation assembled in part of Mr. D.'s house, which he devotes to this object, till a chapel is built, and which is in contemplation. The congregation consisted of about sixty men and women, and fifty boys and girls; all decently dressed, and well behaved, sitting either upon forms or on the floor. At 11 o'clock there is an English service at the Court-house, conducted by either Mr. Dacre or Mr. Waters. At three in the afternoon, there was public worship for the natives again in Mr. D.'s house, conducted by Mr. W. in the Teloo-goo language. In the evening the English residents are united to drink tea at the house of Mr. D. or Mr. W.; after which is an English service of prayer, exposition of scriptures, &c. Early every morning in the week, a large school of children meet in a room at the house of Mr. W., where they read, are catechised, and have a short sermon addressed to them."

About the commencement of the year 1828, Mr. Dacre had an attack of nervous fever, which rendered him incapable of attending to public duty; and occasioned his removal, for change of scene and greater quietude, to Pullamunaire, a salubrious spot, about thirty miles distant from Chittore. Here he partially recovered, and anticipated a speedy return to his official duties; but an unerring Providence had determined otherwise. In consequence of exposing himself one morning to a very heavy dew, he took a violent cold, to which bilious fever immediately ensued, and, after a fortnight's suffering terminated his life on the 22d of February, 1828. In an early stage of the disorder, under an impression that the disease would prove fatal, he removed to Chittore. Here, having arranged his earthly affairs he gave himself up to the will of God, concerning him.

Mr. Jennings, the missionary, was with him day and night, a witness of his sufferings and his faith. He appeared to wish and expect great manifestations of the Divine favor; these however he did not appear to enjoy, so long as he was able to converse with his friends; notwithstanding, he had the temper of a dying Christian. Renouncing all self-righteousness, and all self-dependance, he looked to the Saviour with the same feeling of unworthiness and faith, as did the penitent malefactor on the cross; and at length enjoyed the placid assurance of his

interest in Christ, declaring that "all was peace, built on the right foundation." On one occasion he said, "I have preached Christ with all the powers of my soul; and now He alone is my confidence. Jesus!" assuming the language of prayer—"I have sinned against thee! I have dishonored thee! but thou art still my hope! And wilt thou now let me go? Canst thou let me go? No! Thy mercy is a sea of boundless love!" On another occasion, he remarked, alluding, probably, to the ungenerous and unjust construction which was too frequently put on his motives—"Had any one asked, for the last seventeen, I think I may say twenty years, what had been the object I had chiefly in view, I could have answered, by Divine Grace, without hesitation, the Glory of God:" an important judgment for the conscience to pass on itself, in the prospect of immediately standing at the bar of God. During his illness, he was sometimes delirious; but even on those occasions his remarks were interesting, as manifesting the state of his heart. He breathed his last, where he wished, in the room which he had always appropriated for divine worship, and where he had incessantly taught assembled numbers how to live and how to die. He was buried in a spot, pointed out by himself, between the graves of two Europeans, to whose conversion he had been made instrumental in the hands of God.

Thus died one of the most eminent Christian philanthropists that ever appeared in this country. His memory will be long retained. Of the five and twenty years spent in India, nearly twenty had been devoted to the extension of Christ's kingdom among the heathen. And had he lived, it was his intention to have erected a church for public worship: indeed he was in actual treaty for the spot of ground most advantageously situated; and contemplated a large expenditure in the erection of the buildings; death, however, put a seal upon his pious intentions.

GEORGE HENRY HUTTEMAN.

GEORGE HUTTEMAN was first brought into notice in 1739, when ~~holding~~ a consistent Christian character, and the missionaries being in want of ~~an~~ assistance, the governor of Tranquebar strongly recommended him as a lay assistant. He was accepted and proved very useful in the general work of the Mission, and also in transcribing and translating the correspondence of the missionaries, and in preparing several works for the press. Among these was a religious treatise entitled "Arndt's True Christianity," which he translated into Tamul and Teloogoo; but they were chiefly books for the use of the native schools.

In 1743, Mr. Hutteman embarked with Mr. Schultze on a Danish vessel for Europe. In 1750, he left England on board the *Lyn*, arrived at Tranquebar and afterwards went to Cuddalore to supply the place of Mr. Breithaupt who had returned to Madras. He took with him from Tranquebar an able catechist named Rajaspen; and the result of their united exertions in the first year, was an accession of one hundred and twenty-six converts. The renewal of hostilities in the country confined them within the limits of the Company's territories, where they found ample occupation.

They now established an English service for the benefit of several persons, who understood that language better than Tamul or Portuguese, especially some Caffres, whom they were preparing for baptism, and instructing with a view to their return to Africa, to teach their countrymen the way of salvation.

In the country immediately around Cuddalore, the progress of the Christian religion seemed to be somewhat at a stand, through the circumstances and troubles of the times. Though the French could obtain no footing in the place, yet they succeeded in gaining possession of most of the adjacent territories, and "filled every village with Popish emissaries, who spread nothing but false stories and calumnies against the Protestant missionaries; and thus they created, among ignorant people, the greatest prejudices, which they further strengthened by the influence of their power and riches." Even the French commandant was not ashamed to stigmatize the first European reformers as heretics, and authors of a new gospel. No wonder therefore, that those who acted under him should so malign and persecute the Protestant converts, that they could hardly live among them, or in their neighborhood. This hostility was pursued with such bitterness, that as the missionaries remarked, they "would fare better under a Mahomedan or pagan, than

such a Christian government." However they did not shrink from reproving the "Romish padrees" (priests), and giving them good advice wherever they met with them; boldly speaking to them as "professed enemies of the Protestant Mission, and as having kept back, by their misrepresentations and lies, several from embracing the Truth."

Notwithstanding the trials with which God in His providence continued to exercise the faith of these indefatigable men, ~~their~~ conduct was such as to give unmingled satisfaction to the society, who described them as coming "no whit behind the very chiefest of their brethren in preaching the gospel, or in God's blessing upon it." They were "diligent in training up children in the nurture and admonition of the Lord; in preparing adults for Christian baptism; in preaching the word in season and out of season to all that would hear it; and in rightly and duly administering the sacrament of the Lord's supper.

Thus matters proceeded without interruption until the month of April, 1758, when all was again thrown into confusion by the invasion of the French, who ravaged the country in a most inhuman manner. Many Romanists fled for refuge to a neighboring church, where being professors of the same faith as the troops, they expected to be safe; but the soldiers mistaking them for Protestants, barbarously massacred them, and rased the church to the ground, before they discovered their mistake. It was reported that Mr. Hutteman, with his colleague Mr. Kiernander, were among the slain, but they and their people were within the walls of Cuddalore, which was now closely besieged by a superior force, and again defended with great gallantry; and while the guns were roaring from the battlements, the little band of Christians had recourse to the munition of prayer. The fort held out through the night; but on the following day all were in consternation and alarm.

On the 2d of May, the garrison was summoned to surrender, and a truce granted for twenty-four hours. The walls being by this time entirely open towards the river, and those yet standing being very low and weak, the governor saw that it was in vain to attempt to hold out any longer; and therefore to spare the place the horrors of a storm, he capitulated on the terms proposed by the enemy. Mindful of the missionaries, even in this anxious moment, he wrote to advise them to accompany his messenger to the French general, with a view to secure his protection. Accordingly they followed a flag of truce to the enemy's camp; and the general, Count de Lally, no sooner heard their request, than he frankly assured them, with great humanity, "That they as preachers of peace and concord, had nothing to fear from his army; but that he would give strict commands to spare their houses, and hurt nobody in them." The Count's own regiment being nearly

all Irish, the officers spoke English ; and one of them, Colonel Kennedy, for the missionaries' greater security, accompanied them some way on their return home.

When the fort was delivered up to the French, the Count ordered a guard to be sent for the protection of the missionaries and their property. A German officer, Baron Heidemaun,* who commanded a regiment of cavalry, defended them with his hussars. In gratitude for this kindness they refreshed the officers and men ; but being unable to maintain the officers quartered upon them, and expecting to be required, with the other inhabitants to take an oath of fidelity to the French, they resolved to retire to Tranquebar. While waiting for the boats, which they had requested their brethren to send for them and their goods, Count de Lally himself paid them a visit ; and after kindly inquiring about their country and religion, their object and success, he granted them passports, and the use of two boats to transport their property.

With much difficulty they prepared to depart, which occupied them incessantly for eight days. When all was ready, some hundreds of the inhabitants, heathen as well as Christians, accompanied them to the beach, where they assembled their flock, and, kneeling down with them on the shore, commended them and the Mission to the Lord. It was a sorrowful parting, and the missionaries embarked with heavy hearts. In two days, May 8th, they reached Tranquebar, and were welcomed by their brethren with a sympathy and cordiality which refreshed their spirits after the anxiety and fatigue of the last few weeks.

Their early departure from Cuddalore proved a providential deliverance ; for on the next day a party of Jesuits, with their followers, arrived from Pondicherry in full expectation of catching them ; and great was their chagrin when they found that they had escaped as a bird out of the snare of the fowler.

Not long after their arrival at Tranquebar, Mr. Kiernander removed to Calcutta, but Mr. Hutteman continued to be actively occupied with the members of his flock, who had joined him, and also with the Christians and others of the place. He took the opportunity of visiting Negapatam, where he preached in German and Portuguese, and distributed religious publications through the country.

Meanwhile Cuddalore was reduced to great distress under the French government, until the place was retaken by the British ; when the enemy, driven from all their recent conquests, were closely blockaded within the walls of Pondicherry. In consequence, on the 18th Sep-

* This officer was a man of piety, and about two years after he quitted the French service, and retired to the Mission at Vepery, where he died in 1761.

tember, 1760, Mr. Hutteman returned to Cuddalore, where, before resuming his labors he rendered public thanks to Almighty God for their happy deliverance out of their heavy troubles. His sermon on this occasion was highly approved, especially by the English at Madras, and brought several contributions to their treasury. The commander of Engineers repaired the damage done to the Mission premises out of the remains of a French fort which had been demolished; and nothing was wanting on the part of the English authorities to evince their approval of the missionaries' conduct during the late depression of their affairs.

In resuming his labors Mr. Hutteman felt the loss of his colleague, and also of his schoolmaster, Mr. Kerr, who, on the fall of Cuddalore, was removed, with the other prisoners of war, to Pondicherry, where he endeavored to lead his fellow-captives to the Saviour, and assembled them on the Lord's-day for the reading of the scriptures and prayer. But his health sank under the rigour of his confinement and he expired in February, 1760, in the forty-ninth year of his age. Notwithstanding these losses Mr. Hutteman and his catechists set themselves vigorously to work to gather together their dispersed congregation; and at Christmas a goodly company assembled, of whom thirty-seven partook of the Lord's supper.

Cuddalore was now become a large military cantonment; and as the troops were without a chaplain, Mr. Hutteman was appointed to officiate on the Lord's-day, and also to attend the Military Hospital. These services he performed gratuitously.

In the year 1752, Mr. Hutteman was permitted to occupy a portion of waste land, which, afterwards the governor, desirous to show his estimation of Mr. Hutteman and of his services to the British and Protestant interests during the late war, made over to him for the purposes of the Mission; this proved of great pecuniary benefit, in enabling the Society to support another missionary out of its proceeds.

In 1766 Mr. Gerické joined the Mission, which afforded Mr. Hutteman considerable relief. In 1781, the subject of our notice was removed after an illness of eleven days, attended with severe suffering: and was thus spared the pain of seeing the Mission ground at Cuddalore once more become the seat of war and devastation, which happened shortly after his death.

MRS. NORTON.

Mrs. NORTON, whose maiden name was Lee, was born in the parish of Salcombe, Devonshire, in December, 1794. Her father was then a private "gentleman of fortune;" he died when Miss Lee was young, and left her mother in great straits: through the activity and exertions of the daughter, however, Mrs. Lee was enabled to support herself and family for some years.

Miss Lee was engaged in teaching what are termed the "fashionable accomplishments" of life; and this employed her hours daily from early in the morning till late at night: yet notwithstanding this harassing work she endeavored, by snatching a few hours from her night's rest, to improve her mind by study—from 11 o'clock at night till two in the morning were for some years her hours of study: this excessive application it is very likely, laid the foundation of that disease from which she suffered in after life.

She continued this course of life till it pleased Christ to convert her heart and to bring her to a knowledge of himself. Immediately on the change taking place, she could no longer conscientiously follow the occupation in which she had been engaged; and in relinquishing it, she showed the reality of her profession, and the strength of her love to the Saviour: for she renounced an ample income, and became the scorn and reproach of her former gay companions and relatives. She was in fact, by the step, deprived of her home, rendered altogether destitute, and left to experience the kindness and disinterestedness of Christ's friendship.

Through the influence of a Christian friend, she was enabled to commence a boarding-school; a task for which she was eminently fitted; and in which she had the most flattering prospects of success. But it pleased her heavenly Father, whose ways are above our comprehension, to try Miss Lee with such severe and constant indisposition as obliged her to give up her school. This trial, however, was effectually relieved by the delightful change which she was permitted to witness in her beloved mother, whose heart was brought under the powerful influence of divine grace, and who ever after continued her steady companion in the heavenly course. From this period she engaged herself as private governess in some family of distinction; and in this capacity, went to Ceylon in the family of Sir James Campbell, appointed commander of that station.

Miss Lee had been at Ceylon about two years, when God was pleased to crown her wishes of being employed in his service, by uniting her in

marriage to the Rev. Thomas Norton, on the 1st of October, 1824. At Ceylon Miss Lee had enjoyed nearly uninterrupted health, but just previous to her marriage indications of a liver complaint appeared, and those spasms in her chest began, to which she continued subject till within a month of her decease.

She arrived at Alleppee, in company with her husband, toward the end of October, and entered with real joy and alacrity ~~in~~ work in which she so greatly delighted, and for which she was remarkably qualified. She soon began the daily instruction of several of the youths in the school previously established there, a task which occupied her from ten in the morning till three in the afternoon. Her evenings before family worship were spent in reading aloud to her immediate family, and the last hour prior to her own private devotions was given to the servants. The morning, from half-past four o'clock, she often devoted to the study of Malayalim.

But her incessant labors both in the school, and in the attainment of the language were too great for her frame, and she sunk under them. Her last illness commenced between three and four months before her departure: she suffered under chronic or tropical dysentery. Her paroxysms of pain were of the acutest kind, and she often expressed a fear that, through the intensity of her sufferings, she might deny her Saviour. Frequently, after an attack was over, did she eagerly ask if during the paroxysm she had uttered or done anything to dishonor Him. It was an affecting and impressive sight to see her, as the pain on the approach of an attack, gradually increased, and before it reached the degree which produced delirium, grappling with her agony, clinging to her Saviour, and with increasing strength and rapidity, exclaiming, "Yes, He is precious! He is sufficient! What should I do now without my Saviour?" and then turning with eyes of inexpressible intreaty to those around, saying, "Pray for me!—Pray for me!" Often in such seasons, she requested of those near her to sing, and would repeat the most expressive lines with clasped hands. This was particularly the case on the morning of the day of her death.

On the Wednesday preceding, an abscess burst on the liver, from which moment all hopes of her recovery ceased. She then took a solemn and affecting leave of all her friends, accompanied with most impressive admonitions, adapted to their circumstances, and manifested the greatest anxiety that her affliction and death might be blessed to those around her. She lay in a state of peculiar humiliation and suffering till the Sunday following, the 15th of January, 1826, when she breathed her spirit into the hands of her Lord and Saviour. She had just completed her thirty-first year.

JOHN ROBERT MORRISON.

JOHN ROBERT MORRISON was the second son and third child of Rev. Robert Morrison, D. D. the Compiler of the Chinese Dictionary, and translator of the greater part of the sacred scriptures into Chinese. He was born at Macao on the 17th of April, 1814, and with his mother, and a sister older than himself, embarked for England on the 21st of January in the following year. On the 23d August, he returned with them to Macao; but in less than two years, having in the meantime been bereft of his mother by death, he was sent to England to receive his education.

During the four succeeding years, his time was spent in receiving elementary instruction, in the first instance, at the academy of the Rev. J. Clunie, L. L. D., at Manchester, and subsequently at the Mill Hill Grammar-school.

His father, having been on a visit of two years to his native country, re-embarked for China with his family, on the 1st of May, 1826, taking with him John, who had then attained the age of eleven years. From that date his attention was chiefly directed to the study of the Chinese language, to cultivate which, after a short stay under the paternal roof at Macao, he was sent to the Anglo-Chinese college at Malacca. In two or three years he rejoined his father at Canton, and continued his studies under his immediate direction. It was shortly after this that he was employed as interpreter, first to the British merchants in China, and then temporarily to the Mission of the United States' Government to Cochin China. On his return to Canton from this expedition, he resumed his duties to the merchants, and at the same time was engaged in aiding his laborious father, and was gradually introduced to the friendship and confidence of the foreign community.

In the autumn of the year 1834, Mr. Morrison after the death of his father, was appointed his successor, as Chinese Secretary and interpreter to the Superintendents of British trade in China. During the five succeeding years, he resided chiefly at Canton in comparative quiet, improving his mind by reading and study, active in every philanthropic effort, and by extensive research in Chinese literature, customs, and laws, aided by much practice in official correspondence with the Chinese government, and qualifying himself for what probably he did not foresee, for a very prominent part in the scene of difficulty and conflict that has ensued. This, as is well known, opened in March of the year 1839.

We need not recount the events of the period that elapsed between that time and the end of his life. Suffice it to say, that from the beginning to the close of it, he occupied the highly responsible post in the service of his country, for which he had been so admirably fitted. At that post he was indefatigable in his labors, and seldom at rest for the space of four years and a half. Much of the time burdened with the duties of two offices, either of which was certainly enough for one man, but which he consented to bear conjointly, from no mercenary motives,—conducting the diplomatic correspondence with the Chinese commissioners, where much depended on the form and dress he gave it,—on land, and at sea, in three successive expeditions along the eastern coast of China, interpreting for his superiors in their interviews with the high officers of the Chinese court, in frequent conferences, where his sound views and suggestions were sought, almost always in public, and seldom able to withdraw into retirement,—in war, faithful to the interest of his own country, and yet by his habitual regard for the real welfare of the enemy's, securing the esteem and confidence of high and low among them,—he toiled with extraordinary energy, diligence, and efficiency, until, having seen the desire of his heart accomplished, and peace, which he ever loved, restored upon an honorable basis, having finished the work, which he of all men was probably most competent to do, he departed this life at Macao, after nine days' illness, on the twenty-ninth of August, 1843—the first anniversary of the signing of the treaty at Nanking, between England and China.

It was on Sunday, the 20th of August when, on returning from divine service, he was seized with a severe chill. This was followed by a burning fever, which, with frequent intermissions, hung about him for the following three days, until the 24th, when a very sharp attack of it demanded the most prompt and decisive treatment, and called for an immediate change of situation.

He was, accordingly, on the afternoon of that day, removed from the house of the Morrison Education Society on Morrison Hill, where he had been lying from the first hour of his sickness, and carried on board the steamer "Proserpine," which was under orders to proceed instantly to Macao. Attended by Dr. Woosnam, Secretary to H. M.'s Plenipotentiary, and by the Rev. S. R. Brown, Head of the Institution on Morrison Hill, Mr. Morrison landed at Macao on the morning of the 25th, and entered the residence of his friend Dr. Anderson,—where he enjoyed not only his medical advice, but all the tenderness of a brother.

But the fever increased in aggravated form upon him, and, on the afternoon of the 28th, symptoms were of such a character as to

preclude all hope of recovery. During the last night of his illness, he seemed to be aware of his approaching end, and with a calmness that indicated, he knew in whom he had believed, committed his spirit into the hands of the Son of God ; and, on the morning of the 29th—having with his own hands adjusted his pillows around him, and raised himself upon his couch, he fell asleep and gently breathed out the breath of life.

Mr. Morrison possessed great maturity of mind, for one of his years : this amounted almost to precocity ; so that it was remarked that he had the body of a child, and the mind of a man. It must have been so, or he would not have acquired the requisite knowledge of the Chinese language, and other kindred matters, to qualify him for the service he performed in Cochin China, at an early age—much less to bear alone the office made vacant by his father's death, and which he assumed at the age of twenty. To this early development and growth of mind, he added a remarkable degree of activity, and a facility for turning off work rapidly from his hands in a nicely finished state ; and it was by this rare combination of accuracy with dispatch, that he was enabled to do much in a little time. Bustle and confusion too, about him, did not prevent him from concentrating his thoughts upon whatever work he might have in hand : and thus, though he was almost constantly moving from place to place during the last five years of his life, he did more in that period, even with his pen, than he had done, perhaps, in twice the number of years before.

He performed the laborious duties of Chinese Secretary to H. B. M. Plenipotentiary, and of treasurer to the superintendents of trade, at a time when many millions passed through his hands, with more accuracy than one could have supposed possible ; while in the meantime he was steadily gaining the confidence and affectionate regard of those over and around him. At the same time he maintained a very extensive private correspondence with persons, both in and out of China, so much so, that his friends have often wondered how he could find time, in the midst of the busy and exciting scenes through which he passed, for so much epistolary writing.

He was, besides, one of the founders, and from the first the recording secretary, of three local Societies, viz., the Medical Missionary Society, the Society for the Diffusion of Useful Knowledge, and that which bears his father's name, the Morrison Education Society, to all which he devoted time, labor, and money without grudging.

Mr. Morrison possessed a remarkably pure and truth-loving mind. This was manifest in the tone of his conversation, in the choice words he employed in the delivery of his sentiments, and his habitual care to

speak "the truth, the whole truth, and nothing but the truth." He abhorred deceit and falsehood. This trait of character was observable, even in the delirium of the last two days of his life. His well-ordered mind even then showed the discipline to which it had been subjected. No improper expression escaped his lips, although he was almost incessantly speaking; and when at some more lucid intervals he spoke of himself and his own religious experience, he was plainly careful not to say too much—while he magnified the Lord his Saviour in the choicest terms. He was naturally irritable, having a highly sensitive mind. But as long as he retained his reason, not a word of complaint was heard from him, though he was greatly excited by the raging of a malignant fever. And after he had lost most of his self-control, when now and then he began to express dissatisfaction at something, he sometimes checked himself and was silent.

About the middle of the last night that he lived, he seemed to be aware of the nearness of his end, and desired to hear the voice of prayer. A friend kneeled at his bedside, in supplication for him. The sufferer was silent to the close of it, when he drew a deep inspiration, indicative of the effort he had been making to attend to it. When asked if he had understood the prayer, he answered, "I understood a part of it." Being asked, "If his heart leaned upon the Saviour as a trust,"—he replied, with hesitating deliberation, "My heart leans,—my heart leans,—my heart goes in the right direction, but it does not go far enough;" evidently cautious lest he should speak more strongly than his conscience would justify.

His love of truth was further observable to those who knew him intimately as a Christian, as they were aware of his habit of rigid self-scrutiny, whereby he endeavored to bring his own feelings, principles, and conduct to the test of the great standard of truth and excellence, the Bible; nor did he hesitate distinctly and kindly to point out to his friends the faults that he discovered in them,—and with a fidelity and candor that showed his regard for their spiritual welfare to be superior to the fear of giving offence. He was a man of prayer. He loved the calm retreat where he might pour out his soul before God. And when this privilege was denied him, as it often was in the latter part of his life, he retired within himself, to hold communion with the Father, the Son, and the Holy Ghost. He delighted, moreover, to withdraw into the quiet of some Christian family, where prayer was wont to be offered at the household altar.

JOSEPH DANIEL JÆNICKE.

JOSEPH JÆNICKE sailed from England in March, 1788, on one of the East India Company's ships, and arrived at Tranquebar on the 27th of April. After passing a month with the Danish Missionaries, he proceeded to Tanjore, and there placed himself, as the Society had instructed him, under the direction of Mr. Swartz. He made rapid progress in the English language, and was soon able to assist in that service. In the Tamul also he found little difficulty, and could read the New Testament in a few weeks.

In 1790, when able to preach in Tamul, the brethren deliberated where his labors were most required. His own wish was to be more amongst the heathen; for though usefully employed in the English department at Tanjore, yet, considering that the chief end of his calling was to promote among the natives the knowledge of the only true God and Jesus Christ whom He hath sent, he desired to go into the dark places of the land in the service of the Lord; and Palamcottah, a celebrated fort in the district of Tinnevelley, about fifty-five miles N. N. Cape Comorin, seemed to be the most desirable station for him to occupy.

This place had been visited from time to time by the native priests and catechists of the Danish Mission at Tranquebar, and a small congregation was gradually formed under their instruction; but no Christian teacher was placed there till 1771, when a member of the Trichinopoly church named Schavrimootoo, took up his abode at this station, and besides instructing the Christians, employed himself in reading the scriptures to the Romish and heathen inhabitants. In 1790, the catechist Sattianaden, who had been for sometime at this station, and under whose care the congregations and schools both here and at Rannad were much increased, was ordained and returned there.

It was now determined that Mr. Jænicke should follow Sattianaden; and in September, 1791, he left Tanjore, to take up his abode at Palamcottah. In his way thither he visited Madura and Ramnad, besides many places where no missionary had ever been before. Wherever he went he announced the glad tidings of the gospel; and finding the people more attentive than he expected, he was encouraged to declare to them the whole counsel of God. In his account of his journey, he expressed himself confident, from the friendly disposition every where manifested towards him, that the Mission might be extended to those places with success. The native governor of Shevagunga declared his

wish to have an English provincial school established in his district ; but the want of means and agents obliged the missionaries to pass by this and several other fields that invited cultivation.

Mr. Jænিকে arrived safe at Palamcottah ; and after visiting the congregations in the surrounding district, he expressed himself much delighted with the good conduct of the members. In the fort of Palamcottah he found some Christians whom he described as "really pious people." On Sundays he preached in Tamul and English, and on Fridays in Tamul. The commanding officer, and other gentlemen at the station, regularly frequented the English service.

The Christians of the Province of Tinnevelly generally resided in the country, forming several small congregations ; for whom he erected chapels at the expense of Mr. Swartz. These were humble structures, being built with unburnt bricks, and thatched with palmyra leaves ; but they proved durable when the thatch was kept in repair. Many of these converts, he reported, were Christians not in name only but in reality ; and already he saw reason to hope, that at a future period, Christianity would prevail in this province.

Mr. Jænিকে and Sattianaden made several journeys into parts of the country, where the word of God had never before been preached ; and they found the people generally very attentive and desirous to learn. They assembled by hundreds, and showed them every mark of respect ; and many conducted them from village to village : and after their return to Palamcottah, more than thirty people followed them to be further instructed and baptised.

But this promising commencement of the progress of religion in Tinnevelly was soon interrupted. In March, 1792, Mr. Jænিকে was attacked by the hill fever, from which he suffered so severely, that he was several times at the point of death. During the intervals of acute pain, he attended as well as he could, to his work ; but at length he was compelled to retreat to Tanjore, where he arrived in September, and soon after had a relapse. He no sooner began to recover than he resumed his labors, taking the place of Swartz, who was absent at Madras. He also kept up a correspondence with his fellow-laborers at Palamcottah, who went on discharging their duty faithfully and diligently, visiting the Christians resident in the country, and addressing the heathen.

After Mr. Jænিকে's return to Palamcottah, he sent Sattianaden to Ramnadpooram, where the congregation was increasing, and some heathen had expressed a desire to be instructed. The congregations at and around Palamcottah, Mr. J. himself took care of, though still suffering from the effects of the hill fever. So long as he enjoyed a

tolerable measure of health, he wrote in good spirits of his work, and prayed above all things for success. But relapses of the hill fever repeatedly interrupted him, and in 1799 we find him so much affected by this malady, as to be unable to attend to his duties, when he returned to Tanjore; and the charge of Palamcottah and Ramnad again devolved upon Sattianaden.

Mr. Jænicke having accompanied Mr. Gerické to dedicate the church which had lately been built at Ramnad through the bounty of Colonel Marten, paid Palamcottah another visit, and then pursued their way to Madura, where they preached to the heathen. Mr. Gerické wished his sick brother to accompany him back to Madras, hoping that a change of air might be of permanent benefit to his constitution; but his health having improved during this journey, he was sanguine in his expectations of recovery, and preferred returning to his work in the south.

But these hopes were soon to be disappointed. Shortly after his arrival at Ramnad he had another severe relapse of fever, which induced him to return to Tanjore, where his health again began to improve; but not long after, an attack of apoplexy put an end to his sufferings, on the 10th of May, 1800.

WILLIAM MOORE.

WILLIAM MOORE was born at Stokegomer, in Somerset, of respectable parents, farmers, in the year 1777. At this place he spent the earlier part of his life, till he reached the age of seven or eight when the family removed to a farm in the same parish called Edward Farm. Here little William was sent to a day-school, kept by an aged female, who taught him his alphabet.

There does not appear to have been anything like true religion in the family during the early period of Mr. Moore's life. He says himself with reference to this time—"I recollect many acts when I could not have been more than six or seven years of age, perhaps younger, which indicated most strongly my fallen nature, and the workings of sin in my mind, but do not remember that I felt any consciousness that such acts were evil. I recollect my maternal grandmother trying to induce me to learn Dr. Watts's Hymns for children, and her singing the cradle hymn by my bedside. I was often found in acts of disobedience, and gave cause of uneasiness and sorrow to my good old grandmother and to my parents, and was no doubt strengthened in evil propensity by the example of the Farm and household servants." At the age of ten he was again sent to school, at a small town called Porlack, near Dunster, but was only a few months there, when, being taken ill, he was removed to his father's house, and on his recovery Mr. Burgess, the master of the school, who had been an officer in the naval service, was obliged to leave the school and go to sea, war having been declared with America.

Mr. Moore's family attended the parish church, of which the Rev. Mr. Walter, who had married a sister of young Moore, was the clergyman; "but during all this time," says Mr. Moore, "I recollect once or twice having stood up with other boys and girls in the time of service to repeat the church catechism: this was preparatory to a confirmation which took place at Dunster, where I, with many more equally thoughtless, was confirmed." Beyond this Mr. Moore's religious education did not extend.

Young Moore's education was of the most limited nature, indeed so deficient that we find him declaring—"During my schooling I heard nothing of such a thing as grammar: I believe I had gone through the first rules of arithmetic, but very imperfectly, when my father sustained a heavy loss in his income, and I had to attend to the duties of the farm." This was about 1797 or 98.

War with France was at this time expected, and threats of invasion were strengthening, and England was preparing for the fight. Volunteers' corps were forming in all parts of the country, and William, his brother Charles, and two other young men of their parish, led away by hopes of martial glory, entered one of these corps. It was not strange therefore that with the loose companions among whom young Moore was then known so early in life, he should give himself up to dissipation, and neglect entirely his household duties. He soon became restless, and was a cause of much uneasiness to his parents, who were neither of them healthy, and were in poor circumstances. Not being required to join the army, William turned his disquieted mind upon some other object, for farming had lost its attractions for him. "Some of my young relations and neighbors," says he, "getting settled in life, or seeking to serve themselves by going to the West Indies, I was easily persuaded to join the party who were going to Jamaica; but a providential fall from my horse, while on my journey to the agent of the planter, to engage myself to go and take some employment, of the nature of which I knew nothing more than that I was sure to get money, prevented the accomplishment of the step. In this mad freak I had not consulted the wishes or feelings of my parents. But a gracious Providence, when I was thus sporting with folly and sin, interfered and stopped me in my mad career." It will not therefore be wondered at that we should find the good old man in his memoranda in after life, writing that "for such acts of disobedience," and "want of sympathy for my dear parents in their decline of life, I have felt many bitter reproaches, and stings of conscience since."

In this miserable state did Mr. Moore continue till his twenty-fourth year, when it pleased God, in his love and in his pity to have mercy upon him. As the period of a man's conversion is, next to his entrance into glory, the most interesting in his existence, we will give in Mr. M.'s own words, a description of the event. "Shortly, after this period," says he, "of disobedience and folly, and when mortifications and disappointments came thicker and faster, and I felt it must be so from the nature of my pursuits, and my manner and means of seeking after them; and I began to feel disgusted with myself, and I could see nothing better in the horizon of future prospects, it happened that a Mr. R. Humphrey, a young man from the Bristol Academy, came as a probationer to supply the Baptist Chapel, and to take the oversight of the few members who then remained of the church. My dear mother had become a hearer at this chapel, and some of my old acquaintances also, and some of my father's relations were members of the church. Some months after the young minister had been laboring at this chapel,

several persons became candidates for baptism, and were baptised in a river not far from my father's house: and as many were excited by curiosity to go and see this strange sight, I went also: and I felt somewhat mortified when I saw a young lady for whom I had indulged a strong affection a year or two before, baptised; but I felt nothing serious, and came away as thoughtless as I went. Shortly after this my mother wished me to go with her to hear this young man preach, and spoke of a youthful friend who prayed with the people; having become dissatisfied with my wanderings in pursuit of pleasure, and spending my sabbaths in the thoughtless and profitless manner that I did, I thought I would oblige my mother and go with her; but when I came near the door of the chapel my resolution failed me. I saw two brothers, my youthful friends, standing to see who went there, for the sake of ridiculing them: when they turned away I followed them; but I felt ashamed of myself for having disappointed my mother, and I think I formed a resolution to go the next Lord's-day." He went; "when at the morning service the minister described a character so like my own, and the failure of all the objects of such a one's pursuits to obtain happiness or pleasure, that I felt as though he had been telling the people a history of my life for some time past, and thought that perhaps my mother had been telling him about the manner I spent my time, and so far as she knew (which was very little) about my follies and sins. I went away mortified, and by no means on good terms with myself. About this time a female relation came to spend the evening with my parents, and with a view to some conversation with me, asked me to accompany her a part of the way home: this I did, and she commenced her conversation by saying, she had been pleased at seeing me at their chapel some time ago, and hoped I should be more regular in my attendance in future. I said it was my intention to go abroad. She said at parting, whether you go abroad or stay at home, remember you have an immortal soul to be saved or lost. That I was possessed of an immortal soul I had no doubt; and I felt that, from the manner in which my time was spent up to that period, there could be little hope that it could be saved. Alleine's 'Alarm to the Unconverted' was also put into my hands about this time; and for the first time in my life I knelt in private prayer. This period, therefore, about the year 1801, was the time when the great change from a poor thoughtless sinful prodigal to a believer in Christ and the blessed gospel took place. The society of the children of God, the means of grace, such as hearing the gospel, the perusal of good books, social and private prayer, now occupied that time which was before spent in sin and folly."

In about a year after this, Mr. M. having been admitted into the

church, and subsequently married, turned his thoughts to the Baptist Mission, and having been encouraged by his pastor Mr. Humphrey, he offered himself as a candidate for the Indian field. He was accepted, and sent to reside by way of probation for a few months, with the excellent John Sutcliffe of Olney. In January, 1803, he, in company with Messrs. Mardon, Biss and Rowe, was set apart to the work of the Mission at Bristol; and sailed almost immediately after, to India, by way of America. They arrived at New York early in the spring, and sailed again with Captain Minot in a ship called the *Sauterne*, and arrived at Madras in October, 1804, where they remained upwards of three months. In March, 1805, Mr. Moore arrived at Serampore, where he remained about three years, when he was sent in 1808 to occupy a station Munihari, near Rajhmal. On the 13th February, 1809, Mr. Moore tasted of the cup of affliction in the loss of his then only child. —“All the sorrows that I have known in the world,” says he in reference to this event, “when compared with this, seem to have been but by the hearing of the ear, but this has truly wounded a heart that may well be compared to flint.” From this he was again in 1809, removed to Patna, for the purpose of opening a school for his own support, and of doing what he could to propagate the gospel around. Eventually settled down in the following year with his school at Digah, a place about ten miles above Patna, and close to the military station of Dinapore. Here he was joined by Mr. and Mrs. Rowe.

In August, 1812, Mr. Moore had the affliction to lose his partner, who died on a visit to Serampore. A few months after, another of their party, Mrs. Rowe, finished her earthly course. In 1813, on the 5th of February, Mr. Moore was united in marriage to Mrs. Hannah Biss, the relict of the Rev. John Biss, who died in child-bed with her third child, on the 13th of January, 1818. The news of this melancholy event reached Mr. Moore at the ghaut at Buxar, whither he had proceeded for medical advice and change, in company with the late Bishop Corrie, then a chaplain, proceeding to Benares.

On the 16th of December, he was again married to Ann Clarke, one very much younger than himself, but who proved an affectionate mother to his children, and a sincere Christian.

Mr. Moore remained at Digah till 1820, when he removed to Monghyr, where he continued to reside, keeping his school as long as it remained with him, and aiding the missionaries in preaching in English till within a year before he died.

Whether it was in consequence of his frequent removals during the former part of his residence in India, a procedure which has been hurtful to many missionaries, or whether it was from a difficulty he

experienced in learning a foreign language, we are not in a position to judge ; but probably from both these causes combined, Mr. Moore was unsuccessful in his endeavors to acquire that proficiency in Bengalee or Hindostanee that would enable him to make use of either language in preaching to the natives. Yet God was pleased to make an abundant use of him among the Europeans. He and his colleague Mr. Moore were exceedingly honored in the conversion of many of the Europeans at Dinapore. Under their ministrations churches were formed in several regiments, and great good was done. It was at this station that Mr. Moore was used as the instrument in the conversion of Captain Page, an event which deserves more than a passing notice, as exhibiting a specimen of the good that may arise from a word fitly spoken. At the time ^{when} which we are writing there was a theatre at Dinapore, and Capt. Page having somewhere met Mr. Moore, offered him, probably in the way of a joke, a ticket for the play. This was of course refused ; but the refusal was accompanied with a few remarks which sank deeply into the young officer's heart, and which were almost immediately instrumental in turning him from the theatre to the house of God, and from a life of sin to a life of holiness.

From the year 1812 or 13 to the year 1838 or 39, Mr. Moore, with the exception of a donation of a thousand rupees, entirely supported himself and family by means of his school, and at the same time contributed most liberally to every thing of a benevolent kind which was going on around him. In 1838 or 39, his school having failed, the Society which sent him out, gave him a pension of eighty rupees a month for the remainder of his days, leaving him at liberty to undertake whatever he thought proper for the promotion of Christ's cause, in any locality in which he might place himself.

His usual occupation now was itinerating as much as his declining years would allow, and the inhabitants of Bhagulpore, Monghyr and Dinapore can testify to his faithfulness in the work. To calls of sympathy and benevolence he ever held himself ready, and though so feeble himself, he always considered it his duty to visit and to comfort the sick and afflicted. Repeatedly he has been known to get up in the middle of the night, and go out uncalled to see how a sick neighbor was getting on ; and not unfrequently would he sit by the bed of such a one and weep over him. To the poor European pensioners (not a few of whom lived at the station of Monghyr), and to the native Christians, he showed many an act of kindness, keeping his door open for them whenever they liked to come to him for conversation or advice, often visiting them at their own houses, consoling them when in trouble, and every now and then sending little things to them in the way of medicine and com-

forts which he thought they required. It was really interesting to see him sitting by the cot of a poor native Christian (a sight often seen) and stammering out to him as he was able, the words of spiritual comfort, addressing him continually as he proceeded by the endearing name of brother.

Being himself a man of most gentlemanly bearing and manners, and being exceedingly free with all that he possessed, his society was much sought after by all classes—this, with his own love for society, frequently carried to excess, often brought him into a snare; and in after life caused him much a bitter anguish of mind. That he ever compromised his character as a minister of the gospel, none can assert, for he never did; but he was betrayed into a waste of much precious time, and the acquaintance of many whom it would have been well if he had never known, as they only imposed upon his generosity, and caused him the loss of much property and trouble. To this love of society, particularly at Dinapore, Mr. Moore seems to refer in his journal when he says—“The history of this part of my life for the two preceding and the two following years (1816 to 1820) has produced the most distressing and heart-affecting reflections; and it was of the Lord’s most wonderful and preserving grace, that I did not make shipwreck of faith at this time. O Lord’s mercies be recorded to the glory of his divine grace, that I was then preserved from the snares of death at this time.” And writing so lately as a year before his death, to one of whom he feared, that he was in danger of pursuing the same dangerous path, he says—“I have been informed that in your late interview with Mr. ——— you expressed a desire that you could regain the sentiments and feelings which pervaded your mind when it was better with you than now. (See Hosea, ii. 6, 7.) There may be an appearance of presumption in the liberty I take; but I am induced to hope you will form a just judgment of my motives. Some years ago I gave way to my besetting sin, and spent too much of my time in the society of persons who were under the influence of worldly pleasure, and the pursuit of gain, as though these were the main objects for which we were intended to live in this world; and though severely chastised and rebuked by the Lord in the death of one of the most lovely and affectionate of wives, and by it humbled in the dust like Job, my heart still said, ‘I will go after my lovers.’ But stroke after stroke came, and a most lovely boy of fifteen months old was taken from me, through my own over solicitude in administering medicine. Two years after this, the amiable mother of that child, who was also a most lovely woman, was likewise taken from me. These chastisements wounded and humbled my heart; but peace was in a great measure still absent from my mind. About this time the accom-

panying MSS. were written and preached. The latter part, from the 18th to the 22d page, contains a description of my own views and emotions at that part of my history. May I not hope that you will kindly excuse and pardon this act of sincerity from an illiterate pen, should it so appear to you. I would fain be employed as a humble, however insignificant, agent of contributing to your comfort and happiness in any way in which it may please a gracious Providence to permit or enable me to do so."

As a pious father Mr. Moore was pre-eminent. There is not one of his children who does not know that for their spiritual welfare he wrestled with God perpetually, and wet his couch with tears. When signs of piety were evinced by any of them, he knew not how to contain his joy. Almost all the world heard of it. The prevailing language of his heart was—and we now use his own words—"Oh that every one of my dear children, grand-children, and other beloved relatives, may find grace in the sight of the Lord. Should this be granted, what a happy father, grandfather, uncle and brother shall I be! Oh! may the blessing of true religion be granted to all my dear children! Then shall I be one of the happiest fathers in the world. This blessing, with grace to devote my own poor remnant of life to the glory of God, is all I want to a joy unspeakable and a hope full of glory." Some years ago (1835), he lost an interesting daughter at the age of nineteen years; and on this occasion he displayed a magnanimity which was surprising. The daughter was a young woman of an intelligent mind, pleasing in her personal appearance, of piety deep and sincere, and the very idol of his heart. During the last four or five months of her life, she, though in perfect health, labored under a strong impression that her days upon earth would be very few; and under this persuasion appeared to let go her hold of the world, and to be every day increasing in meetness for her great change. The affecting hour at length arrived, and came with all the suddenness and force of a whirlwind. Every one expected that the fondly attached and meek, and in general sorrowful-hearted, father would be overwhelmed; but what was their surprise, when they saw him appear at the burying-ground, and with composure and dignity perform the funeral services over his daughter, and the next day enter the pulpit, and preach a sermon replete with sentiments of acquiescence in the will of God.

On the 23d of September, 1843, after suffering great debility for many years, Mrs. Moore finished her course at Monghyr. Her removal was unexpected, for hopes were entertained that the cold weather would have restored her to health. She had been a most affectionate wife, and the stroke to her husband in his declining days was almost

overwhelming, but he was comforted with the hope that she had only gone before, and that he would soon see her again in the regions of bliss. Her humble faith, and sweet hope in the Lord Jesus, were manifest in her life and in her last days. On her death, Mr. Moore removed to the house of another of his daughters, Mrs. Chardon, near Patna. Here he seems to have had a greater portion of mental comfort than had ever fallen to his lot at any previous time. He gave himself up to correspondence with his friends, (who were very numerous,) to reading, to contemplation, to prayer, and to occasional preaching at Dinapore, and in these exercises he seemed to be as happy as the day was long. Another circumstance which tended to make the old man's last days happy, was the evidence of the Holy Spirit working in the heart of his son William, who he fondly hoped would one day be able to assist him in his missionary labors. For this he had prayed often and fervently. "It appears," he wrote in his journal, "that while I was longing for his mind's being influenced to this work, his thoughts and desires were also directed to it; and his sentiments on the subject are truly those of a spiritual nature, and afford me great pleasure. What a delight will it be to me to have a son laboring with me in the gospel field!"

In February, 1844, Mr. Moore met with an accident, which in his weak state might have proved very serious. In jumping out of a boat at the Patna ghaut he had a severe fall, by which his thigh bone was all but fractured. He says with reference to this event—"But a gracious Providence saved me from that calamity. To his grace and mercy I ascribe my escape. May my first strength be more than ever devoted to his blessed service,—the remnant of my days, which from many admonitory symptoms, I think will not be many. Blessed be God, I can say, Not my will but thine be done. I trust I shall be able to welcome the last messenger."

Having taken a house at Dinapore, where he intended doing what he could in the way of assisting Mr. Brice in preaching to the soldiers and others, he had been only three or four days there when he was smitten with cholera. He seemed quite aware that he was dying, and gave with composure his last directions regarding his temporal concerns, and delivered his last messages. As he drew near his end, he commenced repeating the Hymn—"Jesus, lover of my soul," but before he came to the close, his voice became indistinct, and consciousness seemed altogether to have departed. He spoke no more, but gradually sank until he expired. His end was truly befitting the life he had lived. He had for the most part been out at sea, in a storm, and he sang, as he entered the port, the mariner's song. He died November 4th, 1844, aged nearly sixty-eight years.

Mr. Moore, at the time of his death, was the oldest missionary in this part of India, he having been in the country the long term of forty years, during which period he had not once been absent from his post on sick leave or for a change. He was nearly the last of a noble band of Christians, who were accustomed to forget all their distinctive peculiarities, and to unite heart and soul in the work and worship of their common Lord. One of the survivors of this memorable company, in recently writing to him says—"I am always happy to hear of or from you; and the sweet associations of six or eight and thirty years ago, when we frequently met in the name and love of a dear Saviour, is ever fresh and refreshing to heart and memory. How often have I called to mind your sainted wife, the mother of your dear ———— whom I rejoiced to have for a guest whenever she could come to us. Those were blessed days. Yet though they left a *void*, it is not an *aching* one, for I delight to dwell on many of those by-gone scenes. You were one with us when we had all those worthies, the Grants of those days, a Brown, Buchanan, Martyn, Corrie, Mr. Thompson of Madras, and Joseph Parson, together with Carey, Marshman, and Ward."

GUNGARAM MUNDUL.

GUNGARAM MUNDUL was a member of the Baptist Church at Khari, in the south of Calcutta; he was the first convert at this station, and was the means of bringing the gospel to Khari, about the year 1828. He had previously visited several reputed holy places, such as Kasi, Gaya, &c. in search of salvation.

In the last three years of his life he was greatly afflicted, and this appears to have been beneficial to his spiritual health.

On the 21st March, 1843, Gungaram Mundul was attacked with cholera. During the night, soon after he was taken ill, he sent for Kalachand, to whom he made known, in the first place, every thing as to what he owed, and what was due to him: after doing which he said, "See, God has afflicted me for three years; I have sent for many doctors to make me well, and have spent many, many rupees,—but all this has been in vain. What God has seen fit, that has he done. In God's afflicting me, my will has not been gratified indeed, but his will has been fulfilled, and I thank God, that through the sickness he now appointed, he calls me to himself. For this reason I tell you not to send for a doctor, nor give me any heating medicine. I have experienced a thousand times more suffering than pleasure; wherefore I say, if it be the will of God to take me, why will you burn my body through any medicine? See, O brethren, if God now takes me, do not grieve on account of my death. You have for many days interested yourselves in me; then rejoice, and pray that he would quickly snatch me from this pain."

On Monday morning he said, "This time God will take me, wherefore give me no medicine, and at my death do not be sorrowful but rejoice." On his friends soliciting him to take medicine, he said, "If doing so will at all lighten your grief, I comply: give me some then." At 12 o'clock, in order to ascertain the state of his mind, the native preacher at the station asked him many questions on the subject of religion: he answered most cheerfully on every point. After this conversation he asked him to pray with him. The preacher asked him what words of the Holy Scriptures he would have him read; he said "something concise about Christ's sufferings, death and resurrection." He read John xx. and prayed with him. About 4 o'clock, being in a calm and settled state of mind, he left this world.

HELEN MARIA MASON.

HELEN MARIA GRIGGS, afterwards Mrs. Mason, was born in Brookline, near Boston, Massachusetts, December 22, 1806, and was baptised and joined the Baptist Church, in Roxbury, August 11, 1822, at the age of sixteen.

She was united in marriage to the Rev. Mr. Mason, missionary to the Karens of Burmah, on the 23d May 1830, and sailed with her husband the following day for Burmah, where she arrived, after a pleasant voyage, in the latter part of the same year.

Soon after her arrival among the Karens she exerted herself for their benefit, and assisted her fellow-laborer Mrs. Wade in her school, which then numbered about thirty pupils. In one of her letters of January 1844, she says, "Your letters came in while I was hearing my Karen class in Geography. * * * * The pupils appear quite as interesting to-day, if not more so than any day before. Some appear serious to-day who have not been so before. Kau-la-pau, and Tsau-blu-phau appear better than I have ever seen them before. You know how long the former has appeared cold and distant in our meetings, but now he is as tender as a child." In another letter a few days later she wrote—"In the afternoon, we had our prayer-meeting as usual, and we felt that we had help from above. Friday was a quiet day, and we had more evidence of the Spirit's work on the hearts of the Karen children, than ever before. Eleven professed to have received the forgiveness of their sins. Saturday was also a quiet day; and two more, who were not in on Friday, think they have obtained new hearts, and two who were not satisfied on the point, and went away to pray on Friday night, now say they should not be afraid to die, as they think their sins are all forgiven them. Happy company! Fifteen precious souls, brought into the kingdom, as we have reason to think, in a few days. These are nearly all who have appeared at all serious. There are several careless ones, but they are very young. Last evening, we met together to pray for ourselves and our charge, and this morning a fast was observed, same as last Sabbath."

When Mr. Mason had charge of the Karen assistants, she relieved him of all the drudgery of the school by teaching them geography, arithmetic, and the like, that he might be more at liberty to give his attention to theology and the exegesis of the Scriptures. In these duties she always proved herself proficient. Her acquirements were more than ordinary. She was so well acquainted with Hebrew, that

for many years, she was in the habit of reading the Hebrew Scriptures with her husband at morning worship. Conchology and ornithology were favorite recreations, and botany a still greater favorite. She had an excellent knowledge of botany, and she added to her knowledge constantly by observation rather than by books.

But she was not lacking in her prayers and tears for the salvation of the heathen, in the midst of whom she lived, and had midnight speech it would testify to this ; for

“ ——— The midnight air,
Witnessed the fervor of her prayer.”

Often has she been observed by her partner in the silent watches of the night holding earnest communion with God. In her school duties there is evidence that the souls of many of her pupils were given to her labors and her prayers.

The following are extracts from some of her letters to her husband, and note the state of her feelings in the cause for which she had left her home and her country.

“ Your note came to hand yesterday, with its sad, and, I may say, unexpected tidings ; for although we have considered brother Boardman as near his grave, there was still an unquenched hope that he could be spared for the present.

‘ How glorious ’tis to die, as dies the Christian,
With his armor on.’

“ To be taken from the field to the city of our God, to be satisfied with his fulness, to be conformed to him by being made free from sin.”

“—I think your visit in the jungle must surpass in interest any previous event of your life. Were you not disposed to say, as you stood by brother Boardman when dying, ‘ My Father, my Father, the chariots of Israel and the horsemen thereof?’ For it seems to me, as if his dying *at mid-day in the field*, must have seemed to you more like a translation, than dying under ordinary circumstances does.”

“ I do not recollect,” she says, “ one instance in which special preparation for religious services was not followed by the feeling of the aid desired, and I know that these night seasons of devotion are precious beyond expression. How many times did I sit up in bed last rains, when all was quiet around me, in the dead of night, and lift my thoughts to God. The season of my life most rich in spiritual blessings was one, when for some time, I took only about half the usual amount of sleep, and I knelt so often that my knees were blistered. I long for that happy world where, ‘ Love shall never die,’ nay more, never decay.”

In 1838, she revisited America to re-invigorate her exhausted frame, and to place her three children in more favorable circumstances for their education than they were in at Tavoy. On the return voyage she wrote to her husband, "My thoughts are so constantly with you, that I must seek some intercourse with you, though it be in this noiseless way. We are now so near the coast, that my thoughts are with you much of the time. Where are you? and what are you doing to-day? are questions that arise involuntarily in my mind, but the echo is the only answer I can get. A few sabbaths more, and I hope to be your associate teacher. To sit with our dear Karens and teach them out of that sacred volume you have been preparing for them: delightful work! my soul pants for the privilege of leading them to Jesus, the Saviour of sinners.

"Just as the setting sun was fringing the fleecy clouds, we assembled together on deck for our evening worship, and found our deck God's temple, and enjoyed his presence. Our hymns were sung to the praise of that Being, whose power and wisdom the stars bespeak. Our prayer was addressed to Abraham's God, and the Patriarch's ready obedience to the divine command was the theme of the preacher. His example of obedience, without questioning as to results, was doubtless intended to lead the young converts to offer themselves for baptism when we enter port."

The termination of her earthly course occurred on the 8th October, 1846: she died as she had lived, and her death was peace.

JOSEPH KAM.

JOSEPH KAM was born in 1769, at *Bois-le-Duc*, a fortified city of Dutch Brabant, of parents belonging to the respectable middle class of society, his father being proprietor of an extensive leather manufactory, and standing in high esteem among his fellow-townsmen. Both his parents were exemplary Christians, and whilst they spared neither pains nor expense to give their children a liberal education, had especially at heart their religious and moral improvement. The Lord blessed their pious efforts with complete success; for one of their two sons, Samuel, became a very able divine, a most useful minister in the Dutch Reformed Church, and filled during several years the important office of theological tutor in the college of the Netherlands Missionary Society near Rotterdam. The subject of this memoir also, who was brought up in his father's profession, early gave proofs that the prayers and instructions of his parents had not been in vain; when but a youth he became a decidedly converted character, and by his consistent and amiable deportment gained the love and esteem of all his acquaintance.

Joseph Kam, on account of his father's business, had occasion frequently to visit the extensive Moravian settlement of Zeist near Utrecht. Having there heard and seen much that had a reference to Missions, a strong desire arose in his mind to devote himself to the ministry of the gospel among the perishing heathen. He even offered himself as a missionary to the Moravian Society, whose rules however, it seems, did not permit them to employ him. It was therefore with inexpressible delight he heard of the establishment, in 1797, of the Netherlands Missionary Society, through the instrumentality of the celebrated Dr. Vanderkemp. He at once determined, with the sanction of his parents, to offer his services to the Directors; but his father's death, which happened shortly after, rendered it imperative on him, for his aged mother's sake, to continue at home, and take charge of his father's manufactory. After his mother's demise, his former wish revived; but his surviving relatives were of opinion, that owing to his age, which was already somewhat advanced, and various family reasons, he was no longer a fit subject for missionary enterprize. He therefore at first yielded to their advice, and resolved to relinquish all further thoughts of becoming a missionary.

The Lord, however, whose thoughts are not as our thoughts, and whose ways are not as our ways, had determined it otherwise. An amiable wife, whom Kam had married a few years before, and a

daughter who had been the fruit of their union, died within a few months of each other. Kam thought he saw in these trying dispensations, and the severing of the ties which had detained him in his native land, the finger of Providence pointing him to go and carry the tidings of salvation to the heathen world; and the very friends, who had first dissuaded him from the undertaking, now coincided in his opinion. He therefore delayed no longer, and in 1808, offered his services to the Netherlands Missionary Society, who cheerfully accepted of them. Kam was then about thirty-nine years of age. He removed to Rotterdam to commence a course of theological study preparatory to the great work he had in view. But his patience was to be put to a severe test ere he could enter on his labors; for when, having been thought by the directors sufficiently qualified for his office, he hoped to have been able to embark immediately for Java, the French authorities interfered, and peremptorily denied him permission to proceed to a colony occupied by the British, except under such a condition as neither he nor the directors could think of accepting. In consequence, it was afterwards even found necessary, as his personal liberty was in danger from a suspicious government, that he should leave Rotterdam. He therefore retired to Zeist, and found a secure and agreeable abode among his old friends the Moravians. There he prosecuted his studies, and met with an excellent opportunity of learning the practical part of a pastor's duty in a neighboring parish then without a regular minister, where he often preached, visited the sick, catechised the children, &c. These exercises proved of great use to him in his subsequent missionary career.

After having resided at Zeist till the year 1812, and no opening presenting itself for leaving Holland by sea, he, in company with two other missionaries who had meanwhile been received by the Netherlands Society, Messrs. Supper and Bruckner, left the Moravian settlement in the disguise of travelling mechanics, and succeeded in passing the frontiers, and reaching Hamburgh unmolested. Not finding it practicable from this port to proceed to England, they were constrained to go on to Christiana in Norway, and from thence embarked for London.

The Directors of the Netherlands Missionary Society, apprehensive that the circumstance of Holland being then under French rule, would render it impossible for them to carry on missionary operations with effect in the Eastern islands, which were in the possession of Britain, made over, by mutual agreement, their three missionaries to the London Missionary Society. They were accordingly ordained in London, and took their departure for Java in 1813. On their arrival at Batavia, they separated: Mr. Supper having been appointed to that capital, Mr. Bruckner to Samarang, and Mr. Kam to the Moluccas. Sub-

sequently to this arrangement, which pleased Kam exceedingly, as he hoped, in the Spice Islands, to be brought more immediately in contact with the heathen, he continued sometime at Madura and Soerabaya, with a view to render himself master of the Malay before he took charge of his station. At length, having attained a competent knowledge of that language, he entered upon his work, after eight years of patient waiting and preparation.

Kam fixed his residence at Amboyna. The Netherlands government, which had in the interim resumed possession of the Eastern Archipelago, desired him to take the pastoral charge of the European church and congregation on that island. To this he reluctantly agreed, but the drawing of his heart continued towards the natives. He re-established the Native church, which for more than twenty years had been destitute of a pastor, and did everything in his power to revive the dying flame of religious feeling among those long, neglected neophytes. Shortly after, however, Kam was, to his great satisfaction, relieved from the charge of the European congregation, by the appointment to it of a clergyman sent out for the purpose from Holland. He then turned his whole attention and efforts to the natives.

There were at this time in the Eastern islands, thousands of converts, who formerly embraced Christianity during the dominion, and by the exertions, of the old Dutch East India Company. Having been for a number of years deprived of teachers, and of every kind of religious instruction, they had relapsed into a state bordering on heathenism. These wandering sheep Joseph Kam first sought out, and for that purpose visited all the islands where any of them resided, renewed their acquaintance with the gospel by public discourses and private instruction, reorganized them into regular societies, appointed native teachers from Amboyna over them, furnished the latter with sermons composed and written by himself, and which they were to read to the people during his absence, took measures to have the young properly educated; in short, he placed things on as favorable a footing as times and circumstances would permit. Nor did he neglect the heathen, but labored most actively among them, and he had the happiness to be instrumental in the conversion of numbers of idolators, some of whom were chiefs of high rank.

In 1819, the Netherlands Missionary Society sent out five laborers to join Kam. This reinforcement was to him exceedingly welcome, whilst his knowledge of the country and experience, proved highly valuable to these brethren, chiefly in assisting them to select for their permanent residence such of the islands as afforded the greatest prospect of usefulness. Mr. Kam's pecuniary circumstances having for some

time rendered him independent, his connection with the Netherlands Missionary Society, as far as regarded support, was dissolved. The Society, however, which placed the highest confidence in him, elected him one of its Directors. He felt very sensible of the honor conferred upon him, but never used it for the purpose of lording it over his brethren : on the contrary, he considered it as imposing on him, to a higher degree than before, the duty of being of service to them and promoting their usefulness. Indeed all the missionaries, who were successively sent from Holland to that part of the world, found in him a true friend, a father, who on their arrival in that heathen land, cordially received them under his hospitable roof, assisting them with his counsels as well as in the acquirement of the language, and on all occasions ready to promote their welfare, and to encourage and comfort them under their trials. Long will the remembrance of his affectionate and truly paternal solicitude be cherished and prized by them.

Mr. Kam at Amboyna entered a second time into the marriage state with a Miss Timmermans, a lady highly qualified for the important relation of a missionary's wife, and who proved a true help-meet to him in his laborious career. Her thorough knowledge of the high Malay enabled her to be eminently useful in the female department of the Mission. She also undertook to teach that language to all the missionaries who arrived at Amboyna, as long as they resided at the Mission House. From this marriage a son was born, who was sent to Holland for his education.

Mr. Kam neglected no available opportunity to increase the prosperity of the Mission with which he was connected. He established a press at Amboyna, and undertook himself the task of teaching some young Malays the art of printing. Numbers of valuable tracts of his composition have issued from this press, and their influence in spreading the knowledge of the Saviour has been considerable in all the islands where they have found their way. He was a zealous agent of the Bible Society, whose views he powerfully promoted by the distribution of the word of life wherever an opportunity offered. He built, chiefly at his own expense, a handsome church for his native congregation. He erected schools wherever it was found practicable, and founded a seminary of a higher order for the forming of native teachers and catechists ; in this institution he took a peculiar interest, and devoted much of his time to it. He also established Auxiliary Bible and Missionary Societies, whose efforts have been thankfully acknowledged by the respective Parent Societies at home, and which contributed much to create a philanthropic spirit in the European inhabitants of the Eastern Archipelago, and to stir them up to take an interest in the spiritual and eternal welfare of their ignorant and perishing fellow-creatures.

Joseph Kam was not a man of brilliant talents ; but he possessed those more substantial qualifications which are indispensable in a missionary—a sound judgment, a thorough acquaintance with the scriptures, and an easy and lucid way of bringing divine truth home to the hearer,—a burning zeal for the glory of God, and compassion for the souls of men, together with an immovable faith in the divine promises, which enabled him cheerfully to bear the numerous trials to which he was exposed, and courageously to meet the frequent obstacles which came in his way. To these he added a consistent walk. He was very frugal and simple in his manner of living, which he had regulated as he thought a tropical climate required ; and though often present at sumptuous entertainments, at the houses of the servants of government and wealthy merchants, could never be prevailed upon to alter in the least the method he had adopted. At the same time it may be said, that on such occasions, he did not set himself up as a judge, and condemn those who acted differently, provided they did not transgress the rules of moderation.

Kam possessed the advantage of a vigorous and hardy constitution, and generally enjoyed excellent health. Without these he would have found it impossible to endure all the fatigues and privations caused by the long and repeated missionary journeys he undertook. Twice or thrice in the year, in a small brig of his own, which he managed himself with the assistance of a few native lascars, he travelled in that burning climate for several months together, from island to island, exposed to storms and dangers of various kinds. On such occasions, he added to his duties of a preacher of the gospel, those of a peacemaker among the native tribes, and was the means of preventing much bloodshed. As Swartz had been employed on the continent of India by the British government, so was he frequently employed by the Netherlands government in allaying disturbances, and quelling rising rebellions, among their Malay subjects, in which endeavors he seldom failed. His judicious views, good temper, integrity, and the holiness of his life, rendered him greatly respected even by the heathen chiefs of the Moluccas, and made the humble missionary a far more successful instrument in maintaining peace among them than large bodies of troops could ever have been.

In March, 1833, Kam left Amboyna on a missionary tour which he intended to extend over some months ; but it proved his last ! On the 14th July, he arrived at Banda exceedingly ill, and, after three days of suffering, died in peace, in the arms of his young friend and successor Gerické, at the age of sixty-three years and ten months.

AUGUSTUS CÆMMERER, PH. D.

AUGUSTUS CÆMMERER was born in the neighborhood of Halle, in Germany, in 1765. Having in one of the seminaries of this place gone through the rudiments of science, he finished his education at its celebrated University, by applying himself with zeal and success to the study of divinity. In 1789, at the age of 24, he was, by the Danish government, appointed a member of the Tranquebar Mission, and after having been ordained in Copenhagen by Dr. Balle, the then bishop of Sealand, he embarked for India, and arrived at Tranquebar in 1790. Within a very short time he rendered himself so thoroughly acquainted with the Tamul language, that he was enabled to enter on his duties, and partake in the labors of the Mission. His sincere and amiable character, combined with his extraordinary Christian zeal, soon procured for him the esteem and affection of all his brethren, but especially of the learned Dr. Rottler, and of the late venerable apostle of the heathen, Mr. Schwartz.

A few years after his arrival in Tranquebar, the philosophical faculty at the University of Halle, honored him with the degree of Doctor of Philosophy, on account of a very interesting treatise on Indian proverbs, which he had published, and which proved his intimate acquaintance, as well with Indian literature in general, as with the writings of the old Hindoo philosophers in particular. In 1804, on the departure for Europe of the Danish clergyman at Tranquebar, Dr. Cæmmerer, in addition to his missionary duties, was charged with the pastoral care of the congregation. In this situation, in which he continued to labor till 1829, he fulfilled his duty in such a manner, as to gain not only the approbation and thanks of the Danish Government, but also the most unqualified esteem and love of his congregation. In 1835, a new vacancy having occurred by the departure of the Rev. Mr. Möhl for Denmark, Dr. Cæmmerer was again solicited to return to his old congregation, by whom he was received with so much affection and unfeigned joy, as to evince their unaltered attachment to their aged and revered teacher. A short time after, at the jubilee of the reformation of Luther, His Majesty the King of Denmark, as a token of his esteem for the faithful missionary, was pleased to confer on him the order of Dannebrog.

As a teacher of religion to the congregation, Dr. Cæmmerer explained the doctrines of the Author of our faith, and especially his incomparable principles of morality, in the language of a pious heart. Never did

he bewilder himself in the mazes of mysticism ; but searched the scriptures alone for truth and religious instruction, expounded Christianity in a language intelligible to the meanest understanding, and preferred plain words and convincing arguments to dazzling oratory and subtle deductions. His very words seemed calculated to prove that he deeply felt what he taught, and that it was his highest wish to lead others to be partakers of that religious happiness, which he himself enjoyed. His delivery was natural, without the least ostentation, and his voice, though uncommonly powerful, was agreeable and melodious.

In a still more favorable light was he seen as a teacher of the natives, who always occupied his chief attention. Perfectly familiar in all its details with the language in which he addressed the poor heathen, he spoke to their hearts as well as to their understandings, in a manner so plain and energetic, as to render the leading doctrines of Christianity intelligible to every one, and to command large congregations and general attention. Dr. Cæmmerer possessed, in an uncommon degree, the esteem and affection of the natives, who looked up to him with confidence and veneration, considering his word as gospel truth. Like Schwartz, he was indeed and in truth their apostle.

As a teacher of truth he was indefatigable. Besides the missionary schools committed to his care, he cheerfully took upon himself the superintendence of the Tranquebar free schools, which are open to every one, of whatever caste or religious persuasion. Well knowing the predilection of the Hindoos for the sententious, he published in the vernacular language short extracts from the proverbs, the prophets, (especially Isaiah,) the parables of Christ, and the epistles of the apostles, for the use of the schools, so that even the most obstinately bigoted parents did not scruple to send their children to his schools ; where, however, they were imperceptibly imbued with the principles of Christian morality. In 1833, the free schools at Tranquebar contained about 800 pupils, a considerable number, considering the population of the place.

Such was Cæmmerer as a teacher ; as a man he has the same claim on our esteem. His domestic circle was a pattern of happy contentment and peace, through a long series of years. And it could scarcely be otherwise, for he was an affectionate husband and a tender father, always ready to excuse, and never frowning upon the innocent pastimes of youth. Being of a modest, unassuming, humble and cheerful temper, and never begrudging or even censuring many innocent pleasures, from which his vocation necessarily excluded him, it is not to be wondered that his acquaintance was cultivated and his society eagerly sought by all who could appreciate his many virtues, and who now

mourn over the loss they have sustained. Wherever he went, he brought with him a cheerful countenance, lively and instructing conversation, and a disposition to make others comfortable and happy. Ascetic sourness he knew not.

Such was the life of Cæmmerer, till on the 20th October, 1837, he was called away by his God, in whose service he had lived and in whose grace he died.

CHARLES PIFFARD.

UNTIL after he had attained his twentieth year, Mr. Piffard was entirely careless about the concerns of his soul and the service of his God. Having, through the political events of those days, been compelled to reside many years in France with his family, and to receive his education in that irreligious country—surrounded as he was there by superstition, infidelity and immorality, he had not even an opportunity to know what religion was.

He continued in the same state of spiritual darkness several years after he had (at the peace) returned to England, and entered his father's counting-house. On a Sabbath-day, having gone to take a walk, he chanced to pass by a place of worship where divine service was being held, and which proved to be the chapel of the Rev. J. Yockney, Islington, London. He stepped in out of mere curiosity, but still listened with attention to the faithful address of the preacher; and what was the consequence?—Although the things advanced appeared to him strange, he was led to perceive that there was more in religion than he had up to that time been apt to suppose. After the service was ended, he bent his steps homeward in a thoughtful mood. The next day he procured a bible, in order to study its contents for himself, and to see whether these things were really and truly as he had heard them stated. So great, however, had been his prejudices against religion, that at first he was ashamed of being seen reading the sacred volume. He used therefore to proceed to the counting-house very early in the morning, before any of the persons connected with the establishment had arrived, and peruse it there in secret. It was not long ere the word of God produced its effects. God blessed its perusal to the soul of Mr. Piffard. He was pleased to open his mind and to touch his heart. He then felt himself a guilty and undone sinner, and panted for salvation. With these feelings he called on Mr. Yockney, to whom he disclosed the state of his mind; and by the judicious and salutary guidance of this faithful minister of the gospel, he was soon led to embrace the Saviour in faith, and had pardon and peace imparted to his soul through the blood of the cross. A new principle of life was infused into him, which increased in vigor and steadiness with his years, and by which he was guided until his entrance into the eternal world.

The simple perusal of the sacred volume having thus been the means of his conversion, he ever afterwards retained a peculiar regard and love for the word of God, from which he had received such benefit; and his

greatest enjoyment was to meditate and converse on its contents. For the same reason he became greatly attached to the Bible Society, which dispenses to the world the treasure of heavenly wisdom, and was to his death one of its staunchest friends and supporters.

He went through his theological studies at Glasgow University, and at the missionary college at Gosport; he then came to this land of spiritual darkness, in connection with the London Missionary Society, in the year 1825. For upwards of fifteen years he labored among the heathen, in various ways and by various means, and not without success. He established and superintended schools for the religious and scientific education of the young, a department to which he was always very partial, as well as extremely well fitted. He wrote, and translated, and distributed tracts. And as a preacher in the Native language he was one of the ablest, most zealous, active and persevering missionaries that ever came to India. His aptitude in addressing the natives, his patience with them, and his visible desire to benefit them, caused him generally to be listened to most attentively. His favorite theme was *Christ and him crucified*, and doubtless the last day will reveal that his labors of faith and love were not vain in the Lord.

Nor did he seek to instruct and benefit the natives merely at stated occasions and places; but wherever he met any willing to hear, he would speak to them about their souls, and earnestly entreat them to be reconciled to God. All his servants he collected every morning to instruct them in the way of life, and to pray for and with them.

He was pastor of two native churches in the villages south of Calcutta, many of whose members had been brought to a knowledge of the truth through his instrumentality. The difficult duties of a pastor over a native church, he discharged with exemplary fidelity, and was unremitting in his efforts in season and out of season. At all times of the year, and even when the weather was most inclement, he might be seen going in his canoe from village to village, entering the meanest hut, visiting the sick, instructing the ignorant, and frequently relieving the temporal wants of the poor of the flock. He was extremely attached to the native Christians over whom the Holy Ghost had made him overseer, patient with them, bearing their manifold infirmities, and at the same time very faithful to them, exhorting and fearlessly reproofing where he saw need.

As to pecuniary support, Mr. Piffard was independent of the Society with which he had connected himself—having means sufficient without coming upon their funds for support. But though thus independent, he thought it his duty most punctually to adhere to all its rules and ordinances. And his liberality towards all the schemes of this, as well

as other societies for the benefit of mankind, was great. He looked upon the ample fortune which God had given him as belonging to God, and devoted it cheerfully to his service. His house, like unto his heart, was open to all, and at his board might be found constantly persons of all countries, and holding every shade of difference in the Christian church, meeting there as brethren. He was an ardent friend and supporter of those noble institutions, the Bible and Tract Societies. For the latter he had rendered much labor, the last being one of the most useful, and which he completed only just before his death, the translation of Barth's Church History into Bengali.

Mr. Piffard's end was as his life had been. It seems that from the moment he was taken ill, about a week before his death, he had a vivid impression that he would not survive; but though still possessed of all his faculties, this impression did not produce in him the least dismay. His firm belief in the Redeemer's power and willingness to save, his confident, though humble hope that his sins were forgiven, and that he was included in the covenant of grace, kept his soul in perfect peace. All his expressions on his dying bed were those of a saint matured for heaven.

The day before his death (December 9th,) he seems to have been favored with a glimpse of the joys and glory that awaited him, but which he could not describe; only he exclaimed, "Oh, what a prospect lies before me, what a fulness of perfection awaits me! I shall soon be in heaven. Oh! what a happiness!" He then requested a friend who attended him to repeat some encouraging hymns and passages of scripture, upon which the beautiful hymn "There is a land of pure delight" was read, and he said, "O repeat it again!" The first part of the 14th of John, commencing with "Let not your hearts be troubled," was also read to him, with which he seemed much pleased, and said: "O! how comforting." After this he asked to see his dear children, and said, "How precious; they are two little immortals." He kissed them, told them to love and serve God ere it be too late, and putting his hands on their heads blessed them and said to each, "The Lord bless you." He also sent for one of the Native Christians, blessed him, and told him, "I am dying, do you stand fast." About this time the Rev. Mr. Lacroix, his fellow-laborer in the vineyard of the Lord, entered his room—a sweet smile of recognition covered his countenance. Being scarcely able to articulate, he beckoned to Mr. Lacroix to place his ear to his lips, when with a whisper faintly audible, the dying man told him he felt quite happy; remembered most affectionately the native church over which they had

mentioned especially by name Radhanauth, one of the native catechists of the London Missionary Society, a young man of genuine piety, whom he had been the blessed instrument in leading to the knowledge of the truth, and to whom he was always particularly attached as to a son in the gospel. He also remembered his brethren in the Mission, and requested Mr. L. to encourage them to go on faithfully in the work before them, with the assurance that the Lord would surely bless their efforts in his own good time. And finally he commended to his covenant God and to his friends, his beloved partner and dear children, praying the Lord to bless, guide and support them. From exhaustion he could not proceed further, but gave another affectionate smile, and closed his eyes. After this, though through extreme weakness he could not speak any more, he appeared to be in a calm, serene, and heavenly frame, and remained so up to the moment when his happy spirit took its flight to a better world, on the 10th of December, 1840.

JANE BYRNE.

JANE PAGE was the second daughter of Captain Page, of Monghyr, the first member and the first deacon of the Baptist church at that place.

When about 16 or 17 years of age, in company with some others, she was received into the church at Monghyr by baptism. Very shortly after her reception into the church, the first thing she did was to learn to read the Scriptures in the character and language of the natives of the country. So diligently did she keep at her lesson, and so completely did she conquer all its difficulties, that she was able, in a very moderate space of time, to read the Hindoostanee scriptures with the greatest ease, fluency, and correctness. This done, she commenced a regular attendance on a service, held every Monday afternoon, for the instruction of all the native Christians, male and female; and again on Friday afternoons she constantly met with a number of the latter, who assembled by themselves for the purposes of prayer, praise, and reading the scriptures; and failed not to take a part with them in conducting their various exercises.

In addition to this, she spent not a little of her time weekly in visiting the native Christians at their several houses, in talking with them, in helping them to make garments for themselves and children, in administering medicines to them when sick, and in many other ways endeavoring to do them good. And all this she did, not by fits and starts; but it was her constant business, and that for the period of 8 or 9 years, or until God, in his providence, removed her to Calcutta.

Besides this, having in her own family, and in attending to others, acquired a considerable knowledge of the practical part of medicine; and compassionating the many sick and diseased among the native population, for whom no hospitals at Monghyr, as at Calcutta, are provided, she spent no small portion of her time in administering to the necessities of such. And so successful was she in her treatment of them, that, after a time, she was almost besieged with patients. This suggested to her the idea of opening a kind of hospital on the premises in which she lived,—a thing which she speedily put in practice. Having, through the aid of a few friends, and by the sale of fancy articles made chiefly by herself, been able to lay in a considerable stock of medicines, and to engage the services of one of the best native doctors she could find, she entered upon and carried forward the business of her hospital. And whilst with her own hands she compounded and administered medicine, and not unfrequently washed and dressed the

most unsightly wounds, she was not inattentive to the spiritual wants of her patients.

Besides this, the Mission at Monghyr requiring pecuniary aid for the support of schools, native preachers, and various other things, she, of her own accord, put in circulation a subscription book to obtain what was needful: and so successful was she in her applications, some of which were made in person, that she never failed to procure all that was required. In the same way, she, for several years, collected considerable sums in aid of the Tract Society in Calcutta, and materially helped them by getting occasionally large supplies of their various publications, and disposing of them at the prices affixed.

After her removal to Calcutta, which took place about 1840, and her marriage to Mr. Wale Byrne, she, from long continued illness, as well as from other circumstances, was not so abundant in labors either at home or abroad, as when at Monghyr—a thing which greatly distressed her. She was not, however, idle, nor did it seem possible that she could be idle. Having been placed, in consequence of her marriage, in the midst of a great many youths at a public school, she, though not directly over them, did not fail, as opportunities were afforded, to try to do them good by talking to them, and in other ways attempting their benefit. Upon many of the elder youths, as well as upon several, if not all, of the masters, did she obtain such a hold, that she was regarded by them with feelings of the strongest attachment.

On the morning of the 15th of April, 1844, Mr. Leslie, with Mrs. Leslie, who had been her companion from earliest childhood, was summoned to her bed-side to see her die. She had been seized during the night with the cholera. She was perfectly sensible, and able to talk with the utmost freedom and ease. Mr. Leslie immediately entered into conversation with her on the great subject of her hopes for eternity. She expressed the most humble sense of her great unworthiness as a sinner, but, at the same time, the most unshaken confidence in the mercy of God through Christ Jesus. She knew she was dying; but, said she, “I know that Christ will not cast me off. I trust to him. We shall meet again.” And after talking somewhat more in this strain, and after giving some directions relative to her two children,—the younger being then only twelve days old,—and after offering up a short prayer for herself, in which she commended her soul into the hands of Christ, she concluded all by repeating the words:

“Ere since by faith I saw the stream,
Thy flowing wounds supply,

Redeeming love has been my theme

And when this lisping stammering tongue,
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing thy power to save."

All this was said and done with a manner the most solemn, the most cool, and the most collected. Among the many present there was not one who was not melted into tears. Even her medical attendant turned his face to the wall and wept.

After this she spoke little. She seemed to consider that she had now done with every person and with every thing in the world. Though one of the most affectionate wives and mothers, and though remaining quite sensible and able even to talk, she asked to see neither husband nor child, friend nor relative. She lay still, only answering whatever questions were put to her. Her musings were no longer upon earth. They were somewhere else. And after thus passing through a few hours, occasionally suffering severely from spasms, she at last glided quietly away, uttering neither sigh nor groan, nor making the smallest struggle. She was in her thirtieth year.

WILLIAM LENOX CLELAND.

MR. CLELAND was born at Paddington (London), in the year 1797, and the five first years of his life were spent at that place. His father was a merchant, had once resided at Calcutta, where he had amassed a considerable fortune, and had returned to London, where he then married the daughter of Sir Paul Joderells; William was the eldest son by this marriage. When he was five years old, his father was afflicted with paralysis, which induced him to remove from London to Scotland, to the country residence of the late Lord Meadowbank: but the disease increasing upon him, he went to Edinburgh. Here he soon became totally incapable of attending to the affairs of his family, and Mrs. Cleland's attention being almost exclusively devoted to him, the then Earl of Buchan kindly came forward to superintend the education of William Lenox. He first placed him at a boarding school, near Musselburgh, at which he remained three years, always spending the holidays at Dryburgh Abbey, where the Earl of Buchan bestowed every attention upon the cultivation of his mind; and he was accustomed to mention with lively gratitude the debt he owed, not only to the Earl, but also to his lady, for the assiduous attention they paid to the culture of his mind and of his heart. At his father's death, he returned to his mother at Edinburgh, and attended the High School, receiving lessons at the same time from a private tutor at home. From the age of thirteen to eighteen, his time was spent in the most unwearied application to close and severe study.

From his earliest youth, it appears that his mind was of a serious, thoughtful cast; and amongst his papers of that time were found many prayers which he wrote for his own improvement: and although in subsequent periods of his life he was often overcome by temptation, yet even then he was not without feelings of deep contrition, especially in moments of retirement, which he seems to have secured to himself through every stage of his life; and he was often heard to say, that he never felt time hang heavily upon him.

In 1818, he commenced his study for the English Bar, to which he gave his undivided attention. He was called to the Bar in 1822, and in December of the same year, sailed for Bombay; from Bombay he came to Calcutta in 1824, and was admitted to the Bar, of which, down to the day of his lamented death, he was a distinguished ornament, for industry, integrity, ability, and every noble, generous and

Though Mr. Cleland was always what would be considered a moral man, it was not till about three years before his death, that his character received a decided change, when he became a sincere Christian. It would appear, that under the blessing of God, this change was owing chiefly to his own private and serious reflection. After attending a place of worship some few sabbaths, he determined to devote one sabbath-day to a careful review of his past life ; the manner in which he had spent his time ; the objects which had chiefly engrossed his attention, and the ends and aims he was then pursuing ; and such was the impression made on his mind by this review, that he could not look upon himself but with shame and self-abhorrence, as a creature who had received from God infinite blessings, but had returned only rebellion and ingratitude ; the interests of his soul had been neglected ; and God in whose hand his breath was, and whose were all his ways, had he not glorified. He spent the night in humiliation and in prayer ; and then resolved, that with God's aid he would commence a new career, in which the great end of his existence should be the glory of God his Saviour.

He was a man who took nothing up by halves ; that which was worth knowing, he always considered to be worth knowing well. He therefore commenced a very diligent examination of the evidences adduced in proof of the authenticity of revealed religion. From the evidences he proceeded to the doctrines. He examined no less carefully the points of difference between Calvinistic and Arminian sentiments ; and became himself a firm believer in those views denominated Calvinistic.

In private, in his family, and in his public walk, he not only exhibited, but adorned the doctrines of God his Saviour. Towards God, his obedience was devout, humble, cheerful, uniform, constant, equally remote from presumption and superstition. Towards men his deportment was just, charitable, generous ; kindly affectionate ; ever ready to do good ; and ever carrying himself toward all with a mild, peaceful and Christian spirit. He possessed also, in no common degree, that striking feature of a true follower of Jesus, deep solicitude for the welfare of others. He was anxious that all should be made acquainted with the truths of the gospel, from which he had derived so much consolation, so much real peace, so much unalloyed satisfaction. To one Society, the object of which is to propagate the gospel amongst the heathen, his subscription and contributions amounted to eight hundred rupees a year : besides which, he supported at his own expense a native school adjacent to his dwelling, in which were more than one hundred boys ; the erection of the school house and the salary

of the teachers were all defrayed by himself. Nor did he overlook the temporal wants of the needy. Four native boys, who were orphans, or whose parents were poor and infirm, he maintained, clothed and educated. He subscribed to almost every public charity, and in how many private ways he relieved the necessitous, fed the hungry, and clothed the naked, was known only to himself and to his God. Almost the last request he made before he left home was, that his name might be put down as a contributor to the sufferers in Cuttack, with any sum annexed to it that the Rev. J. Hill might think proper.

Mr. Cleland was cut down in the midst of his years, his sun seems to have set whilst it was yet noon.—He was drowned in the river Hooghly on the 11th October, 1832, aged 34 years.

OWEN LEONARD.

THE subject of this brief memoir was born near Longford in Ireland, in the year 1772. His parents were Romanists, and he was brought up in the communion of the Church of Rome; but, even in his boyish days, he entertained doubts of some of the Romanist doctrines. His parents were poor persons, and he was brought up to the humble trade of a shoemaker. He was sent, when a little boy, to a village school, where he learned to read and write, and acquired a knowledge of the rudiments of arithmetic. He used to say, that the schoolmaster, a Romanist, was accustomed to read Bunyan's *Pilgrim's Progress* with some of his pupils; but that, being totally ignorant of its true import, he read it merely as a novel.

About the age of sixteen, on account of some misunderstanding with his family, he enlisted for a soldier, in the service of the East India Company. This step he soon bitterly regretted; but, as he was not able to regain his liberty, he was obliged to come out to India. Little did he think what a kind providence had designed for him in this remote part of the world. He used, in his latter years, gratefully to think of the Lord's kindness to him, in bringing him out to this country, and doing so much for him here. When he arrived in India, about 1787, he was posted to the Company's artillery, which was then stationed at Calcutta, and was sent to Dum Dum only in the cold season for practice. He married when very young, but the date of that union cannot now be ascertained. The young woman of his choice was the daughter of a French officer.

He seems to have been, even in his younger days, a steady man. He aimed much at improving himself in useful knowledge. He wrote much, in order to improve his hand-writing; he studied arithmetic till he attained to a great proficiency in that very useful science, and he borrowed books of the officers, which he read with much attention. A man so steady, and so intent on improvement, could not long remain unnoticed by his superiors. He was soon employed as a writer, first by one officer, then by another, and afterwards by a third. The aggregate of his means was now considerable for a soldier; and he lived, as he used to say, in a very comfortable manner. He was soon promoted to the rank of a petty officer; and being a steady intelligent man, those under whom he served placed great confidence in him.

At an early period of his Indian course, he became acquainted with a

pious man, it is supposed, then to be found in the artillery. The name of this good man was Points. He paid much attention to his friend Leonard, and evidently sought his spiritual welfare; nor was Leonard at all insensible to the excellent character of his friend Points.

After awhile came on the Rohilla war, and Leonard was required to take the field. Though a petty officer, his income was small, having lost his emoluments as a writer, on account of his being obliged to go on actual service. Not being a man inclined to drink, he contrived to turn his allowance of ardent spirits into money, and became a cold-water-drinker through the whole campaign. In this way, he was able to make a comfortable provision for his wife and family during his absence. The battle with the Rohillas was fought on the 24th of October, 1794. The battle was gained, with the loss of a considerable part of our army. Mr. L. escaped unhurt, but he suffered much from terror; he was greatly afraid, that he should be cut off by a sudden stroke, and sent at once into the world of misery. He was not, at this time, a pious man; but he knew that he was a sinner; and the fear of death wrung from him some broken cries for deliverance. The Lord heard him, and saved him out of all his troubles. He was, at one moment, awfully exposed, and had quite a hair-breadth escape. When the enemy was retreating, and the British line advancing, and the smoke so thick that nothing scarcely could be seen; the gun, to which he was attached, was brought almost up to the muzzle of one of the enemy's guns. Happily the enemy's gun was not loaded; neither was that belonging to us. It was now an effort who could load and fire first, our men or those of the enemy; for those who could fire first, were sure to kill the men of the opposite gun; there was no possibility of escape. Our men were ready first; they fired, their enemies fell, and our gun was dragged onwards. After this bloody engagement, the first he was in, he retired to a solitary place to return thanks to God for his deliverance.

Some time after this, he returned to Dum Dum, and was there raised to the rank of Sergeant in the artillery. This promotion, as he has often said, filled him with pride. When it was determined to send an army against Seringapatam, a detachment of the Bengal artillery was ordered to Madras to join the besieging army; and, on that occasion, was made Sergeant Major, and sent with the detachment. We must now view him marching with the army, that was destined to lay proud Tippoo in the dust, and capture his well fortified capital. On the march, he had some painful duties to perform, and he felt much for those whom, as a soldier, he was compelled to oppose. On

the enemy had taken refuge ; and these few infatuated men would not surrender, though the whole British army was at hand. He had the command of two guns ; and though he could easily have brought down the fort about the ears of the few men it contained, he aimed at frightening them rather than hurting them ; and he succeeded in getting possession of the fort with very little bloodshed.

Though he was present at the siege of Seringapatam, and took an active part in the operations there, yet he was not present when the place was taken ; he had been detached on some other duty. He has been heard to relate the following anecdote :—" After the fall of Seringapatam," said he, " a chaplain was sent up from Madras to read prayers to the troops, by way of returning thanks for our success. But there was a great difficulty in finding a clerk to make the responses. I was fixed upon to be clerk ; and though, at that time, I was no staunch Catholic, yet I begged to be excused on account of my little knowledge of the English prayer book. Another was asked, and another, and another, but every one had some excuse ; so that the commanding officer of the artillery was obliged to report that he could not find a man for the purpose. ' I have,' said he, ' plenty of men that are ready to enter a breach, but not one that is willing to act as clerk.' "

After about three years, Mr. Leonard returned to Bengal, and was again sent up the country. But now the time approached when he was to be released from his military duties ; the Lord had other work for him to do. He was soon appointed a tutor in the upper orphan school at Kidderpore. He was a good penman, and a good arithmetician ; and these qualifications, united with a reputation for steadiness and intelligence, appear to have procured him this appointment. This was, for him, an important change ; for he was now withdrawn from all the temptations and turmoil of a military life, and placed where he had a good opportunity for improving his mind, and seeking the salvation of his soul.

The Institution at Kidderpore was then under the superintendence of that good man, Mr. Burney, whose memory, for his piety, and the fidelity with which he watched over the important charge committed to him, deserves to be long preserved from oblivion. Mr. Burney was very kind to his assistant, not only trying to make him comfortable in his new situation, but also seeking his spiritual welfare. By his influence Mr. Leonard was brought under the evangelical ministry of the Rev. David Brown, who then gratuitously preached in the old church, every Sabbath evening, for the benefit of a few pious friends. By hearing him, and listening to the conversation of Mr. Burney, his mind began

not strong, and did him little injury ; but he was ignorant, and knew not the meaning of the most common passages of the Word of God. Unhappily too for him, he listened to the advice of an old military friend, who recommended him to use opium for an unpleasant disease, under which he was then suffering. At first the pain was much diminished, and no bad effects seemed to follow ; but like all persons who use that pernicious drug, he was obliged to increase the quantity in order to secure the desired benefit ; and it seems highly probable, that the increased quantity affected his intellect, and led him to that awful attempt at suicide, which he subsequently made.

In the mean time his serious impressions became deeper, and being recommended to open his mind to the Rev. Mr. Ward, he went up to Serampore in 1806 for that purpose. From that time he began occasionally to attend the preaching of the Baptist Missionaries, who then preached in a private house in Calcutta ; the walls of the Lall Bazar Chapel were then slowly rising. When he first began to attend, the manner of preaching surprised him much, and perhaps drew his attention as much as the doctrines preached.

About this time Mr. Leonard was led to an examination of the question at issue between the Baptists and Pædobaptists, which issued in his decided adoption of the views of the former.

We now approach the time, when it pleased the Lord to bring our departed brother to the saving knowledge of divine things : but he had to pass through a scene of mental suffering almost unparalleled, before he found peace and joy in believing. While yet a tutor at Kidderpore, he suffered much from deep convictions of sin, and dreadful apprehensions of the wrath of God. He spent his nights in agitation and distress, and his days passed in almost the same manner. While sitting in the school, he fancied that he heard voices addressing him, in language calculated to drive him to despair. These voices he attributed to evil spirits. He used to give long and dreadful accounts of his sufferings in this way, and he seemed, to the last period of life, to believe that the voices which he thought he heard, and the scenes which were presented to his mind, were the work of evil spirits. That Satan was busily at work with him, we need not doubt, for his agency is a doctrine plainly taught in scripture ; but is it not reasonable to suppose that his imagination was much disordered by the large doses of opium, which, at that time, he was accustomed to take ? This suffering, distracted state of mind continued, with but transient gleams of hope and comfort, till he made an attempt at suicide. He went to a shop and purchased a pistol for the very purpose ; and then directed his course to one of the Calcutta burning grounds, to carry his desperate intention

cution. He became irresolute, and, for a moment, dropped the intention of putting an end to his life, but he thought he heard a voice urging him on to the fatal deed, by repeating these words : " Now or never, now or never." Thus excited, as he supposed, he fired the pistol into his right ear, and immediately fell, and then he seemed to hear a voice saying, " For ever separated from God ; for ever separated from God." But he was not for ever separated from God ; no ! the mercy of God was seen even in this desperate attempt at self-destruction, for he was neither mortally wounded, nor very seriously injured. A gracious Providence had so ordered it, that, though he easily procured a pistol, he could not procure a pistol bullet ; he therefore loaded the pistol with a coarse kind of small shot. The pistol seems to have been held with a trembling hand, and not to have been pointed directly into the ear ; for all the shots do not seem to have entered the ear. Two only entered, which did not materially injure him.

After this sad event, he was taken to the general hospital, where he remained several weeks, and then left quite restored to health. While lying in the hospital, it pleased the Lord to give him lasting peace of mind ; he was brought to trust on the Saviour, and he had much peace and joy in believing. His joy was almost of a transporting kind, and, from this period, we may date his conversion to God.

He did not, after his recovery, return to Kidderpore ; perhaps an objection was felt to his being employed there again, after his late dreadful attempt at suicide. Mr. Burney, however, still continued his friend. At this time there was a flourishing classical school at Calcutta, under the care of the Rev. Peter Morse, a clergyman of the Protestant Church of Ireland ; and it was intimated to him that a tutor was wanted for this school. He applied for the situation and obtained it. His department was the teaching of arithmetic, and he gave much satisfaction to his employer Mr. Morse, who appears to have been a kind man, and used to give his assistants tiffin at his own table : this custom gave our friend good opportunities of conversing with him, and the conversation often took a religious turn. Mr. Morse does not appear to have been a converted man, but he treated our friend with much respect.

The Lall Bazar Baptist Chapel was opened for public worship on the first Sabbath of January, 1809, and Mr. Leonard was shortly after baptised, and a few months subsequently chosen as one of the deacons of the Church. About this time he lost his situation in Mr. Morse's school, by the death of that gentleman, and the subsequent dissolution of the school. He was not, however, long unemployed, for the missionaries at Serampore were then projecting a school in Calcutta, for the

poor children of the Portuguese. (This school they named the Benevolent Institution: and it has in reality been a benevolent institution to many. Of this school Mr. Leonard was appointed the first teacher, he being considered a suitable person: and, by his instrumentality, it was commenced and brought to a considerable degree of efficiency. The pupils were first collected in a house in Goomghur, belonging to Mr. Athanas. As the number of pupils rapidly increased, and the contributions were very liberal, the premises now occupied by the Benevolent Institution were purchased, and the school located upon them.)

Mr. Leonard was now in a situation which required great labor, but it was one which promised great usefulness. Besides attending to his school duties, which were sufficiently onerous, seeing he had a perfect rabble to drill and bring into order, he used to watch over the members of the church, hold meetings in private houses, receive enquirers who called on him, and introduce them to Dr. Carey. One afternoon in the week, was, at that time, devoted by Dr. Carey to the reception of such persons, when he used to converse and pray with them.

This weekly exercise, together with his attempt at expounding the scriptures at prayer-meetings, led to his first efforts at preaching. He was acceptable and useful: many poor soldiers and others were glad to hear the word of God from his lips.

After a time he felt a wish to make himself useful among those who did not understand English. He spoke Hindustani fluently, but he had not learned to read it. The conquest of the Nagri character was to him, who had never been accustomed to such studies, a task of some difficulty, but by dint of perseverance, fluency in reading was at last acquired. He was now qualified to act both as school-master and missionary.

After a few years, the Serampore missionaries having received him as a missionary, determined to send him to Dacca. In the year 1816, he made his first appearance in that city; and there he labored, in schools and preaching, till his strength was exhausted, and he sank into the grave. He took with him to that populous, but very benighted city, a large supply of the scriptures in the native languages, and, on his arrival, he began to distribute them; crowds assembled round his door every day to obtain books; and hundreds of volumes were soon put into the hands of those who so earnestly desired them. The Mahommedans took the alarm, and sent in many petitions to the magistrate, begging that he would interfere and prevent this liberal distribution of Christian books. The attempt did not succeed; the magistrate would not prevent the circulation of scriptures, and the distribution continued till the whole stock was exhausted.

He soon began to turn his attention to native schools, for he had been instructed to consider this a very important object. At first he had to endure great opposition; it was difficult to rent even a native hut, for the purpose of turning it into a school-room. Gradually, however, prejudice diminished, and schools were established, in which the scriptures and religious tracts were read in Bengalee, Hindustanee and Persian. He had also a large school in his own house, in which the scriptures were read in English, in addition to the above languages. In the course of time, female schools were added to those for boys, and all went on prosperously. He had at one time, under his superintendence, as many as twenty-six native schools in the city, and the adjacent villages. The number of pupils of both sexes, was about 1400, but subsequently, owing to the wants of funds at Serampore, and the partial failure of subscriptions at Dacca, the schools were reduced to ten in number, and the pupils of both sexes to 500.

The superintendence of these schools, entailed upon Mr. Leonard no small portion of labor; but he did not, on that account, omit preaching the gospel. When he was in the enjoyment of health and strength, he usually preached in his own house three times on the sabbath; twice in English and once in Hindustanee. These three services were continued, or partially so, as long as his failing health and strength permitted. It was not till the beginning of 1839, when the Rev. W. Robinson joined him as a fellow-laborer, that he contented himself with preaching only once in the week, that is, on a Sabbath morning. This practice he continued for several years, till his powers were so exhausted, that he could preach no more, and from that period till the day of his death, he bitterly regretted his inability to labor.

Another branch of labor in which he engaged with much diligence, and, with some success, was that of holding meetings in private houses, prayer meetings they may be called, when he had persons who could engage in prayer, and meetings for expounding the scriptures, when he was alone. These meetings were sometimes in the dwellings of the poor, and sometimes in the elegant mansions of the gentry of the station.

During the last few years of his life, Mr. Leonard was quite incapable of labor. He became so weak at last, that he could not even pray in public.

He had very clear views of the way of salvation, and he felt, deeply felt, that his only hope was in the great sacrifice of Jesus Christ. He had no ecstasies; but he had a steady, well-grounded hope, which

fined to his bed but a few weeks before his death. During that time he said but little ; his mental powers had very much failed, so that he scarcely knew those with whom he had been most intimate.

He cried out several times (and that was almost the only thing he said, relative to his state of mind) : "I am going to Paradise, I am going to Paradise." He lingered on, evidently becoming weaker and weaker, till about four in the morning of November 23, 1848, when he said, "Where is brother Robinson?" and immediately expired.

MARIA DOUGLASS.

MARIA DOUGLASS was born in 1817, and lost her mother, when she was a little more than three years of age ; since which time she was left almost entirely to the care of her grandmother, under whom Maria improved both in mental knowledge and also in that which makes wise to salvation.

When Maria was about seven years of age, she exhibited the first signs of conversion, which increased under the fostering care of her grandmother till they ripened into maturity. For a long time before her death she was a constant attendant on the ministry of Dr. Yates in the Circular Road Chapel, Calcutta.

During her long continued sickness, as long as she could walk, she used at stated times to go into her grandmother's room and pray alone ; and during that period, twice read through Doddridge's *Rise and Progress*, and Dyer's *Christ's famous Titles*, besides reading other books.

A few days before her death, she called her sister, put her arms round her neck, kissed her, and told her not to cry, that she was going to die ; that Miss J., who was then in the house, would be a sister to her, and love her as she herself did. She then kissed her younger brother, and told him to read his Bible. To her elder brother (younger than herself), she said, "Don't cry, I am going to Christ. Kiss me, and love grandmother as I have done, and be always obedient to her. Read your Bible. Keep Jesus in your mind, and you will be as happy as I am at present." So saying, she kissed him, and repeated the following lines :

"For me my elder brethren stay,
And Angels beckon me away,
And Jesus bids me come."

She then told her brother, that he must sing his hymn and read a chapter to her that evening, after the Doctor was gone.

She was very anxious for her brother Robert's future welfare ; he having been brought up with her from their infancy ; and told some of their friends to look after and love him as they had loved her. She spoke with great propriety to almost all around, causing every one to shed tears. While she was thus tenderly exhorting her brothers and others, her grandmother, who was in the adjoining room, came to her bed-side ; when Maria said to her, "I am not going to die now, (this was ten days before her death,) but I shall linger and die by

degrees. But don't cry. You will follow me soon." On her grandmother's observing, she could not but mourn; she replied, "Yes, but we should not mourn as those who have no hope."

The next day, being the last Saturday but one before her death, she asked her mother to sing that hymn.—"When I can read my title clear," and "Jesus I love thy charming name!" About three days before her death, her father asked her if she was willing to die. She replied, "Yes, papa, I am quite willing, I have not the least fear. I know I shall be happy." On one occasion, seeing her grandmother in tears, she said, "Why do you cry?" Her grandmother replied, "To see you in such pain, and suffering so much." Maria then said, "Jesus can make a dying pillow sweet." Her grandmother observed, "Then you find it so?" on which Maria replied in the affirmative. She did indeed appear to suffer much in body, but she seemed to bear her long continued sickness with great patience and fortitude.

On Sabbath night, the 11th of June, 1833, a little before twelve o'clock, she seemed to be in a dying state. She was asked, "Do you find Jesus precious?" She replied, "Jesus my life, my love," (and looking up to heaven, she added,) "my all;" and immediately, without a sigh, groan, or struggle, expired, at the early age of sixteen.

WILLIAM SAWYER.

WILLIAM SAWYER was educated by his uncle, the Rev. John Graham, at York. He was ordained in the year 1822. In September following he landed at Madras, as a missionary under the patronage of the Church Missionary Society. He labored several years in conjunction with the Rev. Mr. Ridsdale, whom he so soon followed to his rest.

Mr. R. being obliged by circumstances, to give up most of his time to merely subsidiary missionary labors, the pastoral care of the infant Mission congregations, the superintendence of schools, and the preaching of the gospel to the heathen, devolved almost entirely on Mr. Sawyer. In fulfilling his duties, he travelled much within the circuit of his Mission, which extended to Chingleput, Conjeveram, Walajahbad, Tripasoor, and Poonamallee. The Seminary at Peramboor originated with him. The Gothic chapel in its neighborhood, where the gospel is now preached regularly every Sunday to a crowded congregation, and many thousands are addressed on the all-important subject of true religion, as they pass by its doors to perform their new-moon ablutions, was raised almost entirely at his own expense.

His useful labors were first broken in upon by the illness of Mrs. Sawyer; who subsequently died on her passage to England. In the year 1829, he found it necessary to return to his native country. During his stay in England, an opportunity occurred of obtaining for him a chaplaincy in the East India Company's Service; which, after much hesitation, he accepted on the supposition, in which he was countenanced by the opinion of a very large number of his clerical friends, though in opposition to the opinion of his uncle and the Church Mission Society Committee, that he might extend his field and means of usefulness.

Having married a second time, he returned to India in March, 1830; and was soon after his arrival employed in assisting to perform the clerical duties of the two most extensive districts of the Presidency; to the chaplaincy of one of which, the Vepery district, he cherished hopes, which had been long held out to him, of being officially appointed. Bishop Turner, whom he accompanied on a visit to the outstations of the Madras Archdeaconry, obtained for him the chaplaincy of Ootakamund, an appointment which was generally disapproved of, as rendering his previous acquirements as a missionary almost useless.

ed in excellent health and spirits, shewed the liveliest interest in all he saw among the native Christians, and was able to preach twice to Mission congregations between Cape Comorin and Nagercoil. His leave of absence being short, he returned to the hills by rapid marches, the fatigue of which probably brought on a return of a complaint, the seat of which ultimately proved to be in the liver. He ministered to his flock on Christmas-day (within twenty-four hours after his return) and again on New Year's-day.

In the evening of the 2d of January he became very ill. The rapidity with which the disease advanced, violent and frequent vomiting, and the consequent exhaustion of strength, were most alarming. His medical friends, Drs. Macdougall and Baikie, did every thing that their skill and experience could suggest; but in vain. He died of acute inflammation in the liver, at 8 o'clock on the morning of the 7th of January, 1832.

From the time of his being confined to his bed on the 2d, he was unable to talk much; but appeared quite tranquil and resigned. After he had been made acquainted with his danger, his mind was kept in perfect peace while staying himself on the Lord Jesus; to whom, as a Saviour, he was enabled to look exclusively, and with most unwavering confidence for the fulfilment of the promises. His end was truly Christian. "I am going to heaven," said he, the day before his departure, "and am thankful." He appeared very desirous of being released; and complained that he could "not shake off the body." The last words he uttered were expressive of his earnest "desire to depart and be with Christ."—"I long to be off," said he to a friend who was with him in his dying moments. About half an hour afterwards the Lord was pleased to release him.

ANNA WALTON.

ANNA WALTON was born at Aska, in the Madras Presidency, on the 28th of May, 1803.

At the age of nine years she and her two brothers were placed in the Bellary Mission Boarding School. In consequence of the death of Mrs. Hands, and the subsequent serious illness of Mrs. Reeve, which obliged her to return to England for the benefit of her health, the subject of this memoir left Bellary on the 20th of July, 1820, and proceeded to Madras, where she entered as a boarder in Mrs. Balfour's Seminary in Vepery, where she continued four years.

On the 29th October, 1824, she was married at Cuddapah, to the Rev. George Walton, of the London Missionary Society, and in the following month returned to Bellary. Owing to the death of the Rev. H. Crisp, and the destitution of the Salem Mission, Mr. and Mrs. Walton were detached from the Bellary Mission to that of Salem, where they arrived on the 17th of February, 1832.

Though Mrs. Walton had enjoyed the advantages of a religious education, she remained a stranger to the power of godliness, till after she was married. The early impressions which had been produced on her mind from the religious instruction she had received while at school, and these seconded, after her marriage, by the exhortations of the friends with whom she associated, the impressive discourses she heard, and the serious illness which she suffered, after being confined of her second child, were the means, in the hands of God, of bringing her to a saving acquaintance with divine truth. On the 2d of September, 1827, she was received into the church at Bellary.

Mrs. W. was for the space of twelve years, a sincere Christian of unaffected piety, and a real ornament to that religion of which she was a humble professor. Her repentance was deep and permanent, her love to the Saviour was supreme; and she adorned her profession by a conduct and conversation becoming the gospel. She valued communion with God; prayer used to be that in which she most delighted to be engaged, and which she considered as her sweetest and best privilege. She always had a deep, abiding, and humble sense of the evil of sin, of her own unworthiness, and (with the exception of the time when her mind was agitated with gloomy fears, and her views of personal interest in the Saviour beclouded by unbelieving suspicions), she had a strong and firm belief of Christ's all-sufficiency, accompanied with an earnest, anxious desire to lie low at the foot of the cross, and to learn

of him "who is meek and lowly in heart, that she might find rest to her soul." If there were any trait in her character more distinguishing than the rest, it was that of "a humble, meek, and quiet spirit, which is, in the sight of God, of great price." She had very low views of herself, and often said, that she was totally unworthy of the honor which the Lord had conferred upon her, by bringing her into connexion with the Missionary Society to which she was attached.

Mrs. Walton was a great sufferer ; but the Lord, by afflictions was preparing her here for a glorious crown hereafter. On the 20th of July, 1839, the Rev. B. Rice's letter, communicating the intelligence of the Rev. G. Turnbull's death, was received. She opened and read the letter, and, with tears in her eyes, gave it to her husband, saying "Our dear brother T. is no more. It is my turn next to follow him. George, you will soon lose your Anna." While at Bangalore, she had a presentiment that Mr. T. and herself would die within a short time of each other.

Early on the morning of the 30th of July, she got out of bed with a violent headache. She told her husband that she felt very unwell, and that the pain in her head was acute. He advised her to take a ride, that she would be benefited by enjoying the morning air. She did so. But when she returned home, she complained that she felt almost distracted with the headache, but hoped that if she kept herself quiet, by the afternoon she would be better. When the pain increased, eight leeches were applied to her temples. After the application, she felt somewhat relieved. During that night she was very restless, and felt a constant retching sensation. On the following day the zillah surgeon of Salem was sent for. When he came, he used every remedy to effect a cure, but his efforts proved ineffectual.

In this distressing and suffering state (with the exception of a transient glimmering hope of recovery, which manifested itself in the middle stage of her illness), she continued for twenty-six days.

On Sunday morning, the 25th of August, she was prematurely confined. The doctor told her that he was happy that such an occurrence had taken place : that he now had hopes of her recovery. During the whole time of her last and severest affliction, she spoke of death as a welcome friend. "I fear not to die. Death to me I know will be gain. I am anxiously waiting for that kind messenger, but he is tarrying and will not come soon."

The Lord in mercy did not permit the enemy of souls to tempt and distress her with his vile suggestions and with unbelieving thoughts. Once in the early part of her illness she exclaimed aloud, "Get thee behind me, Satan : thou wantest me to think that there is no hope for

me in God my Saviour. My Jesus will not give his poor weak believing Anna into thy cruel hands. No! I am not thine, but Christ's." When Mr. Walton asked her if she found Jesus precious to her soul, she looked at him for a few minutes, with surprise depicted in her countenance, and replied, "Do you ask, if Jesus is precious to your Anna? Yes; he is precious. Jesus is precious. I find him to be so. I love him and he loves me. Oh, if I could only but see him, how I would embrace and kiss his lovely feet." She then with considerable energy, repeated the following verse:—

"Jesus, my God, I know his name :
His name is all my boast ;
Nor will he put my soul to shame ;
Nor let my hope be lost."

On another occasion, when Mr. Walton was in the adjoining room, she called out to him and said, "Come and rejoice with me for the Lord's goodness. He will not permit the destroyer to tempt me with doubts and fears." She then offered up the following prayer for her dear children. "O compassionate Saviour, number my little ones with the lambs of thy flock. O forbid that any of them should be missing."

One day when she was suffering much pain, she pathetically exclaimed: "Show me, O God, wherefore thou contendest with me. I am but a poor sinful worm, nothing but dust and ashes. My poor weak bodily frame is unable to bear thy chastising hand. Have mercy on me, O Lord. Give me patience to bear up under my sufferings, and be thou glorified in me and by me." Within a short time afterwards she said to her husband, "Pray that I may be kept from repining under this my heavy affliction; the Lord is teaching me this lesson—'Be still and know that I am God.'"

For the three last days of her life every hope was entertained of her speedy recovery; but the great Disposer of life and death had otherwise determined. On Monday night, the 26th of August, she was delirious, but the delirium did not continue long.

On Tuesday night, the last she was permitted to spend on earth, Mr. Walton read to her the 23d Psalm, and prayed with and for her. Between eleven and twelve o'clock she got up, aroused her servants, and desired them to call every one to her bed-side, to kneel down and commend her soul to God, that she was going to the Lord, and to take no more trouble about her. On the servants being all seated, one of them at her request read the 90th Psalm in Tamil. When it was finished Mr. Walton prayed. When asked how she felt, she replied, "I feel that I am dying. The Lord will be with you, my dear George, and with our dear children." When she uttered these words, she fell into

a fainting-fit, and symptoms of delirium began to make their appearance. The doctor immediately was sent for. As soon as she saw him she said, "I am going to the Lord, my dear sir; may the blessing of the Lord my God be upon you and your family, for all your kindness to me." When the medicine which the doctor had ordered was given to her, she held it in her hand, and made the following confession, "I believe in the Lord Jesus Christ. I am very anxious to see him. My wish will soon be gratified, Lord have mercy on me,"—which prayer she repeated three times. At this time a solemn pause ensued, when all of a sudden she broke out in the following rapturous language: "I am happy, my husband is happy, my children are happy, my servants are happy, my people are happy; I see nothing but happiness; happiness surrounds me on every side. Lord, there is hope for me; Lord, there is hope for me, Jesus; Jesus;" which saving and precious name she was unable to pronounce fully with her quivering, dying lips, when she fell into a lethargic slumber. At five o'clock, she awoke in high delirium, which continued for about an hour. She began to be speechless. Her pulse, which before was regular, now rapidly declined. The last moments of her existence were exempted from suffering, and, without a struggle, she breathed her last, and fell asleep in Jesus, on Wednesday morning, the 28th of August, 1839, aged thirty-six years and three months.

ALEXANDER FYVIE.

IN his early years Mr. Fyvie wanted those educational advantages which are so important in their relation to future ministerial service. These years, too, were spent without God. When his brother went to India as a missionary in 1815, Alexander Fyvie shewed no signs of piety. It is believed that the consideration of his brother's object in parting with friends and country, and the counsels which he received from him on that occasion were means, through divine grace, of leading him to choose the Lord for his God. Two years thereafter he went to Aberdeen to study, and the following year went to Gosport as a missionary student. During his preparatory course under the venerable Dr. Bogue, he manifested those traits, both of spiritual and intellectual character which distinguished him afterwards. The holiness and consistency of his conduct did not fail to win the regard of his youthful brethren.

Towards the end of 1821, after being three or four years in Gosport, he sailed for India. On the 24th of October, the *Hadlow* came to anchor in the Downs, where on account of contrary winds she remained till the 28th; on the 4th November, when off the Lizard Point the vessel experienced a very heavy gale, but it was of short duration. "We found," says Mr. Fyvie, "our cabin to be a Bethel unto us, and when the storm was at its height, we found one portion of our happiness to arise from the consideration that at the very time many, who walk with God, were sitting around the table of the Redeemer, with the symbols of his broken body and shed blood in their hands and the emblems of everlasting love before their eyes." He arrived in safety in Bombay harbor on the 25th of April, 1822, and after a short residence there, was stationed at Surat in the Bombay presidency.

Mr. Fyvie was a persevering and hard working man, and labored incessantly in his Mission duties; he possessed a strong and sound judgment, and exhibited in a striking manner compassion for the temporal woes of men. And he was above all a man of prayer and sincere piety. He published among other small works "The Entreaty of a missionary in Surat," and "The state of Converts from Idolatry, a motive to continued exertions and prayer."

He re-visited his native land in 1833, to recruit his health, and returned to the scene of his labors in 1835.

In April 1837, a fire occurred, by which more than one half of the entire city and suburbs of Surat was reduced to ashes. In August of

the same year the river Taptee overflowed its banks and laid the greater part of the place under water for several days. On these occasions Mr. Fyvie's personal exertions were as energetic as they were merciful, and he had the satisfaction of communicating very extensive relief to the sufferers afterwards, by the interest excited on their behalf at Bombay. Besides these special exertions, he and his brother had a regular charitable fund, to which they obtained contributions from many of their European neighbours. It was their custom to assemble every Monday morning at the mission house, the poor, blind, lame and diseased to the number of about three hundred weekly, to whom they gave a supply of food, and also communicated to them the word of life in a form somewhat catechetical.

A short time previous to Mr. Fyvie's decease, he had succeeded, with much personal fatigue and labor, in erecting a chapel, which cost twelve hundred pounds, one thousand of which he raised by his own and his brother's exertions, among the friends of religion under the Bombay presidency.

On the 5th of June, 1839, Mr. Fyvie's last illness commenced, till within five days of his departure there was nothing even to suggest the thought of his approaching removal, but the unusual heavenliness of his spirit. On the Lord's-day (7th) he was able to preach to the heathen, though not with his former vigor. The three following days were spent in a state of stupor, which deprived his friends of the pleasure of hearing from his lips his anticipation of heaven. On Wednesday, the 10th, he resigned his spirit into the hands of his Redeemer.

JAMES GARRETT.

JAMES GARRETT was born at Little Falls, New York, United States of America, in the year 1797. Some of the first years of his life were spent in the town of Trenton, New York. At a suitable age he was removed to Utica, a neighboring village, where he learned the art of printing. While residing there he became, as he hoped, a subject of the saving grace of God, and shortly afterwards was received into communion with the church. The precise time of this change is not known to the writer, nor has the deceased left on record any account of his early convictions and the work of grace upon his heart, by which it might be known. It was, however, about the twentieth year of his age. He seems to have been a young man of a modest and unassuming disposition, and much disposed to lead a quiet and retired life.

Having found Jesus precious to his soul, and feeling his obligations to devote his life to his service, he resolved, if the Lord should open the way, to go in person to the heathen, and spend his days in endeavoring to lead them in the way of life. After much prayer to God for direction in this matter, he was induced to offer himself to the American Board of Commissioners for Foreign Missions, to be sent out as a printer, and Christian missionary to the heathen. The Board were at this time, desirous of sending a printer to the Mission at Ceylon, and Mr. Garrett was accepted and sent out.

On the 6th of April, 1820, Mr. Garrett having taken a final farewell of his kindred and native land, embarked on board the brig *Sally* for Ceylon. His circumstances on board were peculiarly favorable for converse with God and his own soul; and much of his time was spent in prayer and other exercises of devotion. Fully convinced, from his own experience, of the depravity of his heart by nature, and desirous to be wholly the Lord's, he entered into covenant with his God, binding himself in the most solemn manner to be his. To this covenant he set his hand and seal, and carefully preserved it from the observation of any person during his life. The language of the covenant, and the spirit which runs throughout the whole, show that his attainments in the christian life, even in so short a time, were of no ordinary character.

Through the good providence of God he was brought in safety to his destined station, and from his brethren in Ceylon he met a joyful re-

This request not being granted by the government, Mr. Garrett proceeded as soon as possible to Bombay, where he arrived May 9th, 1821.

Mr. Garrett was soon enabled to enter upon the duties of his office, and was of essential benefit to the Mission, from the time of his arrival until his last sickness and death.

In 1822, Mr. G. married the widow of the Rev. Mr. Newell, who died a few days after Mr. G.'s arrival at Bombay. Mr. G. was useful not only as a printer, but as a missionary in instructing the natives in the ways of righteousness. At one time (1827) the hand of death had reduced the number of missionaries at this station to two, viz. Messrs. Garrett and Graves, with their wives. Mr. Garrett at this time assisted much in addressing the natives on the sabbath and during the week, besides attending to his regular duties in the printing office. In addressing the natives, whether in the chapel, by the way side, in the office, or in the family, he used the language of mildness and affection. He knew well that "a soft answer turneth away wrath;" and that "an angry man stirreth up strife." The effect was manifest. He had the good will of those who knew him. His domestics and those employed by him in the printing office, loved him sincerely. This they manifested by the tears they shed, when they took their final leave of him, and after his death in declaring in their simple language, "Garrett Sahib was a *good* man."

About the first of July, Mr. G. was attacked with bowel complaint, similar to what he had experienced at that season for several years. He had immediate recourse to the same remedies from which he obtained relief on former occasions, but in this instance they failed. A skilful physician was called in, and then another, but the united efforts of both proved ineffectual. The disease had taken too firm a hold on his system to yield to any remedies that could be used; or rather his work was done—the Master had called him, and any efforts on the part of man to keep him on earth were vain. The disease made a steady progress, unchecked by any efforts of physicians, until his body sunk into the arms of death, and his spirit returned to God who gave it. He died on the eleventh day after he was first taken ill.

From the commencement of his illness an unusual tranquillity seemed to pervade his mind, although it was not until the seventh day, that he was fully aware of his real situation. On the morning of Thursday the 14th, he first spoke of his death. He introduced the subject by saying to his afflicted companion, "My dear; you may be a widow in a few days;" and afterwards remarked, "In regard to living or dying, I have no choice, but would most cheerfully leave the decision of this question with God." Frequently during the day he

conversed with freedom concerning his death, and uniformly exhibited great peace of mind, and expressed his firm confidence in God. In the evening he desired one of his brethren to take an account of some secular matters which would not appear among his papers, and dictated to him what to write. After this work was performed he said, "Now I have done with all the world—my mind is at rest—come and help me to rise—oh, help me to rise and soar away." After a short pause he broke out in singing,

" Prone to wander, Lord, I feel it,
Prone to leave the God I love,
Here's my heart, Oh take and seal it ;
Seal it from thy courts above."

The whole of this verse he sang with great emphasis and much feeling. During the night he spoke often of Jesus—of the glory of heaven,—of his own sinfulness, and of his desire to depart and be with the Lord.

Early on the morning of the 15th July, 1831, Mrs. Garrett desired him to give her such counsel as he thought she would need when left alone with her fatherless children. In reply he said, "You will have sympathizing friends, but you must not lean on them—do not look about you for comfort—go directly to God—lean entirely on him, for he only can support you." Shortly after this he expressed a desire to see all the members of the Mission, and to join with them in the exercises of devotion, saying, "I want help—my mind is weak and wandering, let them come and help me to praise the Lord." About 11 o'clock, nearly all the members of the Mission, with some other Christian friends, were present with him. He requested that a hymn might be sung, and prayer offered up. He mentioned the 29th hymn of Watts' 2d book :—"Jesus with all thy saints above." After prayer he requested that the hymn commencing with "Guide me, O thou great Jehovah," might be sung. He joined in singing both of these hymns, and with a voice to be heard by all in the room. The whole of the third verse of the latter hymn—"When I tread the verge of Jordan," &c. he sang with animated voice. The circumstances which made his Christian friends sing with a faltering voice, seemed rather to give him new strength and new delight.

After his brethren had retired from the room, he exclaimed, "Oh ! can it be?—Is my work done?—Is heaven so near?—Shall I so soon be with Jesus?—Oh, help me, help me to praise him." In compliance with his request, Mrs. G. spoke frequently to him of Jesus, of heaven, and of the bliss which he so soon expected to enjoy. He would then reply, "Oh ! *now* you have helped me." Repeatedly,

he would say, "Oh, what a disappointment! I thought I had got out of the world, let me go, do let me go;—do not give me anything to keep me here, but let me go,—I long to burst these bonds" (extending his arms) "and be with Jesus." In the evening of this day the workmen of the printing office, with two or three school teachers were, at their own request, admitted into his room. They wished, as they said, "to get his blessing." While they (about twenty in number) stood around his bed, he exhorted them all affectionately to forsake their sins and look to Jesus for salvation. He then requested them all to forgive him, if in anything he had injured them; and after recommending them to the grace of God, bade them a final farewell. Having received the last kind advice of one whom they so much respected, they left the room with weeping eyes and downcast countenances, because they should see his face no more.

About one o'clock in the afternoon of the 16th, a manifest change took place—death was evidently drawing nigh: a cold and profuse perspiration broke out over his whole body—he became somewhat restless, and reason began to fail. He was however sensible of the change, and seemed pleased that it was so, reaching out his hands, which were covered with perspiration, he looked on them, and with a smiling countenance said, "This is the sweat of death." During the rest of the afternoon he sang, as he had breath, portions of the hymn, "Grace! 'tis a charming sound," &c. He continued to speak of heaven and its joys till a short time before his departure. About half-past ten he ceased to speak—he closed his eyes upon this world, and after remaining quiet for a few minutes more, his happy spirit returned to him who gave it. He died without a struggle or a groan. This was his birthday—he had just completed his thirty-fourth year.

HENRIETTA SHUCK.

HENRIETTA HALL, the daughter of the Rev. Addison Hall, was born at Kilmarnock, state of Virginia, United States, on the 28th October, 1817. Under the influence of eminently pious parents and extensive Christian privileges, she, in the thirteenth year of her age, afforded the happiest evidences of genuine piety, and in the same year was baptised by the Rev. J. B. Jeter, upon profession of her faith, and became a member of the church of Christ.

At twelve years of age she entered a seminary for young ladies in Fredericksburg, Virginia, under the superintendence of Mrs. Little, a lady of piety and intelligence. But her father, wishing to have his children educated under his own inspection, soon after this procured a competent instructor and established a boarding school on his own premises. Here the subject of this notice won, by her diligence and amiableness, the high esteem of her instructor and the warm love of her fellow-students. About this time her pious mother died, leaving six children, one a very young infant.

In the beginning of 1835, she removed with her father to Richmond city, the capital of Virginia, where he became the general agent of the State Colonization Society, and Miss Hall entered the seminary in that city, under the care of the Rev. Mr. and Mrs. Keeling. Upon leaving this seminary she received, unsolicited, written testimonials of the highest character.

On the 8th of September, 1835, having long cherished the true spirit of Missions, she was united in marriage to the Rev. J. Lewis Shuck, of Richmond College, and on the 22nd of the same month, sailed from Boston in the ship *Louvre*, Capt. Brown, for the far East. The *Louvre* touched at Bengal, Burmah, Penang, and Singapore. At this latter place Mr. and Mrs. Shuck remained four months, where their eldest son was born. In September, 1836, they arrived in China, and remained at Macao till March, 1842, when they became permanently located at Hongkong. Mrs. Shuck was the first American *female* missionary to China.

While she made respectable advances in the literature of the Chinese language, her knowledge of it was chiefly confined to the colloquial, and she spoke it with usefulness and success. She ever felt it her duty to teach the children of the heathen, and from her first coming into the field had more or less of them under her immediate tuition, and at the time of her death she had twenty Chinese boys, six Chinese girls, and her own four children, making in all thirty children, under her care and taxing her anxieties. She was emphatically a working missionary,

and she was permitted to see the fruits of her disinterested toils, and was allowed to rejoice over the blessing of the Spirit of God upon her instruction of the young.

For several months previous to the brief illness which terminated her earthly career, she enjoyed unusually good health, and yet she often expressed most singular presentiments that she should not survive her approaching season of trial. In view of these premonitions she became more fervent in prayer and more faithful in her work, and for several months she manifested a marked spirituality of mind, and a lovely ripeness of piety. She made her arrangements in view of what she believed would end her pilgrimage on earth. She spoke of it to her husband, and to her friends, but never with gloomy forebodings, such was the activity of her Christian hopes.

A day or two after her death the following, among other papers, was discovered in her writing table, and bears evidence of having been written about two months previous:—"I am so strongly impressed with the idea that some great and calamitous event is about to befall me, that I cannot but write it down. What it is God only knows. I feel a presentiment that something is going to take place, something dreadful. Oh! Lord, prepare me for all that thou art preparing for me! Help me to take every dispensation of thy providence as for my own good." At about midnight, on the 26th November, before calling her physician, she requested her husband to join with her in prayer, and as he took her hand and knelt by her couch, and mingled their supplications before the throne, she seemed to enjoy fellowship with the Father and with his Son Jesus Christ. Her whole frame of mind was eminently prayerful and heavenly. At half past one o'clock she became the happy mother of a healthy son, and gave thanks to God for his delivering mercies, and called upon her friends to join her in prayer and praise. After making some maternal inquiries about the child, she added, "May he be a missionary!"

At this time there was full prospect of her soon being restored to her domestic circle; but God's ways are not as our ways, nor his thoughts as our thoughts; and soon a peculiar fainting and nervous prostration ensued, similar to what on a former occasion had indicated her near approach to the grave, and which now, in defiance of every remedy which medical skill could suggest, told the last beating pulse: and at 3 o'clock, on the morning of November 27th, 1844, her pure spirit winged its flight to the heavenly world, to the bosom of Him whom she loved and served in earth's vale of tears. Her final exit was singularly easy, being attended with scarcely any apparent pain or struggle.

SAMUEL POWELL.

SAMUEL POWELL was the son of Mr. Benjamin Powell, of London, a member of Dr. Stennett's Church; Mrs. Powell was a member of Mr. Booth's Church, in London, and sister of the father of Mr. Thomas, missionary in Bengal and colleague of Dr. Carey.

Notwithstanding the advantage of a religious education, and the tender solicitude of a pious mother, Mr. Powell came to India quite careless about his soul's salvation. He left England in company with Mrs. Thomas and her daughter, on board the *Oxford*, East Indiaman, in the year 1793, and continued to live for some time with Mr. Thomas after his arrival in India.

During the first twelve months he discovered no serious concern about the gospel: but it appears that he was soon afterwards awakened by the interesting and impressive conversation of Mr. Thomas. He now ardently pressed towards the prize of the calling of God in Christ Jesus, and was at length baptised by Mr. Carey at Mudnabutty, on the 1st of November, 1795.

Though never actually employed as a missionary, yet he very often held conversations with the natives, wondering at the hardness of their hearts. He took a very lively interest in the success of the Mission, and in the individual happiness of the missionaries. Indeed, accounts of the success of the gospel in any part of the world, were to him as cold water to a thirsty soul; and though he was not possessed of that determined perseverance which grapples with the enemy notwithstanding continual defeats, yet he never despaired of the cause in this country.

It ought to be mentioned to the honor of divine grace, that the life of personal religion was happily preserved in him from the time of his conversion till its being perfected above. His letters were full of pious breathings after God, of holy strugglings with the depravity of his nature, and ardent longings after perfection at God's right hand. Mr. Powell was much affected with the loss of Mr. Thomas; but on receiving the account of the death of his mother, his mind seemed formed to a settled contempt of the world. In several letters which he wrote to friends after being informed of that event, he seemed to dwell on scarcely anything else except the vanity of the world, and the desirableness of heaven. In one or two letters (though he was then in good health) he says, "I bless God that I shall not live long."

In the middle of September, 1802, he took a journey to Sadamahl, on a visit to Mr. Fernandez ; and on the following day he was seized with fever and ague, which reduced him greatly. From this he was partially restored for a few days, but at the end of that time his fever returned with great violence. He was entirely delirious the whole day previous to and the day of his death, with the exception of two hours. During this interval Mr. Fernandez asked him whether he felt happy in his mind ? He replied, " Perfectly so : and I hope to be saved on no other foundation than on the promise which says, He that believeth on Jesus Christ, shall be saved." He was then asked whether he wished to live or die ? He replied, " I prefer the will of God to my own." By his desire Mr. Fernandez sang the hymn, " Jesus, lover of my soul," and Mr. Powell joined with him with his feeble voice. Mr. F. then read the fifty-first Psalm by his desire, and prayed, after which he requested the thirteenth chapter of John to be read, and another prayer. From 8 o'clock he began to get worse, and at 4 in the afternoon of the 25th of September, 1802, he expired with the greatest ease. He was about twenty-eight years of age.

JOSHUA MARSHMAN, D. D.

(JOSHUA MARSHMAN was born of humble parentage in the village of Westbury Leigh, in Wiltshire, on the 20th April, 1768.) Of his family little is known, except that they traced their descent from an officer in the army of Cromwell; one of that band, who at the Restoration, relinquished for conscience' sake all views of worldly aggrandisement, and retired into the country to support themselves by their own industry.

His father, a man of strong mind, undaunted intrepidity, and inflexible integrity, passed the early part of his life at sea; and was engaged in the *Hind* Sloop of War, commanded by Capt. Bond, at the capture of Quebec;—the action in which the gallant Wolff fell; but shortly after, he returned to England, determining to settle among the humble and honest manufacturers of his native country, and taking up his residence in Westbury Leigh, he married and turned his attention to the weaving trade. Hence he was subsequently unable to afford his son any education, beyond what his native village supplied, except in his own Christian principles; and he lived to see the principles he had instilled, ripen into the most enlarged and active benevolence.

Dr. Marshman from a very early age exhibited so extraordinary a thirst for knowledge, as to convince his family and friends that he was destined for something higher than the loom. At the age of eight, he first began a course of desultory reading; snatching every moment from labor and play to devote to his books. He has assured the writer of this memorial, that between the age of ten and eighteen he had devoured the contents of more than five hundred volumes. Thus at an early period he was enabled to lay in a vast store of knowledge, which improved by subsequent study, made his conversation so rich and instructive.

After reading through all the volumes which so humble a village could furnish, he extended his researches to a greater distance, and often travelled a dozen miles out and home to borrow a book. Having no one to direct his pursuits, he read promiscuously whatever fell in his way, with the utmost avidity. But it was to Biography, and more particularly to History, that the bent of his mind was directed. So much so, indeed, that when his parents on the death of an elder brother endeavored to direct his thoughts to the joys of Heaven, he declared

room to believe that the reading of History would not be incompatible with the pursuits of that blessed region.

Among the early incidents of his life, it was long remembered in his native village, that a neighbouring clergyman passing with a friend through Westbury, while he was playing at marbles, put his reading and memory to the test, by a long series of questions upon the more Ancient History of England, and declared his astonishment at the correct replies which he received to every inquiry. At the age of twelve, the clergyman of his own parish, meeting him one day with a book in his pocket, too large for it to conceal, asked him several questions, and among the rest, the names of the Kings of Israel from the beginning to the Babylonish captivity, and being struck with the accuracy of his replies, desired him to call at his house in future for any book he might wish to read. On his reaching the house the clergyman begged he would tell him, whom he thought the best preacher; the Dissenting Minister of the town or himself. With the certainty on the one hand, that the first named excelled, and the fear on the other of losing the promised treat, he hesitated for a moment—but determining not to purchase even *this* at the expense of truth, he begged to be allowed to refer him to the answer of Melville, who when asked by Queen Elizabeth whether she or his Royal Mistress of Scotland excelled in beauty, replied that each was handsomest in her own kingdom, and desired him to accept that as his answer.

At the age of fifteen his father sent him up to London, to Mr. Cator, the Bookseller in the Strand, in the hope that some path would open for his obtaining a livelihood in a sphere more congenial with his tastes than a weaver's cottage. Here he was employed on errands; but at every interval of leisure, availed himself of the new facilities he enjoyed for reading. When sent out with parcels, he too frequently spent half his time in perusing the books with which he was charged, instead of taking them to their destination. His master declared that he could make nothing of him, and that he never would succeed as a bookseller. His life in the shop was not of the most agreeable description; and it was embittered by the prospect of being condemned to a life of such unintellectual drudgery. On one occasion, having been sent to the Duke of Grafton with three folio volumes of Clarendon's History and several other books, he was overcome with fatigue and despondency at the tasks to which he was subjected, and walking into Westminster Hall, laid down his load and began to weep. But the bitterness of his feelings soon passed off; the associations of the place with which his

served, in however humble a situation he might be placed, to continue storing his mind with knowledge, till the fitting opportunity should come round for his emancipation.

He returned to the country between the age of sixteen and seventeen, and resumed his manual occupations, still continuing to indulge his irrepressible thirst for reading. He now turned his attention to Divinity, and made himself familiar with the works of all the most celebrated divines, without distinction of sect; and those who have enjoyed the advantage of conversing with him on religious topics, cannot have failed to appreciate the industry which had given him so vast a store of knowledge. To these pursuits he added the study of Latin. The strength of mind displayed in these intellectual pursuits by one who was obliged to look for his daily bread to the labor of his own hands, will appear on reflection, to form perhaps the most remarkable trait in his character. At the age of twenty-three he married the granddaughter of the Rev. Mr. Clarke, the Baptist Minister at Froome; and this change in his circumstances rendered him doubly anxious for a different sphere of life.

At length the long expected opportunity turned up. The post of master in a school supported by the church in Broadmead, in the city of Bristol, became vacant. His friends urged him to apply for it. He came up to Bristol, underwent an examination before the Committee of management, and was unanimously accepted. The salary was small—£40 a year; but it brought him into a new circle, where his energies and talent might have play. He removed to that city at the age of twenty-five, and obtained permission to devote the time not occupied in this school to one of his own. This seminary was soon crowded with pupils; it rose rapidly in public estimation, and placed him at once in circumstances of independence. Among his scholars was Mr. Rich, the Resident at Bagdad, whose work on Babylon, has given him so just a celebrity, and, if we are not misinformed, Dr. Southwood Smith, so well known in London for his eminent writings and the activity of his benevolence.

But the chief advantage of his position at Bristol was the introduction it afforded him to Dr. Ryland, the President of the Baptist Academy. He entered as a student in that Seminary, and devoted every moment which he could spare from his avocations, to study under so able a master. He applied diligently to the Greek and Hebrew languages; and subsequently added to them Arabic and Syriac, in which his attainments, though not profound, were greatly above mediocrity.

the ministry, for which his great theological reading had well fitted him, and there was every prospect of his becoming an ornament to the denomination, in his native land, with which he was associated. But a nobler field of exertion was now opened before him ; for which, in the economy of Providence, this previous training appears evidently to have been intended to prepare him.

Dr. Carey, who had been employed for six years in India, in the new untried field of missionary labors, while his future colleague was completing his studies at Bristol, had requested the Baptist Missionary Society, of which Dr. Ryland was one of the founders, to send more laborers into the vineyard. Dr. Ryland proposed the subject to his pupil, and found that it was not altogether new to his mind, as the perusal of the Periodical Accounts of the Mission had begun to kindle in his mind anxiety for India. He was accepted by the Society, then in its infancy, as a missionary, and embarked with Mr. Grant, one of his own pupils, Mr. Ward, and Mr. Brunsdon, on the *Criterion*, an American vessel. They arrived in the river in October, and intending to proceed to Mudnabatty to join Dr. Carey, were advised to take up their abode temporarily at Serampore, where they landed on the 13th October, 1799.

It was about this time that the fear of an invasion of India by the French predominated in the counsels of India ; several French emissaries in the guise of priests, having been detected about the country. In announcing the arrival of Dr. Marshman and his associates, the printer of one of the Calcutta papers, who had never heard of the existence of a Baptist denomination, set forth that four Papist missionaries had arrived in a foreign ship, and proceeded up to a foreign settlement. The paragraph could not fail to catch Lord Wellesley's eye. The captain was instantly summoned to the police, and informed that his ship would be refused a port-clearance, unless he engaged to take back the Papist missionaries. He explained the mistake, and in one respect removed the fears of Government.—The Rev. David Brown, a personal friend of Lord Wellesley's, exerted himself with great zeal on behalf of the missionaries, but his Lordship announced his fixed and unalterable determination not to allow a press to be established out of Calcutta. As one great object in proceeding to join Dr. Carey was that of setting up a press, and printing the scriptures, to which there now appeared an insurmountable obstacle, the idea was relinquished. Dr. Carey, moreover, had hitherto resided in the Malda district as an indigo planter ;—he had charge of more than one factory—and in this character, had entered into the usual covenants with Government. But the missionaries knowing the hostility with which their enterprise was

regarded by influential men at the head-quarters of Government, feared that they would meet with constant interruptions in the British territories when recognized as missionaries, and determined therefore, with Dr. Carey's full approbation, to avail themselves of the generous invitation of the Danish authorities and settle in Serampore, where they were joined by Dr. Carey and his family at the beginning of the year 1800. Lord Wellesley, who was favorably disposed to the missionary undertaking, expressed his satisfaction that they had taken up their abode in a foreign settlement, where it would be unnecessary for him to enquire into and report on their proceedings.

Three congenial minds were thus brought together by the appointment of Providence, and they lost no time in laying a broad basis for their future operations. They threw their whole souls into the noble enterprize which demanded all their courage and zeal, since from the British Government they had nothing but the sternest opposition to expect the moment the extension and the success of their labors should bring them into public notice. The resources of the Society were totally inadequate to the support of all the missionary families now in the field. Indeed, Dr. Marshman and his associates had come out with the distinct understanding that they were to receive support only till they could support themselves. They immediately began to open independent sources of income. Dr. Carey obtained the post of Professor in the College of Fort William, then recently established. Dr. and Mrs. Marshman opened a Boarding School, and Mr. Ward established a printing office, and labored with his own hands in setting the types of the first edition of the Bengalee New Testament, which Dr. Carey had brought with him. Dr. Carey's motto, "Expect great things; attempt great things," became the watch-word of the three. They determined, by a noble sacrifice of individual interests and comforts to live as one family, and to throw their united income into one joint stock, to be devoted to the common cause. Merging all minor differences of opinion in a sacred anxiety for the promotion of the great enterprize which absorbed their minds, they made a combined movement for the diffusion of truth and knowledge in India. To the hostility of Government, and to every discouragement which arose from the nature of the undertaking, they opposed a spirit of Christian meekness and calm perseverance. They stood in the front of the battle of Indian Missions; and during the arduous struggle, which terminated with the Charter of 1813, in granting missionaries free access to India, they never for a moment deserted their post, or despaired of success. When, at a subsequent period, Lord Hastings, who honored them with his kind

they had passed through, he assured them that, in his opinion, the freedom of resort to India which missionaries then enjoyed, was owing, under God, to the prudence, the zeal and the wisdom which they had manifested, when the whole weight of Government in England and India was directed to the extinction of the missionary enterprize.

It would be impossible, within the limits to which we must confine ourselves, to enumerate the plans, which they formed for the Mission, for translations of the Sacred Scriptures, and for education; or the obstacles which tried the strength of their principles. Neither is it possible to individualize Dr.* Marshman's efforts in every case; for, so complete was the unity of their designs, that it seemed as if three great souls had been united in one, so as to have but one object, and to be imbued with one impulse. But with this unity of design, there was necessarily a division of labor; and we may briefly state, therefore, the particular objects which engaged Dr. Marshman's time and attention.

In 1806 he applied himself diligently to the study of the Chinese language, and was enabled to publish a translation of the entire Scriptures, and a Grammar in that tongue. The Loll Bazar Chapel, erected at a time when the means of religious instruction in Calcutta were small, and when religious feeling was at so low an ebb, that even Martyn could not command on an evening a congregation of more than twenty, was mainly indebted for its existence to Dr. Marshman's personal efforts. When the erection of it was suspended for lack of funds, he went about from house to house raising subscriptions for it; and for his pains was exhibited in masquerade, at an entertainment given to Lord Minto, as a "Pious Missionary, begging subscriptions." To him the Benevolent Institution in Calcutta was indebted for its birth and subsequent vigor. The idea of it was struck out when Dr. Leyden, Dr. Marshman and Dr. Hare were dining together; and the Prospectus drawn up by Dr. Marshman, was carefully revised by Dr. Leyden. He continued to act as secretary to the Institution to the last moment in which his health permitted him to act. [He was also associated with Dr. Carey in the translation of the Ramayun into English, of which three volumes were published.] To the plan of native Schools, he gave up much time and labor; and the valuable "Hints" which he published in the form of a pamphlet, just at the time when the first efforts were made for education in India, in the year 1816, and when Lord Hastings had for the first time declared that he did not con-

* Dr. Marshman received the degree of D. D. from one of the American Colleges

sider the education of the natives incompatible with the stability of the British empire in the East, was deemed worthy of being incorporated with one of the leading publications in England.)

In 1826 he revisited England after an absence of twenty-seven years, and travelled through the United Kingdom, endeavoring by his public addresses, and in private conversation to urge on the cause of Missions. He visited Denmark, and was graciously received by His Majesty Frederick the Sixth, to whose steady and uninterrupted protection, the Mission may be said to have been indebted for its existence, when assailed by the British Government. His Majesty was pleased to grant a Charter of Incorporation to Serampore College, upon Dr. Marshman's petition. He returned to Serampore in May, 1829, and joined Dr. Carey and his associates in superintending the Mission under the new form of an independent association, which it had acquired.

In June, 1834, he was deprived of his venerable friend and colleague, Dr. Carey, with whom he had been permitted to act for *thirty-five* years. He bore the separation with more firmness than was expected; but the dissolution of such a union, cemented by the noblest of all undertakings and sanctified by time, made a deep and visible impression on his mind. All the veneration and affection of his younger associates, could not fill up the void created by the loss of Dr. Carey. He appeared as the solitary relic of a past age of great men. The activity of his mind, however, though with occasional interruptions, continued till the mind itself appeared to be worn out.

The calamity which befel his daughter, Mrs. Henry Havelock, at Landour in October, 1836, where she was nearly burnt to death, and her life was long despaired of, inflicted a shock on his feelings and constitution from which he never recovered. He was scarcely ever seen to smile again.

About six weeks before his death, he was taken out on the river by the advice of Dr. Nicolson and Dr. Voigt, but his constitution was exhausted. Yet when the excitement of this short excursion, which was extended to Fort Glo'ster, had given him a small return of strength, both bodily and mental, the energy of former days seemed again to come over him, and he passed several days in arranging plans of usefulness, the accomplishment of which would have required years; little thinking that the Serampore Mission, to the promotion of which his life, his energy and his property had been devoted for thirty-seven years, had then ceased to exist. He was fully aware of the embarrassments under which the Mission labored, with an expenditure of more than 2000 Rs. a month, and scarcely any resources, but he entertained the most sanguine hopes of relief from the exertions of Mr. Mack and

Mr. Leechman, who had gone on a visit to England to endeavor to revive public interest in the Mission and to raise funds. But they found their efforts ineffectual. The great friend and supporter of the Mission, Mr. Samuel Hope of Liverpool, and the bosom friend of Dr. Marshman, died in the autumn of 1836, and they found it impossible to calculate upon such steady support as to justify the continuance of the Mission as a separate establishment. Negotiations were therefore opened with the Society for the transfer of the whole missionary establishment connected with Serampore—the College excepted—to their responsibility. Our overland communication had not then attained its present punctuality, and the mails of the three months, which embraced the commencement and completion of this transaction, came in together. During the last week of his existence, Dr. Marshman made constant enquiries regarding the mails, for which he looked out with the deepest anxiety in the hope that they would announce the acquisition of funds for the Mission which so constantly filled his thoughts. But day after day passed without a mail. At length, just as the funeral procession was leaving the house where he breathed his last, the contents of the three mails were delivered,—and by a dispensation which cannot but be considered providential, he was spared the anguish of hearing on the bed of death that the Serampore Mission was no more. On Tuesday, the 5th of December, 1837, he gently sank to rest, in the 70th year of his age, without pain or sorrow, in the lively enjoyment of that hope which is full of immortality.

His constitution appeared to be constructed of iron. He exposed himself to all the severities of an Indian climate, with perfect impunity. He enjoyed, till within the last year of his life, such uninterrupted health, as falls to the lot of few in India. During thirty-seven years he had not taken medicine to the value of ten Rupees. The strength of his body seemed to be admirably adapted with the structure of his mind, to fit him for the long career of usefulness he was permitted to run. He was peculiarly remarkable for ceaseless industry. He usually rose at four, and despatched half the business of the day before breakfast. When extraordinary exertions appeared necessary, he seemed to have a perfect command over sleep, and has been known for days together, to take less than half his usual quantity of rest. His memory was great beyond that of most men. He recalled facts, with all their minute associations, with the utmost facility. This faculty he enjoyed to the last day of his existence. During the last month of his life, when unable even to turn on his couch without assistance, he dictated to his daughter, Mrs. Voigt, his recollections of the early establishment of the Mission at Serampore, with a clearness and minuteness

perfectly astonishing. The vast stores of knowledge which he had laid up in early life, and to which he was making constant additions, rendered his personal intercourse in society a great treat. His manners and deportment, particularly towards his inferiors, were remarkable for amenity and humility.

The leading trait of his character, more especially in the earlier part of his career, was energy and firmness. This, combined with a spirit of strong perseverance, enabled him to assist in carrying out into effect those large views which he and his colleagues delighted to indulge in. His piety was deep and genuine. His religious sentiments were without bigotry. But the most distinguishing feature in his life, was his ardent zeal for the cause of Missions. This zeal never for a moment suffered any abatement, but seemed to gather strength from every new difficulty. The *precious* cause, as he latterly denominated it, occupied his dying thoughts as it had occupied his living exertions; and the last question which he asked of those around him was, "Can you think of any thing I can yet do for it?" This zeal was united with a degree of pecuniary disinterestedness which has seldom been surpassed. He considered it his greatest privilege that God had enabled him to lay on the altar of his cause so large a contribution from his own labors.

JAMES PATON.

(JAMES PATON was born at Lasswade, near Edinburgh, in the year 1798.) His father was a minister in the established Church of Scotland, so that he received a religious education; but it does not appear that he had any clear understanding of the great facts and principles of the gospel, till many years after he left home.

(Being intended for military service in India, he removed, when a young man, to the East India Company's Military College at Addiscombe whence he proceeded in due time to India as an officer in the Bengal Artillery. He was in disposition most lovely and winning: an officer who was with him at College writes, that he was "a general favorite, beloved by every one—gentleness itself."

(It was in the year 1821, that the friend alluded to became acquainted with him. Being stationed at Meerut, near the city of Delhi, he found Captain Paton there, a "marked man;" isolated from the multitude by his seriousness and disregard for worldly pleasures.) He was not now simply the moral and amiable man; he was more, but still he was not a Christian. There had been a change; he now had religious feelings as well as external virtues; he felt he was a sinner; and that religion was a thing of the heart as well as of the conduct; but he sought acceptance with God and peace for his conscience, not by faith in Christ, but through his religious feelings and virtuous deeds. So much religion had he, that his love for the word of God and for prayer, was deep and earnest; every Sabbath he summoned his servants together for religious instruction,—“Never was there a master more beloved in the world;” and he regularly and scrupulously devoted one-tenth of his income to charitable purposes. The change in Captain Paton's principles was attributed to the preaching of the Rev. Henry Fisher, the chaplain at Meerut, who not only preached on the Lord's-day, but collected the officers and soldiers from week to week, and expounded the scenes and conversations of Bunyan's "Pilgrim's Progress."

(From Meerut Captain Paton was summoned to duties very painful to his gentle and loving spirit. He was placed in charge of the Rocket Brigade, under Sir Thomas Brisbane, in the Burmese war; and so distinguished himself, that, on returning from the scene of conflict, in the year 1826, he obtained a staff appointment in the large city of Saugor in Central India. It was here that Captain Paton originated those plans which led to the establishment, by government, of that system of general education which prevails in India. It must be

borne in mind that, at this time, the education of the Hindoo population was in the keeping of the Brahmins exclusively ; that they taught not idolatry only, but social vice ; and further, that such was their power, that, without their consent, no other plan of education could be expected to succeed. Captain Paton, by his wisdom, tact, and good temper, was the man who gained, not merely their approval of a change, but their active co-operation in it. In the course of a short time he brought every Brahmin teacher and school in the city of Saugor into one school, where no books were used of which he did not approve ; where books of his own composition were his best books ; and where he, in fact, was the superintendent. The success of this scheme brought him into contact with the great statesmen and philanthropists of India ; and, laid the groundwork of that system of public instruction, which bids fair to make India one of the best educated countries in the world. From this time he became distinguished as the active, zealous and munificent promoter of Hindoo education ; composing many Hindoostani books, translating English works and portions of the Scriptures, inventing contrivances for teaching the sciences : and so devoted was he to this object, that upon arriving in England, he wrote in Hindoostance descriptions of the great works of art and science that he met with in his travels, which he sent out to the native schools in India.)

Honors now gathered around him. In 1828, he was made a " Political Agent ;" and in 1830, he was appointed assistant to the British Resident at Lucknow, the capital of the kingdom of Oude ; and this important position he occupied till 1840, when he retired from public service.

Our readers are probably aware that, in addition to that vast territory in India, belonging absolutely to the British crown, there are a number of states or kingdoms which are called " allied" or " protected states ;" which though in fact subject to our government, have native princes as their nominal heads, and preserve the forms of independence. Oude is one of these states ; and Captain Paton was the assistant-resident, and sometimes, for months together, the representative of the British government in its court ; having a residence adjoining the palace of the king ; and being thus for the time, in effect, if not in form, the ruler of a kingdom containing some four millions of souls. It was because he was known to be a man of inflexible rectitude that he was chosen for this post of great temptation ; and he honored the confidence reposed in him.

For ten years he occupied this position, discharging its duties with integrity, wisdom, and success ; and when he left it, he did so not

only a pure man, but a man crowned with every kind of moral glory. At Lucknow, as at Saugor, he interested himself most warmly in educational operations. It was mainly through his influence and effort that the king of Oude, the most powerful Mussulman prince in India, established an English school in his capital, for the instruction of Christian and Hindoo as well as Mussulman youths; and set up a lithographic press for the printing of works that might benefit Christians as well as Mussulmans.

The picture of this sphere is not yet complete. Most, if not all of those who peruse these pages have heard of the Thugs. For centuries there have existed in most parts of India, especially in its northern states, hordes of men, in gangs of from ten to two or three hundred, of all races, castes, sects, and religions, yet all the worshippers of the bloody goddess Kallee. They infest the roads, and lurk in cities, under every form of deception, sometimes even managing to obtain situations of official importance, and commit murder on principle,—in fact, as an act of worship to Kallee. It is manifest, however, that though they thus look with complacency on murder, never attaching any criminality to the deed, their great design is plunder. Lucknow, being one of the wealthiest cities of Northern India, was one of the strongholds of the Thugs, who swarmed in its neighbourhood, appearing as the most bland and courteous of men, decoying travellers known to carry money, and strangling them with the “sacred handkerchief.”

Captain Paton, on being stationed at Lucknow, was appointed “the officer for the suppression of Thuggism” in that kingdom; and throughout the country he had secret emissaries, who were employed in tracing and capturing men proved to be Thugs. He has often sat with his room and all the passages filled with these men, of whom there was not one who had not been at many scenes of murder, and some who had themselves strangled one hundred victims! After several hundreds of them had been executed, the government of India resolved on another mode of suppressing them; and now four or five hundred of them are dwelling in an encampment, where the adults are employed in schools of industry, and their children receiving a religious education.

One more remark about Captain Paton’s position at this time is necessary, in order fully to appreciate the greatest event in his religious history. Lucknow was not a place favorable to the growth of piety. Though it contained many English residents, besides the Resident, and his suite, it was without a Church, or a minister, so that the British resident or his assistant was the acting chaplain. Now, it was at Lucknow—amid the overwhelming responsibilities, the incessant cares, the imminent danger of his office—it was here, when without a Church or

a pastor, *through the careful and devout reading of the Scripture, that Captain Paton became a christian.* He had long been a Cornelius with his prayers and his alms; but like Cornelius he needed a Peter to tell him that “through the name of Jesus whosoever believeth in him shall receive remission of sins.” And at Lucknow, though no messenger appeared, the message came. Not till then did he see, that “by grace are ye saved through faith; not of works lest any man should boast.”

The exact date of this glorious discovery cannot be learned. He was always reluctant to speak of his religious history, so much did he shrink from self-presentation. But nevertheless, he said enough to leave the inference that for years, notwithstanding all his virtue and devotion, he was without peace of mind,—that, in fact, not till he saw that his salvation depended not on his works, but on the atonement of Christ, did he become a happy man. Then it was that, having his understanding enlightened, his motives and feelings and actions came under the government of the principles of the gospel; and he was made “the man of God,—thoroughly furnished unto all good works.” Lovely though he was in his morality, earnest in his devotion, active in his benevolence, nothing was accepted by God: but when, by faith in Christ, he was himself accepted; in Christ’s name, every thing else of virtue and zeal was well pleasing to God.

During the brief period of his sojourn in England, he continued to take an interest in the education of India. Indeed much of his leisure was devoted to schemes relating to it. Not that he confined himself to them,—he was too modest to take the public position which he might have occupied in promoting the spiritual improvement of our country; but by means of his various “works of faith and labours of love,” in his quiet and retiring spirit, the tracts he distributed at his door, by the wayside, and by the post; the meetings for scriptural exposition which he held in his house; and the school which met in his kitchen every Lord’s-day—he exhibited where his heart was.

No one who knew him as a Christian but must have been struck with his love of the word of God; and his affection for the Bible was only equalled by his reverence for it. From his long residence among Mussulmans, he had a rich fund for illustrating the manners and customs mentioned in scripture: and he took great delight in alluding to the scenes and habits which thus made many parts of the scriptures familiar to him. There was, too, about him pre-eminent catholicity of feeling. The name Christian was to him of far higher importance than Episcopalian, Presbyterian or Congregationalist; he could

worship in any place where Christ was really honoured, and delight in such worship.

It was impossible to speak many words with him without being struck with the tinge of *spirituality* in his common conversation. He seemed to be always cheerful, and yet always spiritual; always disposed to pleasantry, and yet always "the man of God," thinking of eternity, and living on the confines of heaven! His intimate friend, on reviewing the history of their twenty-six years of friendship and constant intercourse, says—"I may have seen him lose his temper, but I cannot recall a single instance."

The materials for a sketch of his death-bed experience, through the nature of his disease, are necessarily few and meagre. Although, through the mercy of God, he was preserved from severe suffering, as the seat of his malady was the brain, he was during the great part of his illness incapable of thought. His feelings, however, throughout, as far as could be ascertained, were those of perfect peace; but there was, in addition, habitual and great thankfulness. If asked, whether his sleep was refreshing or his food pleasant, he would answer: "Yes, through the goodness of God." The last words he addressed to his sorrowing wife of a religious kind, were in answer to the question, "Do you feel *now* that you are a child of God?" When he replied—"If I am not *his*, I know not whose I am." And the longest sentence he spoke during the last week of his life, was expressive of his prevailing thankfulness. Looking at his dear friend, Mr. C. he said, "How good God is that you are here." He fell asleep in Jesus on Wednesday morning, the 29th of December, 1847.

CHARLOTTE GREEN.

ABOUT the year 1844, a haggard, wretched-looking old woman one day called at the Orphan Refuge, an institution in Calcutta, some years ago established by the Female Society of the Free Church for Female Education in India, under the superintendence of Miss Laing. She held by the hand a feeble, sickly, diseased-like child of about five or six years of age. The woman's story was a short one. Of the child itself—whose it was, or whence it was, she either could not, or would not, give any account. She simply declared that she bore no relationship to the child,—only having, somehow or other, got the stranger child into her possession, and being unable to support it, she now wished to get rid of the burden. It is very probable that the child had been bought or stolen when an infant, for the purpose of rearing up for resale, or making a gain by her in some sinful manner.

Miss Laing was earnestly solicited to take the child in, and after considerable hesitation, she consented and took the little orphan. The name by which the old woman called her was Charlotte Green, and from her general appearance it was inferred that she must have been of Armenian descent.

Under the combined influence of wholesome food, cleanliness, systematic regulation, and kindly treatment, the poor little outcast girl soon greatly improved in health, strength and general appearance; though she always retained a certain delicateness of look and sallowness of complexion. But it was in mind and manners that the change became most apparent.

When first received by Miss Laing into the Orphan Refuge, she knew nothing. She had not even learnt any alphabet. A Saviour's name was strange to her. The bible was a book unheard of; sin and salvation, heaven and hell, were unknown sounds. But she soon showed a remarkable aptitude in learning—an aptitude which amounted to an extraordinary precocity. Her own spoken dialect was a broken gibberish of Hindustani or Urdu. And now she betook herself eagerly to English; and in a surprizingly short time, she could read and speak it intelligibly.

The subject of sin and its curse, of the Saviour, and redemption through his blood, soon took a deep hold on her mind. She did not say much, for she was naturally timid, shy and reserved. But young as she was, her looks and conduct indicated that she thought much. Her whole manner had about it a gravity, sedateness and even solemnity.

As soon as she could read, she seemed never to tire of reading. And often, after reading what specially interested her, she would be seen to retire, and, apart by herself, fall into a mood of thoughtful contemplation. To such an extent was this system of reading and meditating carried, that it was often with difficulty she could be induced to join in the heathful play and innocent recreative exercises of her youthful associates. Little Christian books, such as the account of "the Bechuana Girl," in "Missionary stories," she perused over and over again, and made their contents the favorite subject of conversation.

But the reading of the Bible was her chief delight. She was particularly fond of committing scripture texts to memory, of repeating them to herself, and of quoting them on suitable occasions to her little companions. In this way, she learned not single verses only, but whole psalms and chapters of the gospels and epistles. It was a wish which she often expressed, that she could carry the Bible always about with her. But it was too heavy and inconvenient. She, however, happened to fall in with a stray leaf of the Psalms in metre, containing part of Psalm 104, the whole of 105, and part of 106. This single leaf she reckoned a great prize. Having folded it up, she constantly carried it about with her. It was in her bosom by day, and under her pillow by night. During play hours she would be seen retiring to some corner, taking out her leaf, unfolding and reading it with manifest joy. The first few verses of the 106th Psalm, in particular, seemed always greatly to affect her. On one occasion, she was observed weeping. When asked for the cause, she replied that she had lost the precious Bible leaf; and appeared inconsolable for the loss, till the little treasure was again found. This endeared leaf she parted with only with her last breath.

But we must hasten to the closing scene of this young disciple's earthly pilgrimage. A few weeks before her departure, Miss Laing happened to say to her, "do you seriously think of sin? do you *really feel* that you are a sinner?" The prompt reply was "Oh, I do feel that I am a great sinner—a great, great, great sinner," and then she wept. Recovering herself, she soon added, "But I'll go to Christ; and he will pardon all my sins. I have prayed to him; and I know that he will forgive me." These last words she reiterated several times, and then again wept.

Towards the end of August 1846, she became very unwell; but soon rallied. On Sabbath, the 30th day of August, she joined in all the hallowing exercises of the day of rest. It was her last Sabbath on earth. On Monday, the 31st of August, she felt rather unwell;

Tuesday morning, at dawn of day, she said to the matron of the institution, "O mama, how sorry I am for you; you have taken much trouble for me; I have been praying to God for you, and others, nearly this whole night." Soon afterwards, she addressed her in these terms: "I have no need of your dinner now; I am filled with the bread that cometh from above; I am ill, and I know that I will not live, neither do I wish to live." Soon after this she was heard muttering, in an under tone of voice, "God bless Miss Laing; God bless mama; God bless all the children."

After this she said to some of the children standing by her, "O call to me my darling baboo's beebee," (meaning Mahindra, a native catechist's widow) "for I only wish to see her once." The latter went to her, saying, "How do you feel, Charlotte? Is there anything I can do for you?" she replied, "Oh yes; do read a psalm to me, and pray for me." After this was done, she was asked, "Charlotte, are you afraid of dying?" "Oh, no," she replied, "I am not afraid to die; I am going to God; for Jesus Christ's sake, my sins are forgiven; all my sins are cleansed through his blood."

Having expressed a wish to see Miss Laing, that lady immediately went to her bedside. She at once took hold of Miss L., and though not wont to express herself with much freedom, said, with an earnest voice and wishful countenance, "Oh ma'am, I love you very much; you brought me to Jesus; now pray for me." After prayer, she requested Miss Laing to read her the 103d psalm; to which she listened with tearful attention. When ended, Miss L. said, "Jesus loves praying children, Charlotte." To which she replied in the words of the psalm, which had been read, and on which she was evidently still musing:—

"Such pity as a father hath
Unto his children dear;
Like pity shows the Lord to such
As worship him in fear.

"For he remembers we are dust
And he our frame well knows,
Frail man, his days are like the grass,
As flow'r in field he grows.

"For over it the wind doth pass,
And it away is gone;
And of the place where once it was
It shall no more be known."

Thus she proceeded to the end of the psalm, repeating certain passages, more especially those now quoted, again and again, with uncommon emphasis. Then, after a few minutes' silence, she exclaimed with an

ecstasy of delight, and the most exhausting energy of utterance, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." After a short pause, she next repeated a verse of one of her favorite school hymns, which seemed to afford her special pleasure :—

" Around the throne of God in heaven
Thousands of children stand ;
Children whose sins are all forgiven,
A holy, happy, band,
Singing, glory, glory, glory."

She then remained silent ; closed her eyes ; and appeared to be sinking into sleep. Miss Laing, however, having noticed her lips moving, asked if she was asleep ; to which she answered, " Oh no, I was praying to Jesus Christ, to take away all my sins." " You know," said Miss Laing, " a great deal of the Bible ; now that you are so weak and unable to read, you will find how sweet God's word is." She at once replied, " Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us again," and so on without once stopping to the tenth verse of the first chapter of St. Peter. The eighth verse, " whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory," she then repeated separately several times with manifest joy.

Shortly after this she commenced the 14th chapter of John ; " Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions," &c. and so on, repeating the *whole*, without missing a verse, to the very end, only pausing occasionally, and making the most intelligent remarks, as she went along. After having finished, for example, the first three verses, she said, " Oh yes ; Jesus is the way—the only way. He will come to receive me. He is the good Shepherd who gave his life for the sheep. And he will come for *his own* ; in his Father's house are many mansions, and there he has prepared a place for them."

Thus passed the whole of Tuesday, the 2d of September, in soul-stirring exercises, that seemed redolent with the savour and unction of the Spirit's presence. On Wednesday morning, the 3d, there still did not appear to be any ground for apprehending immediate danger. But towards noon it became evident that a change was rapidly approaching. When Miss Laing and the other children went in to her, she asked them to sing her favorite twenty-third psalm. After this, she half raised herself up from the bed, and with more than her natural energy

pardon, oh, seek pardon, through his precious blood ! Pray, pray for the Holy Spirit. Be thankful, be thankful for all the instruction you have received. I want away, I want away—I want to go to Jesus ; I do not want to live ; I wish to die, and go to Jesus, who has washed away my sins in his own blood.” Exhausted with the effort, she asked them all to join in singing the whole of the favorite hymn, of which the first verse has already been quoted—

“ Around the throne of God in heaven,” &c.

immediately after the hymn was sung, which was the last in which she joined in singing upon earth, all went out except Miss Laing. She then said, that she must, *once more*, pray for all individually. After having done so, in a sort of gentle whispering, scarcely audible tone, she asked Miss L. to read to her the 51st psalm. And she now appeared very languid and faint, Miss Laing simply in order to ascertain whether she clearly knew what she was doing, asked her to begin the psalm herself. This she did at once, repeating part of it in verse ; after which she distinctly requested Miss L. to read it to her in prose. Almost instantly after the psalm was read, she broke silence, saying,—“ Pray, pray—Oh pray, ma’am, pray.” These were her last words. It seemed as if she had been seized with a sudden consciousness of her soul’s departing to its rest ; and, when amid the swellings of Jordan, her eye catching a glimpse of her kind earthly guide and guardian standing, as it were on the nether bank, she earnestly cried out to her to pray the divine Shepherd to grant her a safe passage across the flood to the heavenly shore. For a few moments her lips gently quivered, and then with eyes up-lifted, and the entire expression of the countenance settling in a fixed attitude of imploring prayer, she softly without a sigh, without a groan, and without a struggle, “ fell asleep in Jesus.”

Throughout the whole of her last illness, nothing was more noticeable than the extreme importance she attached to prayer, her extreme *anxiety* for prayer in her own behalf—and her extreme *earnestness* in prayer for others. She seemed to live and breathe in an atmosphere of prayer ; literally realizing the apostolic injunction of “ praying without ceasing.” The intensity of her earnestness respecting the salvation of the souls of her young companions was also extraordinary. Again and again did she exhort them with tears, entreating them, in a tone and manner the most solemn and unearthly, to forsake sin, to flee to the Saviour for refuge : reminding them that they too must die, and that it was faith in Jesus which alone could make them die happy. And in these varied exhortations, she was ever and anon saying, “ I have

gence and judgment, a clearness and precision of expression, which seemed to indicate the mellow ripeness of an aged saint, rather than the tender budding and efflorescence of an infantile mind.

ADONIRAM JUDSON, D. D.

ADONIRAM JUDSON, son of Adoniram and Hannah Judson, was born at Malden, Middlesex county, Massachusetts, on the 9th of August, 1788. His father was at that time pastor of the congregational church in Malden; but after the son embraced Baptist views, he also joined the Baptist denomination, and continued in that connection until his death.

Mr. Judson graduated at Brown University in the autumn of 1807, and soon afterwards commenced making the tour of the United States. Some providential occurrences, while on his journey, led him to doubt the truth of those deistical sentiments which he had recently adopted. His mind became so deeply impressed with the probability of the divine authenticity of the scriptures, that he could no longer continue his journey, but returned to his father's house, for the express purpose of examining thoroughly the foundation of the Christian religion. After continuing his investigations for some time, he became convinced that the scriptures are of divine origin; and was now desirous of entering the seminary at Andover, for the purpose of being benefited by the lectures. Conscious, however, that he was destitute of the proper qualifications, he hardly dared to make application. He notwithstanding applied, and was admitted in the latter part of 1808, and soon gave satisfactory evidence of piety.

Sometime during the last year of his residence at the seminary (1810) he met with Dr. Buchanan's "Star in the East." This first led his thoughts to an eastern Mission; and he was deeply impressed with the importance of making some attempt to rescue the perishing millions of the east. He now imbibed largely that spirit which had for several years been glowing in the breasts of Hall, Mills, and Richards. There being no Missionary Society in America to which they could look for assistance and direction. Mr. Judson wrote to the Directors of the London Missionary Society, explaining his views, and requesting information on the subject of Missions. He received a most encouraging reply, and an invitation to visit England, to obtain in person the necessary information.

In June, 1810, Messrs. Judson, Nott, Mills, and Newell, having come to the solemn resolution of spending their lives in a heathen land, applied to the General Association of Massachusetts for advice. This

In January, 1811, Mr. Judson sailed for England, with instructions from the Prudential Committee, to ascertain whether any assistance could be obtained from the London Missionary Society in case the Board should be unable to sustain a Mission. The London Society agreed to support Mr. Judson and his companions, as missionaries, if necessary.

During the session of the Association, in 1810, Mr. Judson first saw Miss Ann Hasseltine; and soon proposed to her to accompany him in his missionary enterprize. In his letter to her father, asking his consent to the marriage, Mr. Judson said,—“I have now to ask, whether you can consent to part with your daughter, to see her no more in this world; whether you can consent to her departure for a heathen land, and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean—to the fatal influence of the southern climate of India—to every kind of want and distress—to degradation, insult, persecution, and perhaps a violent death, can you consent to all this, for the sake of Him who left his heavenly home, and died for her and for you; for the sake of perishing immortal souls; for the sake of Zion and the glory of God? can you consent to all this, in hope of soon meeting your daughter in the world of glory, with a crown of righteousness, brightened by the acclamations of praise which shall redound to her Saviour from heathens saved, through her means, from eternal woe and despair?”

Miss Hasseltine's situation was one of peculiar delicacy. She had no example to guide and allure her; and most of her advisers discouraged the idea. She, however, overcame all obstacles and decided to go. They were accordingly married at Bradford, on the 5th of February, 1812; the next day, Mr. Judson was ordained at Salem; and on the 19th, sailed on board the *Caravan* for Calcutta, where he arrived on the 18th of June.

He had now reached missionary ground; but formidable obstacles arose before him, threatening for ever to bar his progress. The government ordered him back to America; but with some difficulty he obtained permission to sail for the Isle of France. [All these circumstances and several other subsequent interesting matters we have noticed in detail in our memoir of Mrs. Judson in our first volume, which renders it unnecessary for us to do more here than to casually allude to them.] While at Calcutta, Mr. and Mrs. Judson embraced Baptist principles, and were baptised by immersion. This change resulted in the establishment of the Baptist General Convention in the United States.

Mr. Judson labored some time at the Isle of France among the soldiers and at the hospitals, but it was not his intention to remain

here. His condition was extremely embarrassing ; left to his own discretion to choose his sphere for missionary operations—having no knowledge of the country, and driven away from British soil, by a government which ought to have assisted and encouraged him. For some time he knew not what to do ; at length he resolved to attempt a Mission at Penang, or Prince of Wales Island ; but as no passage could be obtained to either of those islands from the Isle of France, Mr. and Mrs. Judson were obliged to go first to Madras ; here again they were disappointed in obtaining the wished for passage, and after waiting a short time, fearful lest the English government might force their return to America immediately they became cognizant of their being in that settlement, they determined to take the opportunity of a vessel going to Rangoon to visit that place. Thus after encountering numerous difficulties, and by a wonderful series of providential occurrences, was the subject of this notice *impelled* to the Burman empire. Mr. and Mrs. Judson arrived at Rangoon in July, 1813.

Here Mr. Judson commenced the laborious business of learning a new language, and making arrangements for a missionary life. For three years he labored alone in this new field of operations, and had much to contend with and to overcome. In October, 1816, he was joined by Mr. and Mrs. Hough from America, accompanied by a printing press ; and two years after by Messrs. Coleman and Wheelock with their wives. The Mission thus strengthened, a preaching place was erected, and it was not long before hopeful enquirers came in, and in June, 1819, six years after the arrival of Mr. Judson, he had the happiness of baptising the first Burmese convert.

In 1822, Mrs. Judson visited America for the recovery of her health, and returned the next year to Rangoon.

The sufferings and dangers of the missionaries during the war of 1824 and 1825, compose a narrative of thrilling interest. Fiction never described a scene more soul-stirring, or one more directly calculated to enlist the sympathies for our nature. The Bengal government invaded Burmah in May, 1824 ; and in June, Mr. Judson and Dr. Price and others were seized and imprisoned. During his imprisonment of more than a year and a half, nine months in three pairs of fetters, and two months in five pairs, amidst indescribable sufferings, Mrs. Judson repaired every day two miles to the prison, prepared food for her husband, administered to the wants of the prisoners, and made constant application to the government for their lives and their deliverance ; until at last, on the approach of the British army, she had the happiness to announce to them their freedom. The entire narrative

Mr. and Mrs. Judson now settled in the new town of Amherst, on the Salween river. But after a few months, in the absence of Mr. Judson, Mrs. Judson died of a fever, ~~on~~ the 24th of October, 1826. Soon afterwards her only surviving child, Maria, aged two years and three months followed its mother to the grave. Her other child, Roger Williams, who died at the age of eight months, was buried at Rangoon.

Mr. Judson's station was afterwards at Moulmain, some distance east of Rangoon, where he was employed chiefly in the work of translation. He prepared a grammar and dictionary of the Burman language, and translated the Old and New Testaments into Burmese; besides several tracts.

The prospects of the Mission now became highly encouraging. Mr. Judson thus speaks of them under date 5th February, 1831:—"The most prominent feature in the Mission at present, is the surprising spirit of enquiry that is spreading everywhere, through the whole length and breadth of the land. I sometimes feel alarmed—like a person who sees a mighty engine beginning to move, over which he knows he has no control. During the great annual festival, which is just passed, I have given away nearly 10,000 tracts, *giving to none but those who asked*. I presume there have been 6,000 applicants at the house. Some came two or three months' journey, from the borders of Siam and China—"Sir, we hear that there is an eternal hell. We are afraid of it. Doctor, give us a writing that will tell us how to escape it." Others came from the interior of the country—"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." "

The title of Doctor of Divinity was conferred upon Mr. Judson, by Brown University, in September, 1832; he respectfully declined it, but we find him ever after this period styled D. D. by his colleagues, on which account we shall adopt the same style.

On the 10th of April, 1834, Dr. Judson married Mrs. Sarah Boardman, the widow of one of his colleagues, who took a deep interest in all his labors, and assisted him to the utmost of her power in the education of the native children. In 1840, however, her health had so far declined that a sea voyage was considered necessary, and the whole family, which then numbered four children, embarked for Calcutta, and subsequently for the Mauritius. This voyage proved beneficial and the party returned to Moulmein with only one invalid. One of the children died at Serampore. In 1844, Mrs. Judson visibly declined in health, and a voyage to America was determined upon as the only human means left for her restoration. She embarked with her husband

where she breathed her last, on the 1st of September, 1845. Dr. Judson continued the voyage, and arrived safely in America, where he was most cordially welcomed by all classes of the Christian community.

He remained in his native land but a short time, which he employed in travelling through the country, collecting funds for, and making generally known the objects of the Mission on which he was engaged. During his stay there, he also became acquainted with Miss Chubbuck, a lady who had by her writings and piety made herself known to the Christian world. To this lady Dr. Judson was united in July, 1846, and accompanied by her, he returned to the field of missionary operations in the same year. But his period of service in his Master's vineyard had now almost expired. Nearly twenty-seven years had he borne the heat and fatigue of an Eastern clime, and he was about to depart to receive that rest from his labors which was in store for him.

In the early part of 1850, Dr. Judson's health began to decline, and after every kind of medical treatment had failed, a sea voyage was determined upon, but nature was too far exhausted, and he died on board the French bark *Aristide Marie*, on the 12th of April, nine days after embarkation. The closing scene is thus narrated by his colleague, Rev. Mr. Ranney, who accompanied Dr. Judson on board:—
 “Dr. J. bore the excitement and fatigue of embarking very well, though quite helpless, and was carried from his room to the deck of the vessel in a palanquin. On Thursday, he ate with a better appetite than he had for several previous days, which gave us encouragement. On Friday he was not so well, and on Saturday he had evidently lost much strength, and suffered so much pain that he remarked to me, that he would willingly die if he could. * * * * * On Tuesday, the Burman coast was still visible in the misty distance, the breeze was fresh, cool and invigorating, until a violent thunder-storm came up, after which it left us entirely. Dr. J. seemed to suffer much less pain, but a hiccup increased upon him, about which he was concerned, and remarked, ‘This hiccup is killing me—can you think of any thing to do for it?’ He slept considerably, however, which encouraged me. His only nourishment was a light wine whey. During the afternoon of this day a new symptom appeared. He could retain nothing upon his stomach and vomited often. On Wednesday, the weather was exceedingly hot, as had also been the preceding night. A fan was used day and night, with scarcely any intermission. Dr. J. continued to vomit every few minutes, refused all nourishment, and inclined to

he had taken. He expressed his belief while I was fanning him, that he should weary us but little longer, and added, "I shall be dead or get better in two or three days." Several prescriptions to-day failing in their effect, Dr. J. said, "It is of but little consequence. I do not wish any one to think that I died because all was not done that could be done for me. Medicine is of no use; the disease will take its course, do what we will." Just before this, while suffering the acute pain which invariably preceded vomiting, he said, "Oh that I could die at once and go immediately into Paradise! where there is no pain." During the evening of this day, while sitting by his bed-side, he awoke from a short sleep and called for the servant, and as I was about to repeat his call, he said, "No, no—do not. I am glad you are here. I do not feel so abandoned. You are my only kinsman now—the only one on board, I mean, who loves Christ; and it is a great comfort to have one who loves Christ near me." "I hope you feel that Christ is now sustaining you," I said. "Oh yes," he replied, "it is all right there! I believe Christ gives just so much pain and suffering as are necessary to fit me to die—to make me submissive to his will."

During all the forenoon of Friday, his countenance had the appearance of a dying man. At about noon he began to show signs of aberration of mind, but it was only transient. At 3 P. M. he said to the servant in Burmese—"It is done! I am going!" Shortly after this he made a sign with his hand downwards, which not being understood, he drew Mr. Ranney's ear close to his mouth, and said convulsively—"Brother Ranney, will you bury me? bury me!—quick! quick!" Just after he spoke to the servant in Burmese, and afterwards in English, of Mrs. Judson, and bade him take care of poor mistress. At $\frac{1}{4}$ past 4 o'clock he breathed his last. His death was like falling asleep. Not the movement of a muscle was perceptible, and the moment of life's departure was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life passed, showed the peacefulness of the spirit about to take its homeward flight.

"Sweet is the scene when Christians die,
When holy souls retire to rest:
How mildly beams the closing eye!
How gently heaves the expiring breast!"

His body was committed to the deep in lat. 13 deg. N. and long. 93 deg. E. He was sixty-two years of age.

ROBERT RUTSTOR LEE.

ROBERT RUTSTOR LEE, the subject of the following memoir, was born at Vizagapatam, in the East Indies, on the 2d of January, 1811, of pious and devoted parents. His father was a missionary of the cross at that station, who, having spent several years in that service in India, returned to his native country with the hope of regaining the health he lost abroad; but it was a vain hope; for, after languishing for a few years, he expired at Newmarket, in Suffolk, leaving his widow and six dependent children to the care of the Christian church, and to the tender mercy of a covenanted God.

Robert was his second son, and received the seeds of early piety when as yet he was but a child. As in the case of Samuel, "the Lord called him and revealed himself to him at a tender age." When not more than five years old, he gave pleasing intimations of a work of grace having been begun; and to the instructions and prayers of his glorified father he was instrumentally indebted for those first serious impressions, which, by God's grace, never left him; and he remarked in his last illness, "I have never lost the impression made upon my mind by my dear father's advice and prayers, in his study, in the vacation of 1823."

When his education was finished, and he was placed out in life, his pursuits being of a secular kind, he was introduced into a large shop in London, where he had occasion to mix with many young persons; and though the principals were religious, and cautious in their oversight of their servants, yet he was surrounded by many great and pressing temptations. Here, however, the grace of God was sufficient for his preservation, and it was in this situation that he became more decided in his religious principles and purposes, and during his stay, was allowed to come home on the Sabbath, in order to enjoy the ministry of the Rev. G. Clayton, and to engage in the Sunday school attached to that place, where he punctually attended as long as health permitted, devoting the afternoon of the day for the benefit of the young whose best interests lay very near his heart.

Nor was he indifferent to the claims of the benighted heathen; for, although he had not the means to contribute to their funds, he was not unwilling to sacrifice what might be considered "personal comforts" for this great object. Being allowed *beer* with his meals, he begged to have the *money* instead, which was granted, and by the means he was enabled to send one guinea to the Missionary Society, and the remainder

aged ministers. Previously to this he had resolved to join himself to the Lord and to his people in a public and visible profession, which he did on the 3rd of January, 1829, and found it good thus to draw near to God, and to subscribe with his hand unto the Lord.

The work of the christian ministry now presented itself to his mind, as that which he felt he should prefer before all other employments, however enticing, honorable, or lucrative; he longed for the salvation of souls, and panted with desire to promote the kingdom and renown of the Lord Jesus, who had ransomed him with his blood. Not hasty in deciding, he deliberated for a considerable while on so important a measure and was at length introduced to Thos. Wilson, Esq., of Highbury College; and having received encouragement, and the promise of pecuniary assistance during the period of study, he was just about to enter on the preparatory work, when it pleased God to visit him with a profuse bleeding from the lungs. Disappointed and grieved in no common degree, it required all the aids of humility, submission, and prayer, to enable him to meet this new dispensation, which he could not but foresee threatened the overthrow of his fondest and best hopes.

Though every arrangement had been made for the commencement of his studies, yet he was advised to desist, and wait the further manifestation of the divine will. He acquiesced, but not without many a severe struggles. With a view to make himself useful, and to recover his health, he accepted an appointment in a respectable seminary, in Hampshire, where he was treated with kindness, consideration and sympathy by the heads of the establishment. There, as before, he was remarkable for deep seriousness, a devotional spirit, delight in christian ordinances, and the best kind of reading, and an ardent desire of usefulness to all but especially to the young, by whom he was surrounded.

The first intimation of the rapid decline of his health was communicated by him to his widowed parent on the 19th of March, 1830. He had then been obliged to give up his morning Sabbath school tuition for some time. "This," said he "is a great deprivation to me; but I am glad I have it to tell you, lest you might think I over-exerted myself. I have long since given up all thoughts of the ministry in this world, though I often think of the holier services of the upper and better temple, 'where we shall see Him as he is;' but while I am thus buoyed on the wings of hope, a dark cloud appears and hides all my prospects, and I fear that I am deceiving myself, and that at last I shall be found wanting.

'Tis a point I long to know;

Oft it causes anxious thought,—

Do I love the Lord or no?

were it not for such thoughts as these, I should enjoy many delightful foretastes of celestial bless."

On the 6th of April he arrived in town, having borne the journey much better than could have been expected. During the first two weeks no material change took place, more than loss of strength, and a feeling of anxiety lest he should deceive himself. Throughout his lingering illness he manifested a willingness to submit to the will of God; and not unfrequently were his midnight hours cheered by delightful anticipations of the glory awaiting him at his removal hence. On the 19th of May, after dozing for a few minutes, he awoke and said, "Oh, I have seen heaven opened to my view, and Jesus and the angels waiting to receive me; they were all clothed in white. Oh, the brightness! the brightness! I was there." Being reminded of the words of Job, "All the days of my appointed time will I wait, till my change come," he said, "Yes, I hope I do not murmur." A flood of tears fell from his eyes, which he said were tears of joy, repeating,

"Oh, the delights!—the heavenly joys!

The glories of the place," &c.

On the following day, at intervals, he felt much interested in looking over the account of the missionary meetings. He took great pleasure on the Sabbath, in reflecting on the manner in which he had been occupied at the Sunday school at Christ Church, saying he had spent the happiest hours of his life in that school. To a young friend who came to see him he said, "How would you like to be in my circumstances and not prepared to die? You are young, and the devil will say, 'It is time enough yet;' the world will say, 'Religion will make you melancholy.' This is not the case; it is the want of it. We so often see that others die, that it becomes familiar to us; but if such an event only happened *once* in *ten* years, it would be deeply felt. I thought at the beginning of this year, that I was as likely to live as you appear to be; but I am going, and what should I do if I were unprepared? Do not put off these things, but begin to seek God this night. Read your bible. I cannot read it now; but I remember much that I have read: always accompany each reading with fervent prayer."

He was very anxious to impress the above on the minds of his brothers and sisters. Throughout the following weeks of suffering, he was scarcely ever known to complain: he spoke often of the happiness he enjoyed in the prospect of death, and in this happy frame of mind he continued until the 19th of June (1831) when without a struggle or a sigh, he sweetly fell asleep in Jesus, in his one and twentieth year.

C. A. JACOBI.

MR. JACOBI was a native of Saxony, and was born in the year 1792. When he was about seven years of age, his father, who was one of the most learned and pious ministers of the Church of Saxony, while telling him something about England, said, "Behold, God has certainly yet great designs with England, and it is a mighty instrument in his hands to establish his kingdom on earth." He then alluded to Missions which so deeply affected young Jacobi, that he cried out, "Father, I will one day go to England, from thence to be sent out among the gentiles." And from that moment all his thoughts were filled with this design.

Childish as this might appear, his father kept these words in his heart ; and when afterwards Jacobi had been four years at College, and the hour of his own death approached, he wrote to his son, desiring him to tell him, before he should breathe his last, what was his resolution as to his future course of life. Jacobi answered that he was determined, if it pleased the Lord, to follow what he thought was his calling to the Mission. He was then sixteen years of age. His father exhorted him to look carefully on the ways of God with him : not to presume to guide his own fate ; but as he had no objection to his determination, he wished the blessing of God to descend upon it. This was his last letter ; the last words of which were, "May the Lord finish His work !" He soon after died.

When eighteen years of age, Jacobi left college for the university at Leipsic, where he studied two years. Here many temptations assailed him on all quarters ; "the allurements of sensual pleasure," says he, "were easily overcome ; but a more formidable enemy, the modern divinity, (if I may so term it,) had very nigh caused my foot to slip in the path of faith. The lectures of the professors represented the Bible as a mere human book ; in a word, infidelity was recommended, and preached from the pulpits designed for the preaching of faith. I had a hard contest ; but it pleased God to establish my heart again, and to open my eyes more fully upon the wonders of his word. I then burnt all my manuscripts of the new method of divinity, and visited these lectures no more : I retired and gave myself entirely to private study. Another temptation then arose, to make me an apostate to the Lutheran church : but after having closely examined the doctrines of the party that wanted to make me a proselyte, I thanked God that I had not left my church."

During the year 1813, which was the last he spent at Halle, every

Austria and Russia; his own friends and relations began to urge him to accept such comfortable situations; they represented his intention to go on a Mission as fantastical, and his reliance on God in this matter as chimerical. The war too which was then raging on the continent, led Jacobi to think that perhaps the object on which his heart was fixed might never be realised; when all at once and unexpectedly he received a call from the Society for Promoting Christian Knowledge, and from that moment "the Lord," said Jacobi, "has been with me in a peculiar manner, in so many respects, that I clearly see it is His good pleasure, and firmly trust in Him that I shall safely arrive at the place of my destination in India."

He went to England, in consequence of the invitation from the Society, and there received a charge from the Rev. T. F. Middleton, D. D. archdeacon of Huntingdon, (afterwards Bishop of Calcutta,) on the 23d of March, 1813, and shortly after embarked for India on board of the *Union*. He arrived at Cuddalore in perfect health, and was kindly received by the English and Danish missionaries stationed there, on the 6th of September.

Mr. Jacobi, in a letter dated Vepery, September 22, 1813, reports, that after a most agreeable voyage he had arrived at the place of his destination, which he mentions with expressions of pious gratitude to the Giver of all good things. He expresses also his warmest thanks for the kindness and attention which he had received from the captain on the passage out.

On leaving the ship, on the 6th of September, the captain, many officers, passengers and sailors, were much affected. Nobody, he trusted, would have to say, that he had done anything on board not suitable to the character of a missionary. "The eyes of the world," he observes, "are very sharp, they may at first laugh at us, in order to try if we have true Christian spirit to suffer it; but when they see that, notwithstanding their scoffing, we walk immoveably and circumspectly, they change their minds and cannot but have esteem and affection towards those who live suitably to their calling. We should rather give thanks to them, who give us an occasion to exercise the most difficult Christian virtues, as patience, true charity, and the command of our passions."

On his arrival at Vepery, he was met by his countryman, the Rev. Mr. Pazold, who received him with the utmost kindness and friendship. Communication having been made to the other missionaries, and Tanjore determined upon as his station, Mr. Jacobi set out on the 3d of October for that place. Dr. John, of Tranquebar, had been very anxious to see him; but he died a few days before Mr. Jacobi's arrival. Some Dutchmen at Sadras, a place on the road to Tanjore, having

dren at Sadras to be christened : that office, therefore, for the first time in his life he had engaged to perform there. "As for my health," he observes, "I never enjoyed better than on board. Of sea sickness, I felt nothing at all : some days I had headache, but this was a trifle. I lived temperately, and rose very early ; my heart was not disquieted by evil passions. I never felt myself happier than when in my cabin engaged in my studies."

"Now I live in India ; and though all things around me are strange, yet they give me not much trouble. I am often so deeply engaged in my studies that I scarcely know if I am in India or not. I do not regret that I have left Europe, where I could have lived in great comfort. I do not wish to return, though I am sure my relations and friends would receive me with open arms. I am above such things. This is not the affected indifference of a cold philosopher : not at all ; it is an indifference which only can be produced by the grace of God. I have now done my duty. Whatever may befall me, I am prepared for the worst. I expect a life of trouble and affliction. I shall go through good and bad reports, but none of these things move me. Christ does not forsake the servant for whom he hath already done so much. I see now fulfilled in my twenty-second year what I desired as a boy of seven years. What have I already gone through ! Gracious God ! thou knowest it ! I look for more, but I know in whom to believe : he gave me a mind which fears no man. Certainly the present time requires the utmost caution. God alone can give wisdom and keep us in sincerity and uprightness of heart."

With such noble sentiments and self-devotedness, this young missionary went forth to his work—a work which, however, he was never permitted to engage in. He spent the 7th of October with Mr. Holzberg, at Cuddalore, and arrived at Tranquebar on the 9th ; whence he departed for Tanjore and arrived there on the 15th. Here Mr. Jacobi, shortly after his arrival, was unexpectedly seized with a violent cough and much expectoration. This indisposition, it was supposed, originated in the night studies, observed by Mr. J., while at Vepery. He was in the habit of reading and writing to a very late hour in the night : even in the day time he often shut himself up in the Mission library, or in the Hall, which had been appropriated for his lodging, where he read the books and manuscripts with an almost insatiable eagerness, for several hours, omitting to take exercise, and declining to move out, in the morning and evening, to enjoy the open air.

His sickness soon assumed an alarming feature, and at the commencement of the following year, 1814, Mr. Jacobi was numbered with

EBENEZER DANIEL.

EBENEZER DANIEL was born at Burford in Oxfordshire, on the 14th of October, 1784. Several of his ancestors were pious nonconformists, who, like many of that class, suffered fines and other vexations, for conscience' sake.

There are many proofs that his religious course commenced at a very early period. Great love of truth, and frequent distress on account of sin, marked his very childhood; and it is a fact which Christian mothers should attentively observe, that he always avowed himself mainly indebted, for the early formation and subsequent development of his religious character, to maternal example and instruction. This excellent parent died when he was about twelve years of age.

His education was principally received at the endowed grammar school at Burford, then conducted by Mr. Francis, a gentleman of superior attainments. While here young Daniel evinced such aptitude and perseverance as induced that gentleman to advise his father to train him for one of the universities, predicting his future eminence if this course should be pursued. After leaving school however, he remained at home, assisting in his father's business, and although longing at this time to be released from secular pursuits, his diligence and energy were such as to call forth commendation, from those who could not appreciate that religious fervor of spirit which now began to show itself.

In 1801, when seventeen years of age, he was baptised at Coate, uniting in membership with the church at Burford, where he resided. He appears, even before this, to have cherished a strong desire to proclaim "the unsearchable riches of Christ," but great difficulties seemed to oppose his entrance upon the ministry of the gospel. He was the subject of considerable constitutional timidity. His father desired his continuance in secular business, and there were some weighty reasons for his wishing him "to be contented with making himself useful without entering the ministry." Obstacles were, however, at length surmounted. His removal from home was consented to, and he entered as a student in the Baptist College at Bristol, in the year 1802.

At college a holy, spiritual and devoted temper pervaded all his duties. Mr. Chater, who preceded him as a missionary in the island of Ceylon, was part of the time his fellow-student, and they used to meet occasionally in each other's rooms for prayer and conference.

At the close of his studies at Bristol, the church at Burford, of which

the vacancy, and afterwards to settle among them. This he declined, and ultimately accepted an invitation from the church at Brixham, in Devonshire, becoming the pastor of that church in 1808.

At Brixham Mr. Daniel began with characteristic ardour to do the work of an Evangelist, and to make full proof of his ministry. By his exertions the gospel was introduced to several of the dark villages around. These efforts he found to be attended with considerable difficulty and danger, in consequence of the rude and fierce character of their inhabitants. At one place the congregation was for some time obliged to assemble with closed shutters and doors, while he thought himself fortunate if nothing more than abuse attended his exit from the dwelling. Often, on reaching home, he found the harness of the horse he rode much cut and injured; and at one time a large stone hurled at him providentially missed its aim, striking, however, the poor animal he rode so violently as to deprive it of an eye. It was during his residence here that he married the youngest daughter of Mr. John Meacher, who became to him an invaluable "helpmeet" in his after labors, both as a minister at home and a missionary abroad.

In 1812 he removed to Luton, Bedfordshire. His labors at Brixham were crowned with considerable success; but the blighting influence of antinomianism marred his work, and destroyed his happiness. His letters speak of the vulgar treatment, "black looks, murmuring expressions, and decided disapprobation," with which faithful and practical preaching was received. These and other circumstances induced him reluctantly to quit his post. Luton presented to this devoted minister a larger and more congenial sphere, and he occupied it with zeal, self-sacrifice and holy love.

His labors at Luton were extraordinary. Three times on the Sabbath, and many times in the week, did he, without ceasing, testify "repentance towards God, and faith in the Lord Jesus Christ." For eighteen years was he the faithful and eminently useful pastor of the church, and, in some sort, the indefatigable home missionary of the neighborhood, when the destitute condition of the heathen world so forced its claims upon his judgment and his heart as to lead to his renunciation of the pastorate among a sorrowing people, and his voluntary departure to a foreign shore.

The circumstances which led Mr. Daniel to exchange the labors of an English pastor for those of a missionary to the heathen, may be given in his own words, as delivered on the day of his designation to the latter office. "For many years," said he, "I have endeavored to 'serve God with my spirit in the gospel of his Son.' Like many of my ministerial brethren, I have often thought of missionary work, and

have felt a desire to be engaged in it ; but a variety of reasons (some of them probably very unworthy) prevented my engaging in this arduous though honorable employment. * * * But being, about ten months since, in the company of a dear and valued friend, he with great seriousness of manner, thus spoke to me :—‘ Brother, will you go to India, and labor there ?’ I said, ‘ That is a searching question.’ He replied, ‘ Will you let it search your heart ?’ This introduced long and frequent conversations. * * * My attention was directed to the urgency of the case ; to the destitute condition of the heathen world ; to the number of missionaries of our own denomination who have, within a few years, been removed by illness and death ; the very few individuals who appeared willing to enter into their labors ; the necessity of some persons coming forward to make those sacrifices, which were requisite to extend the gospel in the world ; the certainty that if none would thus act, our Eastern Mission must sink ; and then all the labor, expense, sufferings, lives and deaths of holy men who had engaged in it, be like seed lost for want of cultivation. * * * I promised to give the subject the most patient, candid, and prayerful consideration.”

Thus was the subject brought before him, and the result is known. After much anxiety, much consultation, and much prayer, he offered himself as a candidate for foreign service to the Committee of the Baptist Missionary Society, by whom he was accepted, and appointed with his own concurrence to succeed the Rev. J. Chater in the island of Ceylon.

On the 1st of May, 1830, Mr. Daniel, with his wife and three daughters, embarked on board the *Africa*, and sailed for their distant destination. Their passage was unusually favorable, so that without experiencing any dangers or annoyances, beyond those unavoidably attendant upon a voyage, they arrived at Colombo on the 14th of August.

His arrival was the commencement of a new era in the Cingalese Mission. Without waiting till he was able to address the people in their own tongue, Mr. Daniel began by means of an interpreter, to preach to them in the different chapels and in the open air. Sunday schools were speedily established in the congregations at Colombo. Native schools and village stations rapidly sprang up in different localities under his direction. Readers of the scriptures in the Cingalese and Portuguese languages were appointed and sent from house to house, and every thing connected with the Mission assumed a revived and pleasing aspect. Such was the blessing of God which seemed to rest upon his labors, that there is reason to believe that several persons were converted under

his very first sermon, and within three months of his landing sixteen members had been added to the church in Colombo.

Nor was his zeal evanescent, "like the morning cloud or the early dew." For nearly fourteen years was he thus "in labors more abundant." The same untiring energy and self-denying toil which marked his ministry in England, distinguished his course as a missionary in Ceylon. To write the history of this period of his life would be to write the history of the Cingalese Baptist Mission for that time. To this he was completely consecrated.

In the year 1835, he was called to endure a trial of the heaviest and most distressing nature. He had hitherto been zealously aided, and greatly cheered in his labors, by his beloved wife and daughters. But of this comfort and advantage it now pleased the Lord to deprive him. Severe and protracted domestic affliction rendered it imperative that Mrs. Daniel and her daughters should embark for England in July of the above year. It proved that the health of the former was too seriously impaired to be restored by the change. She gradually sank till she expired, in serene and peaceful hope of a joyful resurrection, when "the sea shall give up the dead," on the 19th of November, about a fortnight before the termination of the voyage.

In 1838, after urgent appeals from Mr. Daniel, another missionary (Mr. Joseph Harris) was sent to Ceylon, who was followed in 1840 by Mr. C. C. Dawson. Enabled by this accession of laborers to leave Colombo, he retired into the jungle, or scarcely accessible forests of the interior, living for months entirely among the natives, not seeing a European face, or preaching an English sermon for weeks together. He took up his residence at Hanwella in the house of a modelair, or native headman, whence he made excursions of considerable extent, preaching, conversing, and variously laboring for the conversion of the people, at an expenditure of physical and mental effort truly surprising. On Mr. Harris's subsequent removal to Kandy, Mr. Daniel returned to his former residence at Colombo, but he still continued his itinerating labors to an astonishing extent. He often performed journeys of 20 miles a day on foot bearing with him a heavy bundle of tracts and losing no opportunity of recommending Christ to the villagers and travellers with whom he met. These journeys were often continued through the greater part of the week and he frequently returned just in time to engage in his English services at the Pettah Chapel. How he lived, during his absence from home was a mystery to all his friends, but from the testimony of the native preachers who sometimes accompanied him it is known that he was incessant in his labors for

posed natives, and enduring with patience much abuse and sometimes even blows from those of the baser sort.

Such labors, in a tropical climate, must necessarily tend to exhaust a European constitution, though fine and vigorous as his. His letters at this time often speak of failing health, and of the possibility of the necessity of a return to his native country. In a letter dated the 7th of June, 1841, he writes—"I find, both in my appearance and my debilitated frame, that age is creeping upon me, and sometimes preaching is become to me a very laborious employment. Eleven years, or nearly so, of residence in this climate, where the thermometer, at an average, stands about eighty, you may well conceive has made its ravages on me." His health appears to have afterwards improved, and he pursued his work as usual, devoting latterly a considerable portion of his time to the newly formed missionary academy at Colombo.

His last illness commenced on Lord's-day, May 26th, 1844. On the morning of that day he conducted public worship with considerable difficulty, but reappeared in the pulpit in the evening. At the close of the service he was so alarmingly exhausted as to excite serious apprehensions. Lady Oliphant, the wife of the Chief Justice in Ceylon, a kind and constant friend of Mr. Daniel, invited him to retire to their residence, but this he declined. The next day Lady Oliphant called upon him, and finding him still very ill, succeeded in persuading him to accompany her to the house of Sir Anthony, whence as it proved, he was to remove no more till carried to his "last long home, the grave."

Dr. Elliott, and other medical gentlemen, attended him with the most sedulous solicitude and skill, while Sir Anthony and Lady Oliphant were unremitting in their efforts for the restoration and comfort of him whom they had designated their "friend and father." But the "time of his departure" had come. He gradually sank, becoming weaker day after day, until the following Sabbath, (June 2nd) when about ten o'clock in the forenoon, he calmly "slept in Jesus," in the sixtieth year of his age.

ROBERT MAY.

ROBERT MAY was born at Woodbridge, in Suffolk, in 1789. His father was a sailor—a thoughtless man, who cared very little for his child, and was most of his time at sea.

When Robert was only three years old, his mother died. This was a severe stroke for him, for nobody else seemed to care for him. In a little while, his father married again, but Robert's mother was no mother to him. His father was careless and his mother was cruel; and it seemed as if he must grow up ignorant, wicked, and miserable. But God thought of the child, and put it into the heart of one living being to pity him. This was the only friend he had in the world. But she was old and poor—too old and too poor to do any thing for his support. Still though she could not feed or clothe him, she did what she could, and what to poor Robert, proved better than all the good things in the world. On the Sabbath day, she would find him out, and take him by the hand, and lead him to the square brick meeting house, near the quay. At first Robert did not understand much of what the minister preached, but after a little while, he began to like to go there, and became frequent in his attendance at God's house. In the chapel there was a Sunday school, and as Robert expressed a great desire to gain knowledge, and there was no other school to which he could gain access, he joined one of its classes, and thus commenced gaining that knowledge which rendered his future life, a life of usefulness.

Soon after entering the school, Robert began to think of some employment whereby he might earn his bread during the week, and be enabled to obtain decent clothing for school and for chapel. But nothing presented itself, difficulties seemed to meet him at every step, but he was not discouraged. Robert got two baskets, tied them together, and with these slung over his shoulders, he visited the ship builders' yards, and picked up the chips of wood he found about—these he sold for a few pence from door to door, and thus earned sufficient to meet his immediate wants.

But though Robert toiled thus for his bread, he was earnestly seeking for the heavenly bread which should satisfy the cravings of his soul. By some means he had got a small tattered Bible, and not having any proper place to put it in, and fearing he might lose it, he

always carried it about with him, inside the lining of his old ragged hat ; and when he had done his work, as he could find no peace in his father's house, he used to go into the fields, where he was often seen sitting under a hedge, reading his Bible. But, in wet and wintry weather, the field was a poor place for a hungry and ragged boy to be in, and, if Robert's *heart* had not been right, he would soon have given up reading under a hedge. After a time, a poor man, who had often seen him, and who knew that he had no other place where he could be alone, very kindly offered to let him use a back room in his own cottage. Gladly did Robert accept the offer, and here he often went to read the Bible and other good books, and to pray to his Father who seeth in secret. It was a very poor little room, but Robert found it the house of God and the gate of heaven.

Some time after this, Robert got a place in a gentleman's house, to take care of a horse and to run errands ; and though he did not neglect his work, he was always glad to read his Bible, when he had nothing else that it was his duty to do. But his master was a wicked man, and, like many other wicked men, he hated the Word of God, and those who loved it. Robert knew this, and therefore he did not read when his master was with him. But one night his master was from home, and Robert had to wait up for him. As usual, he spent his spare time in reading his favourite book. At last, hearing the horse at the door, and not willing to keep his master waiting, he forgot to hide his Bible, and left it upon the kitchen table. When his master came in and saw it there, he was so angry that he caught it up and threw it into the fire. Poor Robert was very sorry, as he saw the blessed book burn : but he did not dare to say anything. Some verses which Robert wrote about it came into his master's hands, and there is reason to believe that he was sorry for what he had done, and gave his servant boy a new Bible instead of the old ragged one, which he had thrown into the fire.

One Sunday morning, as the minister was going to chapel, Robert put into his hand a petition that he might be a Sunday school teacher. The minister was pleased, and granted Robert's request, and here in the school where he learned to read himself, he began with all his heart and strength, to teach others.

When Robert May was seventeen years of age, he became a member of the Independent Church at Woodbridge, of which the Rev. B. Price was pastor ; and when he did so, he stated that what made the deepest impression upon his mind was a sermon which he had heard when he was about thirteen years old, from the text, " Be sure your sin will

It was not long, before Mr. May, while engaged in his Sunday school teachings, had his mind and thoughts led to the consideration of the heathen; he was pained to think that millions of them had no teacher: and he felt a desire to go to them and tell them of Jesus Christ and his salvation. For a long time he kept these feelings to himself, but at length, when he found it impossible to do so any longer, he laid the matter before his pastor, and told him all that was in his heart: the good man was pleased and encouraged him to offer himself for the work of a missionary. After more thought and prayer, Mr. May did so, and was accepted by the Directors of the London Missionary Society, who sent him to their academy at Gosport, where he was a student under Dr. Bogue for four or five years. But while he was preparing to go to the heathen he spent as much time as he could in doing good to those around him. He was still very desirous to be useful to the young, and now began to preach to children, in which exercise he was greatly encouraged by the attention paid to his sermons by the little folk.

In 1811, Robert May was publicly ordained in London as a missionary. The part of the world to which the Directors of the Society were sending him was India. But he went first to America, where he remained several months. He was, however, well employed. Seeing a great many ignorant children around him, he began at once to gather them together on Sundays and week-days to teach them the gospel. Here he was looked upon as "the children's friend." For he not only attended to schools, but often preached to the young. At first he did this once a month; but as hundreds of children flocked to hear him, he soon had a service for them every week. This was at Philadelphia; but he afterwards did the same thing at other large places in America. "In September," he writes, "I went to New York to preach to the children. On my way to that city I preached to upwards of 800 of them; and when there, I had the pleasure of preaching to very crowded congregations, especially of children. During the last three days of my being at New York, I had the unspeakable pleasure of addressing more than a thousand children each day." But there was one congregation upon which the good missionary looked with great interest. It was a congregation of three hundred black children, the children of poor slaves, to whom he preached in the African church.

At length the time came, when Mr. May was called to leave America. On the 20th of February, 1812, he embarked with four other missionaries in the *Harmony*, Captain Brown, from Philadelphia; on the 8th of April the vessel crossed the Line; on the 14th of May, doubled

of France: after rather an agreeable, but long passage. Public worship was kept up on board on the Lord's-day, and family worship twice every day without interruption. The missionaries were kindly received by the authorities of the island, and had the pleasure of an interview with a pious clergyman from India, who was there for the benefit of his health. Mr. May described the island as being in a wretched condition with regard to religion. There was at that time no Protestant place of worship; and the Roman Catholic church was in ruins, mass being performed in a store-house.

(On his arrival in India, Mr. May remained a short time at Calcutta, endeavoring to gain the permission of the government to his residence there; but failing in this, and finding he could not continue on British territory, after a severe illness with which he and Mrs. May were visited soon after landing, he accepted the invitation of Mr. Forsyth, who was wishing to return to Europe, to take his place at the Dutch Factory of Chinsurah, about thirty miles above Calcutta, on the Hooghly.

Here he went to work as soon as he could, and as he himself had been sought out and brought to Jesus when but a child, he cared especially for the young, and became a children's missionary; most of his time was spent in teaching them. His plans were much approved by government, and he became at length the chief superintendent of thirty schools, containing about three thousand native children. He was never happier than when travelling about from school to school, or engaged in the work of instruction. [In a letter which he wrote to his former minister, he says, "I am as happy as a Prince, and perhaps much more so."] Amongst other useful labors of this good man in India, he printed two volumes of lectures for the young, whom he loved, and which are amongst the most simple and useful that were ever published.]

But his days were few—his useful work was soon done. Six years only did he labor in India, when he was seized with fever, and suddenly called by the Master whom he had served to his rest and reward. His last illness commenced at Chinsurah, about the 2d of August, 1818; it was a fever, which continuing to increase, he was urged to go to Calcutta to obtain the best medical advice; this he did on the 11th. On the morning after his arrival the crisis of his complaint came on, the disorder took an unfavorable turn, and after a few struggles he breathed his last.

At the commencement of Mr. May's illness, his mind was exceedingly distressed. The Enemy dictated to him the bitterest things. Well instructed as to what a missionary *ought* to be, he could not forgive himself for his own defects; but Jesus forgave him, and he found

peace. In his delirious moments his mind was busied with the things pertaining to salvation—he said, “Jesus Christ has met me at the pool of Bethesda;”—“I do not want money, I want Christ;” and in his last collected moments his words were “Live closer to Christ;”—“Christ is precious!”—He was in his thirtieth year.

ALEXANDER.

CRISSUPA, or Alexander (the name he assumed at the period of baptism), was the son of a very respectable brahmin, who held the situation of Accountant of his village, under the government of the Rajah of Mysore.

Being a youth of considerable mental energy, and possessing many advantages for the attainment of knowledge, he in early life made good proficiency in the Canarese and Teloogoo languages, and acquired much information in the doctrines and narrations of the Hindoo shasters. At the age of fifteen, he left his native village and removed to Mysore, where he was engaged in the personal service of the Rajah, in the office of hurkaru, or public messenger, the duties of which he continued creditably to perform for several years. In the year 1819, Samuel Flavel, a native teacher, who, by divine grace, had a short time previously been brought to an acquaintance with the truth as it is in Jesus, residing for a short time at Mysore, occupied himself in preaching the gospel to his heathen countrymen in that city. He went to Seringapatam every sabbath, for the purpose of attending divine service, and he there became acquainted with the late Mr. Conductor Millar, a man of piety and zeal in the cause of Christ, from whom on one occasion, he received a few portions of the scriptures, and a small supply of tracts, which had been sent to him for circulation from the Bellary Mission. Having returned to Mysore, while engaged in distributing his sacred treasures, Alexander, under the guidance of a gracious providence, whose designs of mercy (in an act which on his part was the result of mere curiosity) he could not have anticipated, came and requested a portion of the New Testament. He received it, took it home, and commenced the perusal of it.

In the history of the Saviour he discovered a singular purity and excellent beauty, which presented a striking contrast to the polluting, frivolous, and degrading tales, of which the writings denominated sacred among his own countrymen were chiefly composed. On the ground of this infinite superiority, the claims of the bible to inspiration were established with a force which his mind, prejudiced as it was by early impressions, could not resist. Still, in this new revelation there were many difficulties which he could not solve, mysteries which he was at a loss to comprehend; and, as he entered more minutely into the examination of them, their magnitude appeared to increase. He saw, also, that the necessary consequence of his reception of the sacred scriptures as the

standard of his faith and the rule of his life would require the decided and absolute rejection of those which his forefathers had unanimously received—a consequence which must be attended with shame, persecution, and suffering. But with a mind resolutely set upon the investigation of truth, at whatever cost, and in the hope that the difficulties which he had met might admit of solution, he went from place to place, inquiring for the person who gave him the book, from whom he very naturally expected that he should obtain the information which he desired.

Finding, after a long and diligent search, attempts to discover the place of his wished-for instructor's abode unavailing, he went, on the recommendation of some of his villagers, to the Roman Catholic priest at Seringapatam, and solicited, with much earnestness, his aid in the explanation of those difficult passages in the book which had been the occasion of perplexity to his mind. The priest told him that it was not the work of a day, and that, as he was not well acquainted with the native languages, having lately arrived from Europe, he did not feel himself competent to the work; but that, if he would accompany him to Pondicherry, whither he was about in a few days to proceed, he would instruct him as far as his abilities should serve, and that he would there meet with persons who would explain the book to him more fully in his own language. He did not hesitate, but, intent upon his one object, relinquished his situation, and set out to Pondicherry.

During the journey, the priest embraced every opportunity which was presented of insinuating the doctrines of the Papal Church, taught him several prayers to different saints, and to the Virgin Mary. The gospel of Christ, in the explanation of which the young brahmin was chiefly interested, formed no part of his instructions.

On their arrival at Pondicherry, Alexander, not feeling satisfied with the manner in which the priest had put off his inquiries respecting the doctrines of the scriptures, urged his solicitations to be instructed in the points of difficulty which he found in that book. The priest, after striving for a long time to divert him from his object, and finding his anxiety for the interpretation of the Bible increasing, plainly told him that he had nothing to do with it, and that the way to get to heaven was to believe what he had been, all the time that they had been together, endeavoring to teach him.

Deceived by the priest, and disappointed in his expectations, he returned to his father's house, but said nothing to his relations concerning the uneasiness of his mind, or the book which had been the occasion of it; but, keeping it in a private place, he would frequently retire to read and examine it in secret. During his absence at Pondicherry,

three times to his village, and had there distributed many parts of the Scriptures and tracts. When he had been some time at home, he accidentally observed a portion of the scriptures in the possession of one of his acquaintances ; and, after examining it, and finding that it was similar to that which he had received, he enquired whence he had procured it. Being informed that some missionaries from Bangalore had given the book, and that it contained the doctrines which they preached, he immediately set out for Bangalore, taking with him a younger brother, probably for the purpose of preventing his parents' suspicion of the object which he had in view ; or it may have been merely for the sake of company, for his brother, at that time, had no desire for scriptural instruction.

On reaching the missionary-house, they were received with joy and kindness by the Rev. S. Laidler and Samuel Flavel, and immediately entered upon the object of their visit. For eight successive days, from very early in the morning till late at night, Samuel and Alexander were engaged in diligent and prayerful search of the scriptures ; the one producing his difficulties and objections, and seeking, with much meekness, instruction upon the points which he did not comprehend : the other endeavoring, with simplicity and faithfulness, to unfold the mysteries of divine truth, and to clear away the obstacles to its reception in the heart. The season was truly interesting and blessed—one which will be had in everlasting remembrance by the parties engaged in it. To the latter it was the occasion of much encouragement, as in it he was honored to be the *instrument* of saving a soul from death ; to the former of essential and lasting benefit, as it is hoped he was favored to become the *subject* of conversion to God.

He became convinced of the inspiration and divine authority of the word of God. His benighted understanding was enlightened by the Spirit of wisdom and revelation. He saw his guilt, helplessness, and misery : the utter insufficiency of his own (pooria) meritorious works to recommend him to the favor of the true God ; the folly and sin of idol worship ; the impossibility of salvation by any of the various means on which his fathers had fixed their hopes ; and, under the influence of these convictions, he looked to the only Saviour of sinners, the suitableness of whose work, the efficacy of whose merit, and the power of whose grace, had been recommended to his regard, and impressed upon his heart. He became a regular attendant upon the means of instruction, and lived in the habitual exercise of private prayer. After the lapse of a short time, having expressed an earnest desire to make a public profession of his faith in Christ, he and his brother (to

admitted into church-fellowship, throwing off the brahminical thread, and all the other outward marks of his caste, at the same time with the inward prejudices of heathenism.

After his admission into the church he manifested the ardour of the love which he bore to his Redeemer, by his unremitted zeal and activity in the promotion of his glory, and the advancement of his cause amongst his idolatrous countrymen. He accompanied the missionaries to their preaching stations, and took an active part in exposing the degrading nature of the heathenish ceremonies, proclaiming the glad tidings of mercy, and directing them to that Saviour, whose preciousness he had himself experienced. In order to qualify himself more fully for these duties, he applied, with great diligence and perseverance, to the study of the scriptures, from which exercise he became more firmly established in the faith, and attained more clear, extensive, and practical views of the Christian religion.

He was afterwards employed by the missionaries as a teacher of the Canarese language to the youth who were training for the service of the Mission as school-masters, catechists, &c. ; a situation for which he was well qualified, from his knowledge of the language and steadiness of character. When not engaged in instruction, he employed much of his time in going into the Pettah, and disputing with the brahmins and others on the doctrines of their shasters, and in showing the supreme excellence and importance of the doctrines of the cross ; but he soon found, to his cost, that all were not equally solicitous about the discovery of the truth as he had been, and as he supposed they must be when it was proposed and enforced upon their attention. The subjects on which he dwelt were offensive to the pride and depraved principles of the human heart ; they excited the indignation of his hearers, which was often manifested in open insult, or in more secret and malicious injury. By means of the brahmins of his own caste, with whom he had on some of these occasions conversed, his friends and relations heard of his conversion to the Christian religion. Enraged with the boldness with which he persisted in his endeavors to bring them to a conviction of their errors, and to an acquaintance with the things which belonged to their eternal peace, they went to his father's house, and reproached his parents with the disgrace which their children had brought upon their caste, and threatened that if again they should receive them into their house, or own or treat them as their sons, they would immediately be excommunicated. Their parents, partly under the influence of a false shame, and partly from fear of the consequences with which they had been threatened, promised to disown their sons ; and, in token of this unnatural act, they went into a public square, and performed the ceremony

brahminical funeral rites. When the days of their mourning were ended, they sent a man of low caste to inform their sons of what had taken place, stating, as their reason for such conduct, "that they had brought infamy upon their family and caste by embracing the (*Pariah*) low caste religion," and charging them never more to call themselves their relations, or to enter within their threshold.

They were at the Mission-house when they received this message ; it was a severe, but not altogether unexpected trial. Anxious, however, to make known to their friends the nature of the great and happy change which had passed upon them, and the reasons of the conduct which they pursued, they went to their village ; but fearing, after what they had heard, to enter or approach their father's house, they sat down at a distance, hoping that when their relations heard of their arrival, they would come and speak to them. But lest the natural emotions of parental love should prompt to a renewal of intercourse with the disowned, the threatenings of the brahminical oppressors were repeated with increased and more determined spleen ; and for any member of the family to have spoken to them would have been attended with the certain loss of caste, relationship, and property. Unwilling to leave the village without seeing their parents, they went to a choultry, and continued there for some hours. They were soon surrounded by a large crowd of their fellow-villagers, some of whom reviled them for the disgrace they had brought upon their family, some were indignant at their folly and wickedness, in departing from the religion of their ancestors, others shed tears of regret that they should have been so weak as to relinquish so many comforts. "Why," said they, "had you not in your father's house plenty of food, clothes, money, father, mother, sisters, brothers and every thing that you could want?—then how could you be so foolish as to break your caste, and adopt the white people's religion?—what sense could you have had to lose all these things?" Alexander, having now a favorable opportunity afforded him of making known the love and grace of the Saviour, with much earnestness and affection showed to them the way of life and of true happiness, demonstrated the reasonableness of his own conduct, and entreated them to weep, not for *them*, but for *themselves*, and for their *sins*, and to flee to Him who was appointed as the hiding-place from the storm, and the covert from the tempest. After having remained four days in and about the village, and finding that no communication could be had with their relations, they returned, with feelings of the most poignant grief, to Bangalore.

After allowing some time to pass, during which he hoped the excite-

company with Samuel Flavel, while on a missionary tour, visited, a second time, his native village. They soon attracted a large concourse of people; news was spread through the village that Alexander had arrived, and the gowda (headman) and others, together with his father, mother, sisters, and brothers, came down to the choultry where they had put up. Some were crying, others were cursing Samuel Flavel, while Alexander's mother, in a fit of frantic rage, rolled herself upon the ground, beating her breast, and tearing her hair; then, rising, covered Samuel over with mud, and, throwing sand into the air, vented her malice in the utterance of the most fearful imprecations upon him for the mischief which he had done to her sons, and the interminable shame and grief which he had brought upon herself, her family, and all her kindred. Alexander then arose and begged to be allowed to speak; and, when permission was given, and silence was procured, he, with many tears, addressed his relations, and their congregated acquaintances, for more than an hour, explaining to them the motives which had induced him to embrace Christianity, the benefits which he had derived from the change, with the glorious hopes of which, through the atoning sacrifice and perfect righteousness of Jesus, he had become the happy subject; and exhorting them to turn from dumb idols to the service of the living and true God.

While he was speaking the crowd gradually dispersed, and he was left with only his mother and sister with him. These led him to a short distance from the village, and seating themselves under the shade of a large tree, they conversed with him for several hours, entreating him, with much earnestness, to return to his own religion. But, painful and severe as the trial was, his faith stood firm, and he was enabled, by divine grace, to withstand their solicitation, and even to rejoice that he was counted worthy to suffer for the sake of Christ.

After this he went again to his village, to request his parents to allow him to take his wife, to whom he had been betrothed in infancy, and to whom he considered himself in honor bound; but they told him that the connexion had ceased on his *apostasy* from their gods, and that she must henceforth consider herself a *widow*. They held out to him the promise that, if he should return again, they would go to the expense of his re-admission to the privileges of caste, that his wife should be given to him, and that all that he had so foolishly relinquished should be restored. To this proposal, which was afterwards frequently, in a variety of ways, and through different channels, communicated to him, he gave a most decided negative, telling those who made it, that he was most willing, and even felt happy, to forsake father, mother, brethren, and sisters, and wife, and houses, and lands, rather than

After the season of personal trial was over, we regret to say that his ardor of piety and zeal began to abate. Unmindful of the deceitfulness of his own heart, he became less watchful over its secret and sinful emotions, and gradually yielding to their influence, he became the unhappy prey of temptation which, by evil designing men, had been laid in his path, and on the ground of which he was separated from communion with the church. Satan, rejoicing in his fall, and intent on his destruction, now tempted him, while under the influence of despondency and shame, to desert the Mission, and to retire to some part of the country where he was not known. But the purposes of the most High towards him were those of parental chastisement and love. He again employed the instrument of his conversion in diverting him from his intention, and directing him afresh to the fountain opened for sin and uncleanness, and finally, of reclaiming him from his backslidings. After a period of more than six months' consistent deportment, he was re-admitted to the church of Christ.

About this time he was married to a native Christian of Bangalore, who is now his bereaved widow. After several changes in his circumstances, the Rev. J. Reid engaged him as his Moonshee, and found his services in this capacity very valuable. He entered with much animation into the active duties of the Mission, and laid himself out to serve his Redeemer. In the month of March, 1831, he left Bellary in company with the missionaries, with the intention of attending the Humpee festival, and of declaring to the multitudes who visit it the unsearchable riches of Christ. But at the first stage, while the party were awaiting the arrival of one of their number, who had been obliged by domestic circumstances to return to Bellary, he was seized with cholera, and in the course of five hours from the period of attack, was removed to an eternal world. The last few days of his life were eminently characterized by spirituality of mind and intensity of zeal, so much so as to attract the particular notice and remarks of those around him. On the morning before he was taken ill, he was asked to engage in social worship, and his prayer was strikingly earnest and heavenly. During his last few hours he continued sensible, and, when in any degree relieved from his agonizing sufferings, his language was that of an humble, contrite sinner, who had found peace through the blood of the cross. His confidence in the Saviour was unshaken, and his hopes of heaven bright and steady. On one occasion, during his illness, his strength appearing to revive, sitting up, and taking Samuel Flavel by the hand, he addressed him in the following affectionate words, which were written down by one of his friends present:—"The Lord God of Israel bless you and your labors, and give you many heathen to bring to Christ,

my beloved Saviour, as I was given to you to lead my soul to him. You are my spiritual father, for it was you who directed me where to find a loving Saviour; when I was seeking happiness, and knew not where to find it, for I could find none in the worship of idols; but now, through your instrumentality and by the grace of God, I have found a living Saviour, whom I am now going to behold, and with him to be happy for ever. Yes, I shall soon be with him; but, oh! that I had one day, at least one hour, before I go, to tell my heathen countrymen at Humpee what God has done for my soul!" He was exhausted and could say no more. About two hours before his death, the person who had been called away returned, and on going in to see him, to administer some medicine for his relief, he seized his hand, and pressing it to his bosom, exclaimed, "Oh, my dear friend, I am so glad you have come in time to see me before I go to heaven!" He continued to speak, but nothing more could be distinctly heard. At about twelve o'clock, feeling respiration difficult, he was raised, and in a few minutes, finding that he was sinking, he lifted up his hands in the attitude of prayer, and, bowing his head, feebly said, "I am going to my beloved Saviour!" and, in a few minutes after, he peacefully fell asleep in Jesus.

MRS. DREW.

MRS. DREW was born at Chicasole, (Madras Presidency,) on the 18th of March, 1813. Through the pious care of an affectionate mother, she went from India to England, at about the age of seven years, with her mind stored with Scripture truths and religious hymns. She was greatly indebted to the excellent family with whom she was placed for her education, and she ever remembered their affectionate care with gratitude and love.

She became the subject of decided religious impressions in the year 1827, and in the year 1830 she was admitted a member of the church of Christ under the pastoral care of the Rev. Dr. Cox, by whose ministry she had long benefited. She came to India in the year 1831, though not in the character, yet with the full desire of living the life, of a missionary. Shortly after her arrival, as she was expecting to reside at Vizagapatam, she began the study of the Teloo-goo language, which she pursued at Palamanair, where, together with her mother, she visited, and endeavored to impart instruction to, an interesting school of Teloo-goo boys.

She still thirsted to consecrate her whole time to the work she loved, and when on her arrival at Madras, in 1833, she became the wife of a missionary, the desires of her heart were fulfilled, and she gave herself unreservedly to her new duties. Her absorbing desire was that she might glorify God, by a course of conduct becoming a missionary's wife. She earnestly and perseveringly pursued the study of the Tamil language, often in the midst of weakness and of suffering, and when encumbered by the cares of a quickly growing family. Wherever she was, she sought to gather together a school of native girls. After her arrival from Bangalore, she had collected twenty-one girls, had placed them in a large and airy room in her own house, and was delighting in their progress, and in the further improvements she was meditating in the school, when her Divine Master called her from her short but cheerful services on earth to her reward in heaven. It was in her heart to do much for God. Her desires knew no bounds but her means. She would most gladly have borne any sufferings and endured any privations in her Saviour's cause. She latterly met once in a week a few of the members of the native congregation, of her own sex, and endeavored to impart to them religious instruction, and was most thankful when she had been able to speak to them with tolerable freedom.

Her religion was thorough. It was her life. She delighted in all its exercises. They were at all times welcome to her. The great truths of the gospel were the stay of her mind. When she was depressed, the simple mention of these truths was sufficient immediately to revive her. They were as cordials to her mind. Naturally weak, and desponding, she was strong in the Lord to endure much affliction.

She often anticipated an early death, but especially towards the close of her life. In the contemplation of it her language was:—"This does not distress me: I have been enabled hitherto to leave *that* with the Lord. Only let me know I am the Lord's, and life or death I would leave with him."

As the hour drew near, the impression became still deeper; and when it came, she said, "I shall sink—O pray for me that I may be patient, that I may be sustained: pray much for me." When her strength was exhausted, she said, "I am dying, call my husband." Her kind medical attendant, who saw her extreme weakness, but yet hoped she might recover, fearing that this would be injurious to her, objected; when she said, "Then tell him I die happy,—tell him I am going to my Saviour." At one time it was hoped she was falling asleep, and it was whispered, "She is going to sleep," she overheard it, and said, "No, I shall never sleep, till I sleep in Jesus." Expiring nature was kept up for a time by powerful stimulants; but when these were given to her, she said, "It is of no use, I am dying." At length it was agreed that her husband should be called. She heard his voice, and sufficient strength was left her to utter two words,—two full, precious, and impressibly consoling words,—"*quite happy.*" She shortly after fell asleep in Jesus, on the 20th of February, 1838.

OOGHAREE.

OOGHAREE was the second son of Soopo-ong, and was born in the island of Cheduba, in the time when his father held a respectable situation under the Burman government.

When he was quite a young man, the country was invaded by a Mug Sirdar, named Kheng-brang, and on its being reconquered by the Burmans, Soopo-ong with his family, and nearly the whole of the Mug inhabitants, emigrated, and settled at Cox's Bazar, near Chittagong.

A short time after they had settled in that station, the old man thought it proper to place his son Oogharee under the instructions of a goldsmith, in whose art the young man had made great proficiency. After he had acquired the art, with the consent of his father, he married a young woman, who was a near relation to his family. In the course of time, it pleased the Lord to send the blessed tidings of salvation to the ignorant and benighted Mugs at Cox's Bazar, and other Mug stations, by Mr. D'Bruyn, and when the news of Jesus Christ reached the habitation of Oogharee's family, the Lord graciously turned first the heart of his old father Soopo-ong, who after having been convinced of his errors, confessed and forsook his sins and idolatry, and professed his belief in the Lord Jesus Christ, and was accordingly baptized in Chittagong by Mr. D'Bruyn on the 31st of December, 1815.

As soon as the old man was brought to the knowledge of the truth, he did not hesitate to exhort his family, and recommend to them the same truth, even as it is in Jesus, as the only way to obtain everlasting life; and through his instrumentality, the greater part of his family were converted, among whom Oogharee was one, and was the first who made an open profession of faith in the Lord Jesus Christ by baptism, on the 23d of February, 1817. A short time after he had joined the church, he removed from his father's house, with his family, to a village called Krooskol, situated on the other bank of Cox's Bazar river. In this village he made his permanent abode, and supporting himself and his family by his trade as a goldsmith, never failed to make known the gospel to his countrymen by whom he was surrounded.

About the year 1823, when Mr. Fink had occasion to establish a regular native preacher in Krooskol, he was called, and when the proposal was made to him, he said, that he had been always purposing to

himself and family without interruption to his preaching, for his occupation as a goldsmith took up a great deal of his time from teaching his fellow-creatures.

He was accordingly appointed as itinerant in that village, where he faithfully discharged his duties as such until the Burmans invaded the country. His wife was afterwards baptized. On Mr. Fink's arrival with the church in this part of the world, he, with redoubled strength, labored for the conversion of his countrymen. He made it a duty four times a day to hold secret communion with his God; morning, mid-day, afternoon, and night. He made the word of God, the preaching of the word and prayer, his meat and drink by day and night.

Exactly at the end of two years of his labors in this station, in season and out of season, it pleased the Lord to visit him with a peculiar kind of affliction, which at first deprived him of the use of his intellectual powers, and terminated in an acute spasmodic pain in his bowels and stomach, which put an end to his existence in ten or twelve days.

About eight or nine days before his death, the missionary went to see him, and when he asked him respecting the state of his mind, he said, "O Sir, I am useless now in the world, I wish to depart from it, and go to that world above where I shall be with our Redeemer, which is far better." On Thursday, the 15th, in the morning, when asked how he felt, he replied, "I feel myself very weak, and very ill;" he added, "I have nothing more to think of in this world, except Christ, who is in my heart." He was asked whether he would feel any fear if it should please the Lord to remove him out of this vain world. He replied, "I am ready to go, and although I am a wretched sinner, yet I believe that our Lord Jesus Christ is able and willing to save all sinners, and therefore I depend entirely upon his mercy." A minute or two after that he said again, "I truly believe that Christ is able to forgive all our sins, but will he forgive mine?" Mr. Fink told him, that our Lord Jesus Christ has faithfully promised to forgive them that truly repent and believe in him; and added, "Do not you recollect reading the invitation of our Lord in the 11th chapter of Matthew,—'Come unto me all ye that labour and are heavy laden, and I will give you rest.' And his promise in the 1st chapter of the 1st Epistle of John which has been printed in your language,—'The blood of Jesus Christ his Son cleanseth us from all sins'?" He replied, "O yes, very true, how happy am I;" and he then lifted up both his hands and said, "O Lord, be merciful to me a vile sinner." Part of the 14th chapter of St. John's gospel was then read, and afterwards a prayer was offered.

On the 17th in the evening, Mr. Fink entered into his room, and

do not doubt about me, I believe in the Lord Jesus Christ, and I am happy." Between two and three in the morning of the 18th, while the light of the Sabbath morning was approaching, and while he was surrounded by his relations and friends, he called his father, who was in tears, to come near his bed ; and on his approaching said, " Father, as you and I have been brought, through the mercy of God, into the covenant of Christ by baptism, let us be faithful unto him till we die, and I beg of you, love not this vain world, for I have tasted it and found that there is no happiness in it. This world seems to be in a blaze of fire, so therefore draw all your affections from it, and fix them upon Christ in whom there is eternal life." As he saw his father weeping, he said, " Why do you weep ? I am happy ; I am going to the Lord Jesus who has forgiven all my sins." He then called his father-in-law, who was an idolator, and spoke to him on the subject of the hope that he had within him. As soon as he had done speaking, he lifted up his hands and prayed that the Lord might comfort and support his father and his wife under so great a trial ; he then prayed for the prosperity of the church of which he was a member, and for the conversion of his countrymen. At the conclusion of his prayer, while his voice was fast failing, he said, " O Lord Jesus, have mercy upon me : I commend my soul into thy merciful hands : save me, O Lord, and take me to heaven." As soon as the word *heaven* dropped from his lips, he closed his eyes, and his spirit took its flight to the regions of eternal peace.

JOSEPH ROBERTS.

JOSEPH ROBERTS was born in Lincolnshire, England, of respectable parents, associated with the Independents. He was early favored with the means of education, in private and public schools, of which he must for the time have made good use, or remained long in them, as his classical attainments were by no means small.

Though his parents were Independents, it appears that he was brought to the knowledge of the truth as it is in Jesus, among the Wesleyan Methodists, whom he afterwards joined; becoming in due time a preacher; and among them finding his amiable, cheerful and pious wife. They were married in September, 1818; and he being appointed by the Wesleyan Conference as a missionary to Ceylon, they came to Jaffna in that island early the following year.

Though he was for a time stationed at Trincomalie, and also at Batticaloe, the greater part of the fourteen years which Mr. Roberts spent in Ceylon was passed in Jaffna. At the end of that period he returned to England, where he remained about ten years, principally on account of his children, of whom his three daughters came back with him on his return to India, and were all happily married to respectable Wesleyan missionaries. His only son remained in England. While at home, Mr. Roberts travelled in the largest circuits that the Wesleyan connection could offer him.

He there also employed himself in bringing out his "Oriental Illustrations of the Sacred Scriptures," commenced in Jaffna; a book recommended by the Archbishop of Canterbury, with whose friendship he was favored, and which is well known and valued both in England and America. In the latter country it has been incorporated with portions of Harmer's Observations, and the Notes of Burder, Paxton and others, to form a large and very useful volume of Biblical Illustrations. Mr. Roberts also while at home, or from Ceylon, furnished an article or two, for the Royal Asiatic Society, and was appointed a corresponding member.

The estimation in which Mr. Roberts was held by the connexion in England to which he belonged, is manifest from the Mission Committee and Conference appointing him Superintendent of their India Missions. As such he went to Madras with his family in 1843, having the charge both of the Madras and Mysore districts. His knowledge of the Tamul language, which though not critical or extensive, enabled him

also with Portuguese, and his long experience in the missionary work, combined with his mental and moral qualifications to fit him for the important charge, especially of the Missions in Madras and Southern India. At Mysore, the labors being principally in a different language, and the number of missionaries large and distant from the Presidency, the erection of *that* into a separate district, may have been wise. It certainly relieved him from a heavy part of his charge, which pressed too much upon his strength.

Mr. Roberts was suddenly called away from his field of useful labors. He had suffered undoubtedly from the climate, and probably from the care, the perplexities and the weighty responsibilities of his official station—aggravated, it may be, by the opposition of some who differed from him in opinion on certain public matters—so that his nervous system was overworked and unstrung. There was rapid and general decay of the vital energies, without any organic disease.

On the morning of the day of his departure, (15th of April, 1849) in answer to an inquiry put to him by a friend, he said “Yes, Christ is not only precious but gracious.” On another occasion he said, “It is all ~~sun~~shine, though I feel a little depressed at times.” His death had little of death in it, it was rather cessation of life. He had gone the day before from the Mission-house at Royapettah to Palaveram, for change of air and quiet, as he found it difficult to sleep at night. He did not appear much weaker for the change, and not long before he expired, was walking for sometime in the verandah with Mrs. Roberts. He said, “I think I will now sit down.” She advised him rather to recline upon a couch, that he might have strength to sit up at dinner; he did so and sat afterwards at table. He then lay down, and as she sat by his side and took his hand, he fixed his eyes upon her with a smile; and with a slight spasm, which did not alter the expression of his countenance, passed from the regions of night to the realms of day.

GEORGE SAMUEL HUTTEMAN.

GEORGE HUTTEMAN was the son of the Rev. George Hutteman of whom frequent mention is made in the record of the Society for promoting Christian Knowledge in the South of India, as a fellow-laborer of Swartz on the Madras coast, and the brother-in-law of Gericke. He lost his honored father, when he was only ten years of age; but the prayers of that father had been registered on his behalf.

He was educated in England, and commenced life as a Midshipman on board the *Carnatic*, one of the East India Company's China ships, in the year 1792. In this vessel he made three voyages, when, becoming dissatisfied with a sea-faring life, he finally quitted it, and settled in this country as an indigo-planter in the district of Maldah, in 1795, and afterwards became possessed of several factories, and engaged largely in indigo transactions, from which he was enabled to accumulate considerable wealth. It was only however to lose it through the agency of others; his simple and confiding disposition was ill adapted to transactions of this nature, and his concerns under the management of others, became in turn sources of loss and embarrassment. About this time (1797) he was offered by the Rev. David Brown the situation of Head Master and Secretary of the Free School, both appointments in those days being vested in the same person. This he accepted, and for a period of twenty years he discharged the duties of the situation with fidelity, and with a degree of benefit to his pupils, which eternity alone will disclose; many of them having received through his instrumentality germs of the Divine life, evidence of which some remain to afford to this day.

It would appear that he became truly pious on his leaving the profession of the sea, which he had first chosen, and it is probable that it was in reference to the cultivation of religious habits that he gave it up, and sought a more congenial element for such pursuits. Ever since that, he was in reality quite a missionary at heart. His chief enjoyment, throughout his life in India, was to proclaim a Saviour's love to all around, and particularly to the heathen, whenever he had an opportunity. In his morning and evening walks he sought to meet with them for this purpose. In fact for three or four years before his decease, he seemed to have lost all interest for every thing except the concerns of a future state. He used frequently to say, "Jesus shall be my theme whilst life shall last," and Jesus was indeed his

pleasure praise. The Rev. David Brown always esteemed him as a holy upright man, truly conscientious in all his dealings with others, and one who sat constantly at Jesus' feet, desirous of approving himself to God alone, not concerned with, nor caring for the world around him, sometimes mistaken in judgment but never in principle. The Rev. Mr. Thomason and the Rev. Dr. Dealtry bore the same testimony to his holy life and character.

In 1818 Mr. Hutteman was attacked with a brain fever, which nearly deprived him of life, and which impaired his energies to such an extent as to lead to his retiring on a pension from his post of Master and Secretary at the Free School. The only situation he held subsequent to this was that of Authenticator of Government stamps; but finding he had leisure to devote, he occupied it in instructing a few pupils, a duty, however, which he relinquished about twelve years previous to his decease, the infirmities of age increasing upon him.

With these events, however, we have less to do than with the striking degree of faith which it pleased God to bestow upon him, as furnishing visible and direct testimony to the truth of His word, and to the reality of the support given to the Christian, in the trials of life and in the hour of death. Of this Mr. Hutteman was a remarkable instance. Of the many who knew him, whatever were their own impressions of Divine things, all were constrained to acknowledge that with him religion was an every day and an every hour concern. Did he converse or write an ordinary note, or take a walk, he always introduced the Saviour's name and love, and engaged in similar discourse any natives or idle persons he met with on the road. In conducting family worship, he was most punctual, prefacing it by singing a hymn, and to ensure its early performance, his habit was to rise before daylight. He had been one of the trustees of the Evangelical Fund in connection with the Old Church from the commencement of that fund; and was connected with almost every society established for religious or benevolent purposes. He was a constant attendant at the Mission or Old Church in Calcutta for forty years, never allowing any thing to interfere with his attendance either on the Sabbath or at the Thursday evening service, except severe indisposition. On this latter point, Mrs. Hutteman thus spoke after his death:—"For twelve months past, Mr. H. had been in a very feeble state, and his weakness was so very great that he could scarcely walk. I frequently begged of him to remain at home, but he always replied—'Oh, no! nothing shall keep me from the house of prayer so long as I have the least portion of strength remaining in me. Attending Divine worship shall be my chief delight.' "

He lived habitually in the prospect of death, and if he perceived

one ruling desire, it was to "depart and be with Christ." In September, 1841, he writes: "I have lived long in this turbulent life, and heartily wish for eternal rest." Recovering from an illness at the commencement of 1843, which had brought him to the brink of the grave, his disappointment was not to be concealed, and it was with difficulty he became reconciled to it. After having attended the funeral of the infant child of one of his daughters, in April, 1842, he was heard to say, "Even my very grandchildren are getting into heaven before me." Of this infant he wrote, "It is a happy circumstance that the child died in its infant state, whose original sin has been atoned for on the cross; what would I not give for the felicity he enjoys now; he knows now, more of redeeming love than I do." In the August following, four months subsequently, after recovering from an illness, he again in a note expresses himself, "I cannot regain my strength; this is owing I believe to my age: however, my soul is perfectly composed, so long as I am seeking Jesus. He is by me and upholds me. I hear him say often, 'Be not afraid, I am thy salvation.'" His serenity of mind, his unshaken confidence in the Saviour, and assurance of salvation, were never for one moment known by those who were about him to have experienced the slightest interruption, and in this frame he met death without the slightest approach to fear.

His last illness is attributed to proceeding to the Thursday evening service at the Old Church, in a buggy, his palankeen carriage being at the time under repairs; he apparently took cold from this exposure to the night air in an open conveyance, a circumstance not to be wondered at considering his advanced age (74), and that he had but recently recovered from a severe illness. It is remarkable that the text of the last discourse he was to hear, should have been taken from Psalm lv. 6 "Oh, that I had wings like a dove, for then would I fly away and be at rest." He returned home repeating this text, and breathing earnestly the utterance of his heart that it might speedily be so with him, little imagining that the very next night should witness the accomplishment of his desire.

On the morning of Friday the 7th of July he rose perfectly well, and conducted family worship as usual. After breakfast he was seized with spasms, which subjected him to much suffering until the afternoon, but during the intervals of pain, he ceased not to speak to those about him of the things pertaining to the kingdom of God; feeling death to be at hand. At 4 P. M. the pains left him, and from this time he began to sink. The minister of an adjoining church visiting him at this period, after repeating to him several portions of Scripture, enquired among other things, if he felt any anxiety as to his own soul.

replied, as was expected, in the negative, with evident surprise that such a thing could be supposed possible. He could only speak in feeble and detached sentences, or rather words: but on the entrance of the minister he smiled, and appeared gratified to see a Christian friend. The minister said to him "You appear to suffer much?" His reply was "Yes, in the body." "How is it with your mind?" "All right there." "Can you lay hold of Christ?" "Oh! yes," with emphasis. "Can you rest upon him as the rock of ages?" "Yes, yes, oh yes," with emphasis. On the minister observing to him what a delightful privilege it was to have the precious promises of God fulfilled in a dying hour, he said "Oh! yes, that is every thing." The minister then repeated some passages of Holy Writ, which, the moment they were commenced, he looked up and with a faltering voice completed. For instance, when the passage was read "In my father's house," he said, "are many mansions"—"When thou passest through the waters" he completed the passage, and many others in a similar way. He was asked if he remembered the beautiful verse which Dr. Carey referred to in death—

"A guilty weak and sinful worm,
On thy kind arms I fall,"

he took it up and said, "Oh! yes—

'Be thou my strength and righteousness,
My ——— Jesus and ——— my ——— all.'"

He was asked if the Lord should deal with him in judgment and remove him—what he had to say? "All well—all well."

At about 5 P. M. he became unable to converse. He was evidently however in the possession of his senses, having been able, though with much difficulty, to respond to one or two questions; and up to within a very short period of his death, his last words were expressive of his anxiety for his speedy release. He appeared engaged in inward prayer as he passed "through the valley of the *shadow* of death." At midnight his breathing became gradually fainter, and at one o'clock ceased altogether. Two or three sighs or gentle heavings, and he was allowed thus gently to drop into the arms of death.

JOHN PETER ROTTLE, D. PH. S.

JOHN PETER ROTTLE, having completed his education at Copenhagen, and having been ordained there by the Bishop of Zealand in 1775, embarked shortly after for Tranquebar, where he arrived in the following year. His appearance was doubly welcome to the brethren, as death had lately thinned the missionary ranks; and he was soon able to render them effectual assistance.

He labored incessantly with his colleagues till 1794, when Mr. Rottler was compelled to leave home for the recovery of his health. In 1801, Tranquebar was captured by the English under the command of Colonel Campbell, but the missionaries were enabled to carry on their work without molestation.

At Mr. Gerické's death, in 1803, Mr. Pœzold the missionary being absent at Calcutta, filling the office of Tamul Professor in the College of Fort William, Dr. Rottler was requested to take charge of the Madras Mission, and shortly after he was urged by the Governor of Madras, (Lord William Bentinck) and his lady, to undertake the vacant chaplaincy and Secretaryship of the Female Asylum; his Christian character, amiable temper and other qualifications pointing him out as a suitable successor to the lamented Gerické; but though the appointment was compatible with his missionary office, and of some pecuniary value, yet he declined to accept it, until he should obtain the consent of the authorities at Copenhagen, and his permanent appointment to the Vepery Mission. The Directors hoped to remove his scruples by procuring the sanction of the Danish authorities in India; and for this purpose Sir Thomas Strange, Judge at Madras, wrote to the Governor of Tranquebar, recommending the proposed arrangement in urgent terms. The Danish Governor immediately expressed his acquiescence in the proposal; the Danish Missionaries also gave their consent; upon which he was induced to yield to the importunity of the Directors, and immediately sent home, to the College at Copenhagen, the resignation of his appointment to their East India Mission.

In July 1804, Mr. Rottler took up his abode in Mr. Gerické's house; but this arrangement had been completed only a few weeks, when Mr. Pœzold returned to Madras, the Tamul professorship at Calcutta being abolished, and Mr. Rottler vacated for him the house he occupied, and also tendered his assistance in the care and labors of the Mission, which Mr. Pœzold accepted, and for some time they worked together, "endea-

and to do all things for the best, which with God's assistance would always be their aim."

The Christian Knowledge Society, hearing of Mr. Rottler's removal to Madras, appointed him to the Vepery Mission, subject to the approval of the College at Copenhagen; and from this period they remitted to him the usual stipend and gratuity of a missionary, and he sent home a regular report of the proceedings, describing the catechists and schoolmasters as diligent according to their strength and abilities.

Favorable, however, as his new connexion appeared to him at its commencement, he did not long continue without interruption. It is manifest from Mr. Pœzold's correspondence, that he was never satisfied with his position, after his return from Calcutta. Gladly as he had seemed to accept Mr. Rottler's offer of assistance, yet he expressed surprise at finding him at Madras, and could not conceal his disappointment on learning that he had been appointed to the charge of the Female Orphan Asylum. He had confidently expected the office himself; but finding that there was no prospect of his obtaining it, his friendly co-operation with Mr. Rottler soon ceased, and he henceforth regarded him as an object of jealousy. Mr. Pœzold was a man of hasty temper, in strong contrast with his new colleague, who was one of the meekest and humblest of men, and was always a welcome visitor among the best society at Madras; whereas Mr. Pœzold was little known beyond his Mission circle.

The dissensions between Mr. Pœzold among the native flock, in which Mr. Rottler took no part, and the disagreements among the missionaries themselves, had an unfavorable effect upon the prospects of the Mission, and caused the Christian Knowledge Society and all persons interested in the progress of christianity in India to feel great anxiety for the Mission.

In 1795, Mr. Rottler received the honorary degree of Doctor of Physical Sciences from the Imperial Academy of Vienna, in acknowledgment of his high attainments, and valuable communications in natural history, chiefly in Botany and Zoology.

He was for many years chaplain at the Female Asylum; which he relinquished only when increasing years brought increasing infirmities, and he could labor no longer, either with profit to others or comfort to himself. Since his arrival in India his ministry had been exercised in at least four languages, viz. German, Portuguese, English, and Tamul. For some time, he was a fellow-laborer with Swartz, with whom he afterwards continued to correspond until his death.

The work in which he had been latterly much engaged, and in which

English Dictionary—a highly useful work—and his translation of the Prayer-book into Tamul. He attended Vepery Church the Sunday (March 1836) before his death. On the following Wednesday morning he was seized with paralysis, and continued in a very weak state, though sensible, until the evening of Friday; after which time he rapidly sank; and on Sunday morning, without a struggle or a moan, he fell asleep in Jesus to commence that Sabbath which remaineth for the people of God. His age was eighty-six and seven months.

SARAH WETHERHERD.

SARAH WETHERHERD was born in England on the 25th of October, 1798. Blessed from her early days with the incalculable advantage of pious parents and a religious education, and possessing a disposition naturally mild and gentle, she in the period of her youth evinced that regard to serious subjects, which was gladly hailed by those with whom she stood connected, as a prelude to future excellence of character.

Nor were the expectations they had formed disappointed. Rising into life, her religious principles “grew with her growth, and strengthened with her strength;” while the scriptural sentiment, “by the grace of God I am what I am,” was deeply engraven on her heart. By this grace the eyes of her understanding were enlightened, and she felt a growing desire to promote the spiritual welfare of all with whom she stood connected. She was zealously engaged in a Sunday-school and other benevolent institutions, in a populous village, where her friends at that time resided, and where little but immorality and infidelity prevailed; and the obstacles she had to encounter in the promotion of her favorite object, served but to display more fully her benevolent concern for the welfare of others, and her growing attachment to her Saviour’s cause.

In the course of divine providence, removing thence with her friends to Chelsea, her assiduity in promoting the same grand object kept pace with the increasing opportunities this place afforded for her exertions. Of the church assembling in Paradise Row, Chelsea, she became a member, and stood in an honorable and useful connexion with it till duty called her to foreign shores.

Marrying the Rev. J. Wetherherd, one of the East India Company’s chaplains on the Madras establishment, whose duties led him to the East Indies,—it was her ardent prayer and earnest hope that they should both prove useful to the souls of the ignorant and unenlightened there. Mr. and Mrs. W. sailed from Gravesend in the Ship *Thames*, bound for Madras, on the 24th of November 1820; and safely arrived there on the 15th of May, 1821.

Their residence for some time was Bellary, a very healthy station, where her husband had erected a comfortable dwelling, the air being supposed to be suited to her constitution, which proved to be the case. But a disorder of the lungs, and li-

sake of the sea air, where a situation exactly adapted to her mind and disposition was obtained.

But in the midst of her hopes, and in the bloom of life, she was removed. She was sensible of her approaching departure ; but was enabled to look to God through the atoning blood of Jesus ; and on the 20th of July, 1823 she fell asleep in the arms of her Saviour : at the early age of twenty-five.

SAMUEL TRAWIN.

SAMUEL TRAWIN was set apart for missionary labor in the early part of 1818, and about the middle of the year embarked on board the *Palmer*, Captain Kemp, accompanied by Mrs. Trawin, and Mr. and Mrs. Hampson. They arrived at Calcutta on the 8th of February, 1819.

On his arrival he assiduously applied himself to the acquisition of the language, and on its attainment he was sent to occupy the station of Kidderpore, two miles south west of Calcutta, where he labored diligently, and the divine blessing attended his efforts. Here also he erected schools for the religious instruction of the natives. A female school was also established, in which Mrs. Trawin instructed a number of girls.

Numbers both in the chapel and on the streets, in the station, and for several miles around, heard the word through Mr. Trawin's instrumentality for a period of about eight years.

At the close of 1824, we find Mr. Trawin, accompanied by the Rev. A. F. Lacroix, then of the Netherlands Missionary Society, making a missionary tour to the stations up the river Hooghly. They visited Chinsurah and Berhampore; at the latter place they stopped some time, preaching to attentive audiences in the neighborhood.

Towards the end of 1825, Mr. Trawin had the pleasure of baptising five Hindoo Converts at Kidderpore. "Thus," writes Mr. T. "have we again seen the door of faith opened to the Gentiles: thus have we seen one whole household and parts of others, all baptised in the name of our adorable Lord."

In 1827, Mr. Trawin had felt his constitution giving way for the previous two years; but he could not think of returning to England, even for a season, till the Calcutta Mission had more assistance. Mrs. Trawin's health also required a change of climate. To try if a change of air would prolong her life for another year's service, he accompanied her to Berhampore. He arrived there on the 19th of July, 1827; preached for Mr. M. Hill in English on the Sabbath following, and then returned to Feudall Baugh (the residence of David Dale, Esq.) seven miles from Berhampore, whither Mrs. Trawin had been invited,

The next morning feverish symptoms began to manifest themselves, which increased in violence till the 25th, when he was in a raging fever, and laboring under much depression of spirit. On being questioned by one present whether he was happy in mind? he replied, "No : dark and gloomy." During the night he was exceedingly restless. On the 27th he still complained of darkness and fears, and betrayed some anxiety for the issue of his sickness. He was however much comforted on hearing several passages of Scripture read, also some verses from a favorite hymn. He repeated these passages with much delight, and for a time seemed engaged in fervent prayer, and then fell asleep.

On Saturday the 28th he was very ill. A friend inquired of him what were his prospects for eternity, should his divine Master call him home. He said with earnestness, "Oh ! if he will not cast me off for ever !" He was answered, "Did you ever know him to cast off any that fled to him for refuge ?" When after a few minutes pause, he said, "Oh ! my dear brother, what a comfortable word is that ! how much good it has done me ! Did you ever know ?—*no, never !*—Then I will die trusting in him : it has been very dark for some days past, but now my fears are all removed." He meditated some time on the glorious fact, which had been so blessed to his soul, when he endeavored to testify his gratitude in every way for what he considered such kindness. From this time not a doubt was suffered to perplex his mind, nor a fear to disturb his peace. When Mrs. Trawin entered the room he exclaimed, "Oh ! my love ! the cloud is removed. I have had such a delightful view of my interest in Christ, and such a meditation on the Father, Son and Holy Spirit, that the joy and glory appear almost too much for my frail body ;" and several times he repeated the words,—*"Everlasting love !"*

The fever at this time was at a great height, and on his being washed, and his linen changed, he felt so much refreshed that he remarked, "It reminds me of the pleasure, we shall experience when we 'bathe our weary souls in seas of heavenly rest ;' but," added he, "perhaps it is wrong to compare these things with the enjoyments of heaven."

On Sabbath morning, Mrs. Hill said to him, "My dear Mr. Trawin, do you still feel happy ?" He replied, "Oh ! yes ; Christ is precious—He is altogether lovely. My dear wife !—my dear children !" "The Lord," she remarked, "will take care of them ; He has promised and He will perform." He rejoined, "Yes, I think he will ; they are included in the covenant ;" and then added, "I am very ill." He was answered, "Yes ; but an hour in heaven will amply compensate

"Hark, those bursts of acclamation !
 Hark, those loud triumphant chords !
 Jesus takes the highest station,
 Oh ! what joy the sight affords.
 Crown him, crown him,
 King of kings, and Lord of lords !"

During the night, he complained of a violent heat in the stomach, and said it appeared as though his vitals were consuming in a flame. Towards the morning, his pain seemed to increase, and he said, "Oh ! this perishing body ! it is so weak : I am a poor creature !" It was remarked, "Yes, poor, but making many rich." He replied, "Dear me, what a delightful thought ! Yes, perhaps God has made me the instrument of making some few rich in faith."

✓ Great debility and symptoms of delirium prevented him from conversing much on Monday ; on Tuesday and Wednesday he was frequently engaged in prayer, but his voice was so weak, that only a few expressions could be distinguished. About half-past four o'clock on Thursday morning, the intensity of the fever caused him to exclaim, that he felt the flames within him. Strong delirium afterwards seized him, from which he did not recover till half-past six. About 2 P. M. he opened his eyes, and Mrs. Hill asked him if he knew her ; he replied, "Not know you !—yes, my dear Mrs. Hill, you have been very kind to me ; the Lord will reward you : and tell my dear brother Hill, how I love him—he has been with me all my sickness—he has given me comfort when distressed in mind. I am now going to heaven, and will welcome him there, and will pray for you all ; for my dear Mary, and for ———." Here his voice failed.

The cause of the Mission lay near his heart : he frequently mentioned the different preaching stations with peculiar feelings of gratitude and joy. A few hours before his death, he mistook an attendant for a gentleman who had ever been a friend to the missionary cause, and said to him, "Will you, my dear friend, be the father of the Mission family ? the missionaries have much to contend with in their work. The people are ignorant, and have no desire to be instructed ; but they must be taught. You, I hope, will not forsake the cause." Here his feelings overcame him.

About half-past eight in the evening, he imagined himself in the midst of a large audience of Europeans, and began to address them from—"Ye must be born again." He continued speaking more than ten minutes : he pointed out the nature and necessity of regeneration ;

he was addressing. He then proposed kneeling down and uniting in prayer, but overcome with the exertion of speaking, he closed his eyes, and fell into a deep sleep. He spoke no more, but continued breathing regularly until 12 o'clock, when respiration became more rapid, and his bosom heaved with difficulty: and without a struggle or a groan, his spirit was ushered into the presence of its God, on the 3d of August, 1827.

HENRY PEACOCK. ✓

(HENRY PEACOCK was born in England.) He was the son of a clergyman in Suffolk, but leaving home very young (at the age of about fifteen) he for about the space of ten years, the greater part of which time he spent at sea, gave himself up wholly to the desires of his own heart, and wallowed in almost every iniquity. At length he came to India and settled in Jessore, as an assistant in some indigo factory. About the year 1807, happening to come to Calcutta, he found his way to a house in Cossitollah, which the Serampore missionaries had opened for preaching. From that time the word deeply affected his mind, and in about two years after he was baptized and joined the church under the pastoral care of Dr. Carey and his brethren. He was at that time one of the masters of the Upper Orphan School, from which situation being dismissed when he was baptized, he accepted the care of the school then formed under the name of the Benevolent Institution. Some time after, wishing to be useful in disseminating the gospel among the heathen, he with Mr. Chamberlain, obtained the permission of Government to reside at Agra for that purpose. Here he continued till 1816, when he returned to Calcutta, to take charge of the Benevolent Institution, in which he continued till the arrival of Mr. Penney.

In January, 1818, understanding that there were numbers of children at Chittagong in a similar state of destitution with those at Calcutta who had been lately under his care, he proceeded to Chittagong, where he in a little time raised a school, consisting of nearly a hundred indigent Christian children, whom he instructed in the week, and who, with their parents and relatives, formed a congregation, to whom on the Sabbath he read and explained the Scriptures, both in English and Hindoostanee, up to the period of his decease.

Mr. Peacock was a man of a meek and peaceable spirit, and uniformly adorned the gospel wherever he resided. At Chittagong, he endeared himself to all who were acquainted with him, and particularly to the children under his care, who loved him as a father. To the Mug brethren in the neighborhood of Chittagong he was the valued friend and guide, going often among them, and presiding at their meetings; while they constantly consulted him in their affairs.

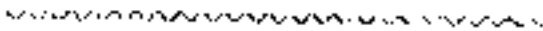
He thus wrote regarding the Mug Christians shortly after his arrival among them—"I am greatly pleased with their apparent honesty and

able to understand a word from them, or to make myself understood. I am sometimes cheered with hope ; at other times my mind sinks : what can I do ? Well, I must strive in hope. I know who can give gifts to men ; therefore in the Lord Jesus I desire to trust." And again shortly after—"The Mugs from Harubong have been here, and we have baptized three men. I am greatly pleased with the open and honest behaviour of the Mug Christians ; they come to my house like children, and sit round about me with a loving freedom ; and this without any sort of contemptuous familiarity ; for if they happen to see that I want any thing, they will run instantly and bring it without being asked. Kuluphroo, the reader at Chittagong, lives with me ; he is a lively inquisitive fellow, and I trust a warm Christian. He and another come every evening with their books to read by my candle, and thus they sit at the table until about 10 o'clock. I feel highly gratified at these things, but am low in spirits because I cannot read or enter into conversation with them, for want of knowing the language. I have not that lively genius that some have, who can pick up a language in a few months." A little while before his death he thus wrote, after noticing the duties of his school : "My scholars are also my Sabbath day's congregation ; and I do assure you no despicable congregation either ; many of them being of an age capable of understanding ; they afford me much encouragement by the attention they seem to pay at worship as well as at school. I have just the congregation that suits me."

For a considerable time after his arrival at Chittagong he was exercised with great distress relative to his own state towards God, which at one time bore him down so strongly that he was almost ready to give up all attempts at public worship, deeming it presumption for one who appeared to himself so unworthy, to engage in the worship of God either in public or private. These distresses he often mentioned to his former pastors, for their advice. About a year before his death he felt much cheered and encouraged respecting his hope in God ; and his friends seldom remember to have seen him more happy and delighting in his work than during this period.

But it pleased the gracious Redeemer to cut short his earthly course. He had been on a visit to Calcutta, where he arrived on his way to Serampore, only three weeks before his death. He had obtained such supplies of books as he found necessary for his school, and had prepared his boats for his return, when a fever seized him the day before he intended to embark for Chittagong, which confined him to Dr. Carey's house in Calcutta, and although medical aid was immediately called in, the disease carried him off in nine days. The fever was attended with so great a degree of delirium that there was but little

opportunity of ascertaining the feelings of his mind in the view of approaching dissolution. As far as they could be ascertained, however, he discovered a patient and cheerful submission to the will of his heavenly Father. He fell asleep on the 27th November, 1820, at Calcutta.



MATILDA COMAN DEAN.

MATILDA COMAN BARKER was born on the 29th of March, 1819, at Thetford in England. She was the daughter of Mr. E. H. Barker, a distinguished scholar, and the editor and author of several literary works.

Discovering in early life a love for books and a capacity for acquiring knowledge, the parents of Miss Barker afforded her every desirable opportunity for study, which she successfully improved.

Having prosecuted her studies, including several European languages, with great vigour and success, she commenced the study of the Chinese language at the age of seventeen, and the following year sailed for China under the patronage of the "Society for the Promotion of Female Education in the East."

In March, 1838, she was married at Macao to the Rev. William Dean, with whom she proceeded to Bangkok, Siam, where she soon commenced a Chinese school, in the instruction of which she diligently and successfully labored for five years. By the combined influence of teaching and study, she had so far acquired the Chinese language as to speak and read it with readiness, and has left some proofs of her capacity at composition in that difficult tongue. Indeed, taking her acquirements as a whole, she probably knew more of the Chinese language than any foreign lady living in her day.

Her piety, which discovered itself in childhood, was of an unostentatious but efficient character. Like an under current, though unseen, it evidently gave direction to the conduct of her life. She needed only to be convinced that any given course was agreeable to her Divine Master, and she adhered to it with scrupulous tenacity, and pursued her way with untiring perseverance. In her choice of friends, and selection of books, she discovered a strong partiality to what was decidedly spiritual, and those who knew her best can testify to her love for retirement and communion with God. This she exemplified to be compatible with a cheerful and animated deportment in the domestic and social circle. She appeared most happy when most usefully employed, and benevolent efforts appeared ever to administer to the health of body and mind; while she exhibited a practical exemplification of the saying, "diligent in business, fervent in spirit, serving the Lord."

The health of her husband failing at Bangkok, she sailed with him

latter part of October, 1842, she took up her residence at Hongkong, where up to the last week of her life she occupied a portion of her time in her favorite employments of teaching and studying the Chinese language. She looked forward with delight to the time when she hoped to be permanently located with her husband at a station northward, where she could be more entirely devoted to direct missionary work. But God sees not as man sees.

On the 21st of March, 1843, she arose, apparently in her usual health, and took her accustomed walk before breakfast. During the forenoon of the day she merely mentioned that she felt uncomfortable, but in the course of the afternoon her husband found her so much indisposed as to warrant his calling in medical aid. During the night her fever was very high, and her disease continued its violence until Friday the 24th, when it assumed alarming features, and baffled the efforts of the most skilful medical treatment.

There were now manifest indications that the disease had deranged the mental functions, which materially interfered with eliciting those marked expressions of faith and hope sometimes uttered by dying Christians in the immediate prospect of dissolution. And yet consciousness lingered sufficiently for her to listen with marked attention to prayer and religious conversation. Her disease now raged with unabated violence, rendering abortive the assiduous attentions and skilful treatment of her physicians, and throughout Saturday, Sunday and Monday, she lay balancing as it were between life and death, lingering upon the confines of time and eternity, until 4½ o'clock on Wednesday morning, March 29th, the twenty-fourth anniversary of her birth, when the silver cord was loosed, the golden bowl broken, and her spirit took its upward flight to that world where death is swallowed up in victory, and all tears are wiped away.

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JOHN FOUNTAIN. ✓

JOHN FOUNTAIN was born in England in the year 1767. Of his early years we have only the following brief account, which is contained in a letter from his own pen to the Rev. Mr. Sharpe in England :—

“I cannot tell either the time or manner of my first beginning to think about religion with any precision, though I am far from thinking either to be very singular. I remember to have had pretty strong convictions of sin, and remorse of conscience when I was about eight or nine years old. I thought much about original sin, but knew not what to conclude respecting it. I sometimes supposed that our *christening* did that all away ; yea I was sometimes ready to think it did every thing for us. But by examining the bible I soon began to doubt the supposed efficacy and even propriety of infant baptism. But when this prop failed me, I had another whereon to lean for a while. I thought I was much better than any boy I knew. I went strictly to church, not only on Lord’s-days, but on prayer days. Yea, so carefully did I attend at church, that I well remember, being detained to roast some meat for dinner one Lord’s-day, I spent most of the time in weeping. In those days I used often to call in at the meeting as I went by ; and I think to this day I can remember almost every text from which I heard Mr. Smith preach. The circumstance of Mr. R——’s leaving the establishment had some effect on my mind. Every body called him a fool for so doing, and concluded he had taken the road to ruin ; but the manly, or rather the Christian spirit, with which he bore the threatenings and reproaches so cruelly heaped upon him, made me draw a contrary conclusion.”

When he was about eighteen or nineteen years of age, Hervey’s *Meditations* fell into his hands. Till then he had read nothing but his bible, and the prayer book. This ushered him as it were into a new world ! It expanded his mind, and excited a thirst after knowledge ; and this was not all : he derived spiritual as well as intellectual advantages from it. After this he was induced to attend a baptism at Mr. Greenwood’s meeting, and subsequently read several works on the subject of baptism, by which he was led to think that the method pursued by the Baptists was the right one. He then regularly attended at the Baptist place of meeting/where the sermons he heard, and the conversation and kindness of the minister, brought him to think seriously of sin and his need of a Saviour.

ant at several places, he at length was baptized and received into the church meeting at Eagle street. Soon after he had joined the church a member of the "Good Samaritan Society" in Shoe Lane, invited him to join them, to which he complied. A proposition was afterwards made to Mr. Fountain, by Mr. Savage, the secretary of that Society, to go abroad. The proposition pleased Mr. F. exceedingly and India was determined upon as his destination. In January 1796, he went to Oakham to bid his relatives farewell. In this journey he called on Mr. Fuller and acquainted him with his intention. Mr. F. called a committee on the business, and it was agreed to take Mr. Fountain in part under their direction; but Mr. Savage dying before he had effected his purpose, he was placed entirely under the care of the Baptist Missionary Society.

In February he was accepted as a missionary to labor in India with Messrs. Carey and Thomas. Mr. Fountain took his passage in an American ship, and towards the end of April set sail from Gravesend. After staying a week at Madeira, they sailed thence on the 26th of May, crossed the Line on the 17th of June, and on the 22d of July passed the Cape of Good Hope. They had pleasant weather till they got beyond Madagascar, after which they had a fortnight's perpetual rolling, with a heavy sea, and frequent hail storms. They repassed the equator on the 2d of September, and on the 5th entered the Bay of Bengal, where the vessel was driven about by contrary winds several days, but on the 16th they safely arrived at Diamond Harbour. "We lost," wrote Mr. Fountain, "but one man during our passage; he caught cold in the bad weather. The evening before he died, one of the mates requested me to go down into the fore-castle, and speak to him. I did so, but he was incapable of giving any attention. After procuring silence I prayed over him; he died in the night. Next morning the captain sent his compliments to me, wishing me to come up on deck and (as he called it) *read prayers* over him; I went and spoke to them of the shortness of life—the certainty of death—the awfulness of dying in sin—the necessity of a preparedness for eternity—and of an interest in Jesus Christ, as the only preparative for another world; after which I prayed. There was somewhat of an apparent solemnity, and less swearing for a day or two, but that was all. Preaching was never held on board." "I often wished," says Mr. Fountain, "for those seasons of worship which brethren Carey and Thomas mention in some of their first letters as having enjoyed on their passage; or that I were in the Otaheitan Mission ship, where,

" Each man and mariner on board,
The willing heralds of the Lord,

“ But I trust I was not without the presence of him, with whom to hold communion, makes one comfortable in any place. I never repented of my undertaking, but always felt a prevailing desire that it might be for the glory of God in the furtherance of the Gospel.”

After lying two days at Diamond Harbour, Mr. Fountain seeing the probability of the ship not getting up the river in less than twelve or fourteen days, from the amazing rapidity and force of the current, took a native boat and pushed on. He reached Calcutta, where he experienced most attentive and kind treatment from Mr. Udny. Mr. Fountain immediately proceeded to join Mr. Carey at Mudnabatty where he arrived on the 10th October. He engaged with much perseverance to attain a knowledge of the native language, and before the factories at Mudnabatty were given up in 1799 he was able to assist in the translation of the Scriptures. A gentleman at Dinagepore, who had been brought under the influence of the gospel, through the instrumentality of the missionaries, having built a place of worship and a school-house at that station, Mr. Fountain preached there, as well as at Rungpore and adjacent places. The school consisted at first of nineteen boys, which rapidly increased to thirty-six, of all castes, and of various ages from five to twenty, some of whom had made considerable progress in 1798, especially in writing. There were also some hopeful characters among the natives.

He removed with Mr. Carey to Kidderpore when the latter purchased a small factory there, but had been only a short time there when information arrived of four additional missionaries, Messrs. Marshman, Ward, Brunsdon, and Grant having reached Calcutta—he at once set off to welcome them and bring them up. It being afterwards determined that the whole body should settle at Serampore, he took up his abode there on the 9th ; and on the 12th of November, 1799, he was married to Miss Tidd, an amiable member of the Baptist Church at Oakham, with whom he had formed an intimacy before he left England. In the midst of his labors, and just when the prospects of the Mission began to be a little encouraging, he was called away from this scene to a better. Mr. Udny having earnestly invited him to return to his former station, to make indigo, he left Serampore with his wife on the 8th of July, 1800. He was far from well when he left, and soon after his arrival at Moypal he went forward to the house of Mr. Fernandez, at Dinagepore, when the Company's surgeon at that place was sent for. He came with the utmost readiness, and bestowed the kindest attention upon him during the whole of his sickness. Under his care for some days he appeared better, but at length his disorder returned with great force and resisted every effort. The first time that his disorder took

an alarming turn was nine days before his death. He seemed to be then so ill that he was not expected to live through the day. Mrs. Fountain asked him how he felt his mind with respect to another world: he said it was tolerably comfortable; all his hopes were fixed on Jesus Christ; he had no other foundation to build upon, for all that he had done would by no means save him; he depended on Christ for the salvation of his soul, and he should not be deceived. About the middle of the day, Mr. Webb came to see him. He shook him by the hand, and said he was not afraid to die, but he should have been glad to have lived a little longer, that he might have done something more for God. He lamented that he had done no more for him, and added, "Now is the time to have the Saviour precious. How miserable must they be who have no Saviour to go to when they come to die!" He said he found enough in the gospel to support his mind in a dying hour. In the evening Mr. Cunninghame came to see him, and Mr. Powel staid with him during the night. He told Mr. P. that he had been harassed with fears respecting the truth of Christianity, and that Satan had suggested to his mind that his religion was vain; but through mercy, he was not suffered to distress him long.

The next morning he was in great pain. Mr. Cunninghame having observed to him what a mercy it would be if he were raised up again; he replied, if he were, he wished to live with death and eternity always in view. During the last days of his life, his sufferings were very great. He was so weak that he could say but little; but he seemed to have a well grounded hope of his interest in the Saviour, and often wished to be absent from the body. He frequently repeated, "Thou, O Christ, art all I want." "O, that my heavenly Father would fetch me away." On the Sabbath before his death he said to Mr. Fernandez, "The next Sabbath I shall spend will be with my heavenly Father." On the morning of the day of his death he was in a happy frame. He desired ✓ Mr. Cunninghame to read the 8th of Romans, and to sing Dr. Watts's 100th hymn, 2d Book—he then called Mr. Fernandez's son to him, and desired him to seek after the welfare of his soul while he was young; he would never repent of it; he was not too young to die. He said, he felt for him, lest he should be carried away with the riches and pleasures of the world, which would afford him no comfort, when he came to die. "What would it avail me now," said he, "if I were Governor General? that would not secure me from death." To Mr. Cunninghame he said, "It appeared strange to us that the Lord should take away one missionary as soon as he arrived, before he had learnt the language, or had become acquainted with the people; and now, to take another away as soon as he had learnt it. But God did nothing

in vain." About two hours before his departure, he desired to be raised up ; after which he seemed to be in prayer for some minutes ; the only words, however, which could be heard, were—" Faith"—" My redeemer"—" My heavenly Father," and a few others, which were the last he was heard to utter. He died on the 20th of August, 1800, aged thirty-three.

MRS. BRYAR.

MRS. BRYAR, the wife of William Bryar, of the Invalids, in charge of whom Mr. Corrie left the native school at Chunar, first heard of the Saviour under the Rev. Daniel Corrie, previous to his being removed from the station; she was afterwards admitted into Church fellowship, and became a most valuable member of the church under the care of the Rev. Mr. Bowley.

On Mr. Corrie's way down the country, he left a moonshee at Chunar, to read a chapter or more of the gospels to the native Christians, who might choose to meet for that purpose; when Mrs. Bryar read the prayers, there being no other Christian capable of doing it. She was constantly reproving and exhorting her female neighbors, as they required it; and since Mr. Bowley's visits to the station, she took to learning Martyn's Hindoostanee Testament; and by her example, prevailed upon several others to do the same. Such was her memory, that, in a very short time, she could repeat to the fifth chapter of St. Matthew's gospel, when she was taken ill.

During her whole illness the Rev. Mr. Bowley attended her, and by her request, read and prayed with her. One evening on approaching her apartment, he heard her distinctly reading and explaining the gospel to several of her sex. Christ and his salvation shone brighter and brighter upon her, as her end drew near.

Very early on the day before her death, (17th of November, 1815) having lively apprehensions of her approaching end, she sent for all her neighbors, friends and acquaintance, and with tears in her eyes, humbly entreated pardon of them all, saying, that she must have offended them; and, though it was for the cause of God, and the good of their souls, yet, not being done in a becoming spirit, it was sin; and she told them, that she forgave them from her heart, and begged they would do the same.

She was not permitted to doubt of her peace being made with God, through the merits of Christ; for she repeatedly told the missionary that her faith was grounded in Christ alone, and that she felt no anxiety on that head. The prayer which she was heard to utter, the night before her death, greatly astonished the hearers, especially those of a worldly spirit.

During her illness, she had read to her a great part of the history of Job's afflictions and patience; also the counsel of St. Paul and St.

on Justification without works ; with St. John, on the state of the blessed, and the heavenly Jerusalem.

Within a few minutes of her death, as if she had got a sight of the heavenly mansions, she exclaimed to the bye-standers—"Sing! sing! make haste and sing! for a blessed and lasting habitation is prepared for me, and a way let down by which I must ascend!" when she herself began to sing a hymn which she had heard but once from Mr. Bowley, till her voice gradually failed ; when she reclined her head, and gave up the ghost without a single groan.

ELIZA LESLIE.

ELIZA FRANKLIN was the fourth daughter of the Rev. F. Franklin, of Coventry, and was born July 13, 1805.

Circumstances having led to a removal from the house of her father, she went, about the twelfth year of her age, to reside in the family of her mother's brother, the Rev. John Dyer, then of Reading. Though not then the subject of that great change of heart which she afterwards experienced, she was deeply impressed with the importance of religion. Like the generality of persons privileged, as she was, with early religious instruction and example, she was brought gradually to form those views of herself and of Christ, and to cherish those feelings which result from an interest in the blessings of the gospel. It was not, however till her fourteenth or fifteenth year, that she was led to hope that she had undergone that great change which is called being "born again."

During the period in which Miss Franklin remained at Battersea, the influence of her religion was evinced in no common degree. Under the direction of her aunt she managed much of the concerns of the large establishment there; and the activity she displayed, and the general prudence she manifested, were seen by many. She was a collector of the Bible Association, and she exerted herself in the Sabbath school in Mr. Hughes' meeting-house.

After spending six years at Battersea, in the year 1823, Eliza left for Coventry. Immediately on the completion of her eighteenth year she made a public profession of her attachment to Christ. In the same year she was united in marriage to the Rev. Andrew Leslie, of the Baptist Mission, and in the month of October embarked at Portsmouth on board the ship *Providence* for Calcutta. With the exception of an awful storm, in which the vessel was on the point of being wrecked, the voyage to India, though long, was not, on the whole, disagreeable.

Being of a literary turn of mind, her reading was very extensive and diversified; and feeling a peculiar degree of pleasure in the acquirement of languages, she not only retained her knowledge of the French, but shortly after entering on the voyage, she commenced the Hindostanee and also the Hebrew; and she had actually read through the whole of the Psalms, and the greater part of Genesis, before her arrival in India.

The *Providence* touched at Madeira, the Cape of Good Hope, and Malacca, and arrived at Calcutta on the 12th of May, 1824. On the 17th

of July Mr. and Mrs. Leslie arrived at their station, Monghyr. During the voyage on the Ganges, Mrs. Leslie became dangerously ill. She herself felt as if her days were come to a close, but God was kind, and permitted her still to be the joy of her husband a little longer.

On her arrival at Monghyr she lost no time in attending particularly to the language of the people among whom she had come to dwell ; and so speedily did she surmount its difficulties, that in much less than a year she could not only transact, with the most perfect ease, all the concerns of life, but she managed the affairs of twelve schools, regularly examined the children, and often talked with them and others on the great subject of religion. Her labors among the children were incessant ; early and late she was with them ; and when visited by their mothers, she has been known to sit down amongst them, and talk with them, and read to them of Jesus. The order into which she brought the schools, the improvement that was made by the scholars, and the general feeling of love and respect which she gained from the teachers and children, were very great.

Symptoms of the liver complaint appeared in her constitution very early after her arrival ; but these, though not entirely removed, were subdued in a great degree. With this exception, her health was generally as good as it was in England. But the time of her departure was drawing near, though unseen and unsuspected ; and with the nearness of death her character appeared to increase in lustre. In her conversation she frequently introduced the subject of heaven ; and seemed to have a presentiment of the shortness of her existence. Some hours previous to her death, she told her husband that she had been led for some time past to pray particularly that she might be prepared for sudden death.

On the morning of Saturday, the 8th of April, 1826, she felt a little unwell ; but not so much as to prevent her spending two or three hours in examining forty or fifty boys in the Catechism, Scriptures and other books used in the schools. After the examination, which lasted till near 12 o'clock, she was sick ; but not apprehending any danger, she said nothing till nearly 2 o'clock, when she felt exceedingly ill. Medical aid was immediately procured ; and the usual remedies for that dreadful disease, the cholera, administered, but all efforts proved ineffectual. In the afternoon and evening, she mentioned repeatedly her views of herself as a sinner : and so very humble was her description, that she said she was doubtful whether she had as yet obtained an interest in Christ. However, amidst the expression of her doubts, it was evident that she had strong faith ; for on two or three occasions

On the Sabbath morning two young persons coming into her room, she addressed them with great earnestness and affection on the concerns of their souls. She besought them to give themselves up to Jesus, and entreated them to receive the admonition given them by her sudden illness and evident approach to death. During the course of the afternoon, she summoned up her last strength to address her husband. She told him to charge her friends to meet her in heaven; and to tell them that she had never regretted for one moment her coming to India. She also pressed upon him to abound in the work of God, and to be the more excited to this from the circumstance of her death. When she had said these things, with one or two others of the same nature, she turned her face to the back of the sofa on which she was lying, and said, "I wish now to be composed;" adding, "They that endure to the end, shall receive a crown of life." After this she said very little. One of the last words, if not the very last, she uttered, was, "Yes," in reply to a question which Mr. Leslie put to her whether she were happy. After lying for an hour or two, evidently in no pain, she resigned her spirit into the hands of her blessed Redeemer, without a single sigh, a groan or a struggle.

Her death occurred on the 9th of April, 1826; she was aged twenty years and nine months.

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GEORGE BRYNE.

GEORGE BRYNE was an East Indian by birth. Nothing particularly interesting is known of his early days. He resided at Chinsurah, and was what is usually denominated a moral character. He was united in marriage to a seriously disposed female, which most probably had a beneficial influence upon him, but he continued a stranger to real spiritual piety, till nearly fifty years had rolled over his head. The circumstances of his conversion remarkably displayed the free and sovereign way in which God exercises his prerogative of calling a sinner to himself. His first truly serious feeling arose from a simple remark of that devoted man, the Rev. H. Townley, who was for some time stationed at Chinsurah. It was a custom with Mr. Bryne, to call often on the missionaries about five o'clock in the evening, when he usually found them taking a cup of tea previously to going out for the purpose of preaching. One evening, seeing them about to depart, he said to Mr. Townley, "Well, Sir, I wish you may meet with success, and induce some natives to turn Christians." "Thank you," replied Mr. T. "I join in your wish, but I should like to have you become a true Christian, as a beginning." It pleased God to fix this remark as the word of conviction on his mind. It was "a nail fastened in a sure place," and from that time he studied, read and prayed, till he became a Christian of no common growth and spirituality.

Though his conversion occurred at a late period of life, it was not less remarkably distinguished for its transforming influence upon his mind, than for its production of those active fruits of faith, which are more usually expected in *younger* individuals. Bright was the exhibition of the union between true Christian principle and Christian exertion. It seemed to be the first and abiding wish of his heart, even to the end, to prove to others what God had proved to him, that Jesus is "the way, and the truth, and the life." He evinced the reality of his calling, justification and adoption into the family of God, by showing a conformity to the image of Christ, and by walking "religiously in good works."

As his health had for years been in a very precarious state, and his temporal wants were supplied by a pension from Government, Mr. Bryne devoted his time, which was entirely at his disposal, to "going about doing good." He might be seen at all times of the day, and at all seasons of the year, going, whenever aware of an opportunity, to

distribute tracts, to call assemblies for any good purpose, to instruct the children, and in various other ways to benefit the souls of men. In the house of God his place was never vacant, unless sickness detained him a prisoner, for it was his delight for his feet to stand within the gates of Jerusalem. At the family altar and in the closet, "he was a burning and shining light;" nor will the effect of his prayers be fully developed, till the day when secret things shall be revealed.

The illness which preceded his dissolution was long and trying. In the former part of it, he merely considered it as one of his usual attacks; but all the means he had before found effectual for his relief, proved unavailing, and he gradually sank into the grave. Months of suffering, painful days and wearisome nights were appointed unto him, but "patience had its perfect work." The various ministers and religious friends who visited him, gave one united testimony, "Surely this is a child of God."

As the ears of corn ripen for the harvest, they bow their heads nearer to the ground. So it is with believers: they see more than ever of their own imperfections, and often express their sense of it in strong language; yet they repose with a growing confidence on the love of God through Christ Jesus. The nearer they advance to their eternal rest, the more humble they become, but not the less useful in their sphere. They feel anxiously desirous of improving every talent they possess to the glory of God, knowing that the time is short.

The truth of these remarks was daily exemplified, during the lingering illness of the subject of this memoir. He affectionately and faithfully exhorted the unconverted, and encouraged and advised his pious friends, who felt it a benefit to visit him. Thus he honored Christ in his life and death. His departure was gentle and peaceful.

CATHERINE MORISON.

CATHERINE MORISON was born at Madras in the year 1820. Her father, a gentleman of great respectability, who raised himself to the highest offices in India, by industry and weight of character, was born and educated at Aberdeen. Her mother was descended, through a European father, from the Indian race.

In childhood and early youth the deceased knew not her Saviour. But subsequently, through the instructions of a pious clergyman of the English church, she was brought to deep reflection in reference to her spiritual state. The current of worldly influence and association ran powerfully against the first throbbings of spiritual life, and oftentimes threatened their extinction. But an introduction to Mr. Drew, one of the London Society's Missionaries at Madras, was overruled for great good to her soul. His simple, faithful preaching, connected as it was with his personal counsels and encouragements, became the means of her establishment in the Christian life.

Subsequently to her attendance on the ministry of Mr. Drew, she removed with her first husband, to Penang: and on his death went to Scotland about the year 1843. Here she lived respected and beloved by all for the meekness of her disposition, and rectitude of her Christian profession.

In the year 1847, she was seized with inflammatory symptoms, from the effects of which she never recovered. As soon as her enfeebled frame would permit, she returned to Brompton in the month of June, 1845, but no earthly means could ward off the approaching crisis. In the beginning of 1849, it became obvious to all around that her end was fast approaching. She fully realized the solemn fact herself.

During the whole of her last days, her sufferings were intense; but no murmur or complaint was heard from her lips. When physical pain extorted a groan or a sigh, she seemed anxious to convince her friends that the submissive, patient, peaceful mind did not consent to it. Prayer and select portions of the word of God, seemed to be her unceasing delight. The 14th of John was balm to her very soul. In a paroxysm of bodily distress, she observed—"O how delightful to think of heaven as a place of rest; there is no weariness, none of this restlessness there; they are for ever at rest!"

Her piety retained its marked diffidence to the last. She would remark—"O, I hope I have not deceived myself, that would be dreadful!"

remarked ; “ And he will never leave you, nor forsake you.” “ I believe,” said she, “ he never will.”

The last scene immediately before her summons was truly interesting. She felt that her Lord was about to call her. There was no consternation, no agitating dread ; but great solemnity, and an outgush of affection to all around her, as if she already breathed the element of that world, “ where all the air is love.” Of all she took an affectionate farewell, expressing her fervent hope, that all of them should meet in heaven. Then breathing out her full confidence in Christ, and committing her departing spirit into *His* hands who had redeemed her ; as if she had something still to accomplish, she looked with great tenderness to her husband, and said, “ Dear Alexander, you must meet me in heaven—*do—O, do.* I have struggled for you in prayer ; God is my witness.” These were her last distinct utterances.

She died on the 6th of February, 1849, in the twenty-ninth year of her age.

MRS. OVERBECK. •

THE subject of the following brief sketch was the lady of the Dutch Governor of Chinsurah where she was born.

From her infancy she had been instructed in the truths of the Bible, but the means by which her mind was savingly impressed with the great importance of personal religion may be traced in the following extract from her diary, which records her obligations to her whose instructions appear to have produced the beneficial effect. The day on which her friend, Mrs. Mundy, died, July 30, 1824, after various remarks relative to the event, she thus proceeds—"It is to her good advice and kind instructions that I attribute the change effected in me. Oh! when I trace back a few years, and think of her then, and bring to my mind those lecture evenings. Oh! I am witness to the inward struggles which she felt on our account—how she would pray with us, and weep with us, and with tears in her eyes and great earnestness entreat us to think of our latter end. Ah! then the impression seemed to be made on me just as on wax, but it was some time after in a great measure effaced; though I thank my God, not entirely; and that he has heard her prayer; as I well know that many a prayer of hers has ascended to the throne on my behalf. Oh! could I but see her back again. Could I but imitate her. My soul, wouldst thou be like her, strive and pray for such excellence as she had attained, and thou wilt be as happy as she was. Her heart and her treasure were in heaven, and she has now received the reward of her labors, a crown which fadeth not away. Who would not be a Christian!" She here states the solicitude which her friend Mrs. Mundy manifested for her salvation, and the beneficial effect which attended her endeavours. And the death of that friend, as she acknowledged a few days previous to the termination of her mortal career, deepened those serious impressions which her precious instructions had produced, and led to that decision and unreserved surrender of herself to God, which marked her religious character from the period referred to above.

Her private papers, which were found after her death, evince her heart to have been under a more powerful impression of vital Christianity than the generality of her friends imagined. The following brief extracts will prove this:—"July 21st, 1821—And now, O my soul, on the ground of this examination (the work of self-examination to which she had been previously attending) let me put one question to thee—

part with Christ. To part with sin, those sweet sins ; how can I ? Then wilt thou part with Christ ? Well, my soul, what is thy resolution ?—decide—Oh ! no, I will not part with Christ ! If I had ten thousand worlds, I would give them all away, for leave to say that Christ is mine.” “ *March 25th, 1823*—O for a heart full of love to Christ. Oh ! I am panting, longing for an interest in Christ. Will he receive such a sinner as I am ? yes, my soul, why dost thou tarry ? He is waiting to be gracious ; he is able, he is willing, doubt no more.” “ *July 12th, 1824*—O could I but get a faint glimpse of my Saviour within the veil ; but, oh ! I spend my life in mourning that I do not love him more, and that I do not seek to promote his glory. I want to stretch my aching eyes towards Calvary and get a sight of him, whom I would love, whom I would adore, whom I would worship, in all the purity of holiness ; but this clog of earth is a continual burthen to me, and I meet with hindrances in every step I take. Why do not I strive for that purity of motive, and intention, which is acceptable in the spotless eye of omniscience.”

In another piece, dated September 28th, 1824, after a long review of the transactions of the day, she thus concludes :—“ And is this the retrospect of one single day ? and if I could recollect all my wicked words, and all my wicked thoughts, during the day, I know not what a catalogue of sins I should put together. Oh ! hateful, detestable sin : and, yet I cleave to thee, as if I could not be without thee. When shall I be delivered from this body of clay, which is nothing but sin and impurity ? At times when I look at my heinous transgressions, my constant wandering and rebellion, I am constrained to conclude that I have neither part nor lot in the matter. O my Saviour, is my profession real ? am I indeed transforming by the renewing of thy Spirit ? Grant, I beseech thee blessed Redeemer, that I may not be deceived. I feel, I feel that I want thee. Without Christ I am lost. None but Christ, None but Christ ! Lord, how long shall I mourn thine absence ? Oh ! come without delay. How long knock ? how long mourn, how long seek ? Is there no balm in Gilead ? Is there no physician there ? Wilt thou not deign to listen to my stammering, lisping tongue ? I plead thy death, thy resurrection and ascension. Oh ! save me or I perish.” Many more extracts of a similar nature might be given, but these are sufficient ; and here let it be recollected that these were private papers, written solely for her own improvement and not designed for the inspection of the world : they are therefore a confirmation of the truth of her religion.

A short time before her death for the sole purpose of instructing their female children in the truths of Christianity, she paid consi-

derable attention to her improvement in the Bengalee language ; and the knowledge she then acquired was applied to practical purposes by her commendable zeal and diligent care in giving her personal attention to the superintendence of two or three native female schools.

But we must now survey the deceased in the chamber of sickness and on the bed of death ; and here the influence of Christian principles strikingly exhibited themselves in her patience, her submission to the will of God, and in the cheerful manner in which she was enabled to surrender her relatives and friends, and especially her husband, into his hands. When the Rev. Mr. Mundy first visited her after the commencement of that sickness, which terminated her mortal career, she had only a partial possession of the hope we have described ; it was a hope which, on account of the feeling sense she had of her own sinfulness, was then beclouded with many doubts. On his visiting her again the following morning, her hopes were considerably revived ; her mind refreshed and comforted, and her doubts sensibly diminished, though not entirely removed. After some conversation, in which she appeared considerably interested, she paused a while ; and then said, with an emphasis which evinced how important she felt the concerns of her soul in the view of eternity, “ Do you think he *really has* forgiven me ? ” In the afternoon of the same day all her doubts appeared entirely to be gone ; and her evidence for glory, bright and clear. On observing her friends weeping as they stood around her, she affectionately addressed them, saying, “ Why do you weep ? You ought not to weep ; you ought rather to rejoice ; I am going to be happy ;—very happy ; he has pardoned me—I know it ; I have now the sweet and *sensible* assurance of it.”

In the evening she said to a friend, “ Do you think I am going now ? ” An answer was given in the affirmative. “ Sweet anticipation,” she rejoined, and then asked what o’clock it was, and on receiving a reply, complained of the slow progress of time, and expressed an ardent desire to be gone ; “ O time, time,” said she, “ how slow it moves. Oh ! when, when will He come ? ” Mr. Mundy observed to her, “ You worshipped with us last Sabbath, but it is probable that you will worship with the church triumphant to-morrow.” “ Glorious prospect,” said she ; and then clasping her hands, and elevating her eyes, with an emphasis peculiar to a dying saint, said, “ Glory, glory, glory be unto him that sitteth upon the throne, even to God and to the Lamb for ever.” On the following day, which was the Sabbath, the bell which she heard going for church, attracted her attention ; and she made several remarks on the pleasure she had experienced in worshipping

wards, with a look, and an air of fervency not to be described, put up a most fervent prayer, on behalf of her relatives ; entreating that God would call them all to the knowledge of himself, keep them by his grace, and finally bring them to a better world, where they should never, never part. She then sent her dying love to her husband ; and requested that he might be informed that she died very happy, and that she hoped to meet him in her Father's house above. "Tell him," said she, "tell him, that I am going home ; going to my Father, and my God, and I hope to meet him there."

Supposing her end very near, her relatives with a few other friends present, encircled her bed ; on which she looked round upon them, earnestly entreating them, if strangers to Christ, that they would, if they valued their own souls, speedily seek an interest in him ; and said to one who, she thought, might perhaps be benefitted by witnessing her death, "Come, see how I can die." She thus continued speaking until her exhausted strength obliged her to desist, and then apparently in deep thought, remained silent for some time ; after which in a low accent of voice, she gently whispered to herself, the first verse of that beautiful hymn of Newton's, "Hark, my soul, it is the Lord," &c.

The nearer her end approached, the brighter were her evidences, and the more elated her joys. On the Monday, her strength was so diminished, as to deprive her in a considerable measure of the power of utterance, but her frame of mind evinced itself to be the most delightful. Though scarcely able to speak, yet, as she lay, she continued repeating to herself "sweet—sweet—very sweet—*very, very, very* sweet," giving it all the emphasis she possibly could. It was asked, "What is sweet ?" "Death," she replied, "Death is sweet." "What," it was enquired, "makes death sweet ?" "Jesus," said she, "Jesus makes it sweet—sweet to lie passive in his arms ; precious Jesus,—precious Jesus, come, come, O, come quickly." This was about 10 o'clock in the morning, and she thus continued remarking on the sweetness of death, and praying for its approach, until exhausted nature obliged her to be silent ; but in the evening reviving a little, she again commenced in a similar strain, her mind appearing to be fully absorbed in the expected coming of the Redeemer. "Expecting him," said she, as she lay, "expecting him—expecting him." "Expecting whom," it was enquired. "Expecting Jesus," she replied, "he is merciful to me, merciful, very, very merciful." Similar observations continually escaped from her lips in the midst of the distressing, yet exhilarating scene.

On one occasion, it was asked if her life of devotion, her freedom

that comfort and support she experienced. She replied in a manner which indicated her abhorrence of the thought, "O no—no, I am the vilest of sinners. I deserve worse than hell; but Christ—Christ is my Saviour. O what," said she, "what should I do without a Saviour now?" Shortly after this, in a solemn tone of voice, which evinced how deeply she felt the value and worth of what she was speaking of, she said, "O Calvary, Calvary! precious Calvary! precious, precious Calvary!" On another occasion, when very near her end, she gently whispered to herself, "Mark that sign of acceptance." After remaining silent for some time she again repeated it, "Mark that sign of my acceptance." "What sign?" it was enquired. "The blood of Christ," she replied.

From this period she continued to decline rapidly—said very little, and that little in broken inarticulate accents. On Tuesday morning, the 18th January, 1825, without a struggle or a groan, she gently breathed her happy spirit into the hands of her compassionate Saviour.

MRS. FLOWER.

MRS. FLOWER was born at Southampton, on the 11th of February, 1810. She was early the subject of religious impressions, though she does not seem to have been powerfully alive to the exceeding sinfulness of sin till she was twelve years of age. For five years subsequently to that period, she endured almost unmitigated anxiety in reference to her state as a sinner before God. A settled darkness, irradiated now and then with a single ray of hope, which alone preserved her from absolute despair, gave a melancholy tinge to a temperament ardent and imaginative, and kept her in a state of the most distressing solicitude. Her conviction was, that God had forgotten to be gracious, that he had in anger shut up his tender mercy.

A dread of self-deception, combining with a fear lest friends, by forming a too favorable opinion of her state, should lead to a false peace, induced her to avoid all communication with them on the subject of her grief; but unbosoming her sorrows to the God of Salvation, she prayed for deliverance, and waited for the rays of the Sun of Righteousness to scatter her night of sorrow—nor did she wait in vain.

It pleased God ultimately to give her a hope in Christ; a hope which, with the exception of one short interval, she ever after retained. She soon after united herself with the church of Christ at Southampton, under the care of the Rev. T. Adkins, and was enrolled as a Sabbath-school teacher and tract distributor. In these engagements, prosecuted with diligence, devotedness and prayer, she met with a reward sufficient to encourage her in a persevering discharge of duty. Several of the girls of her class were hopefully pious, a few decidedly so.

The same feeling which excited to devoted action in England, also rendered her deeply anxious on account of the debased and guilty state of the millions in heathen nations; and when in the providence of God a path was opened before her for entering on the responsible and self-denying work of instructing them, she regarded it as a token for good, that her desires had long been tending towards such an engagement. She went to India, therefore, with the highest expectation of being extensively useful. She was jealous for the honor of her God, and longed to snatch ignorant, idolatrous sinners from destruction; on their behalf her prayers to God were constant and fervent, and her feelings of sorrow many and bitter. She was married to the Rev. William Flower, missionary at Surat.

But it pleased Him whose ways are just and true, by bringing her into affliction and by keeping her there, to prevent even an attempt at

On her arrival at Poonah in June, 1842, her illness (dysentery) increased, and she was soon obliged to confine herself to her bed. During her illness she was perfectly resigned, had a firm confidence in her Redeemer, and felt a desire to depart and be with him. Two days before her death she with the greatest composure enquired, "How long do you think I shall live?" "In your weak state," was the husband's reply, "I fear you cannot very long survive." "But how long? six or seven hours, do you think?" "Yes," said he, "longer than that, I imagine." She was then for some time silent, but apparently engaged in devotion. After a while, raising her hands she said in a whisper, "Unworthy, unworthy." On opening her eyes and seeing her husband standing by, she added with strong emphasis, "Now I am ready, I have seen the bounds of this lower world," and throwing off the bedclothes from her arms, she with an upward movement of them said, "I want to be gone; I long to mount and soar away to heaven." Some more than ordinarily vivid view of future bliss had evidently been granted to her.

On the morning of the day on which she died, her husband, desirous of knowing the state of her mind, asked, "Are you at peace?" She smiled but made no reply. At half past eleven o'clock she said, "I do not think I shall live the day through." "No," said her husband, "the doctors say, no." She added, "It is well." During the day she more than once asked, "Is not this the Sabbath?" and on being told it was Friday, but that her Sabbath would begin to-day, she smiling, said, "Oh yes, yes."

From this time she was much distressed by sickness. The last enemy seemed to follow up his attacks on her emaciated frame with increasing energy as her strength declined. She several times said, "This enemy! oh, this enemy!" About four o'clock she complained of pain in her chest, and soon after, placing her hand there, said to her partner, "Oh, what is this? I cannot tell what it is. It very much distresses me!" This was uttered two or three words at a time, and in a whisper.

At a little before five o'clock, on her making an effort to turn on her side, her husband assisted her, and then it was that with a voice, indistinct from difficulty of breathing, though strong, she gave utterance to her last desire in these words: "Come, Lord Jesus, come!" She again laid her head on the pillow—for about twenty minutes breathed very quickly, and heavily, then only at long intervals—till her happy spirit, ransomed from death and from the power of the grave, took its flight to the bosom of her God and Saviour.

SARAH SOPHIA LOCKWOOD.

SARAH SOPHIA MEDHURST, daughter of the Rev. W. H. Medhurst, was born on the 16th of November, 1819, at Malacca. At the time of her birth the Cholera prevailed in that settlement, and numbers were carried off daily by that destructive malady. Gloom and terror reigned all around, and God's judgments being abroad in the earth, the inhabitants of the world were called upon to learn righteousness. On the very day when the subject of this memoir was dedicated to the Lord in baptism, her father was attacked by that fell disease, and had to retire from the house of God to a sick bed; but the Lord in mercy blessed the means used, and heard the prayers offered up for his recovery, or his daughter would have been left, at that early period, to struggle with the ills of life, a helpless and friendless orphan.

The following year, the family removed to the island of Penang, and the year after to Batavia, where the subject of this memoir continued to the day of her death. It is unnecessary to trace the deeds and sayings of childhood and youth; suffice it to say, that the disposition manifested by little Sarah, was mild and amiable, obedient to her parents, attentive to her instructors, and gentle to all. Being the oldest surviving child in the family, and brought up at a missionary station, with few companions of her own age, sex, and nation, she was compelled to associate, for the most part, with her elders and betters, and to mix with those more advanced in knowledge and religion; so that she attained a maturity of wisdom and experience above her years, and beyond what is usually gained by young persons mixing more freely with the elastic and buoyant spirits of our youthful circles at home. The deficiencies of her education, as it regards scholastic instruction, were thus made up by the advantages of association; while the frequent exhibition of eminent piety, amiable sweetness, and devoted faithfulness of the missionary brethren and sisters, who lived and died at the station, tended not a little to show her the value of religion, and both to point and lead the way to glory and to God.

At the early age of thirteen, Miss Medhurst began to render herself useful by teaching a school of orphan children, the descendants of Europeans, left destitute in that part of India, but who had been gathered by a few friends into an asylum, close to the Mission Chapel at the Parapatdam, near Batavia. In that distant land it was found comparatively more easy to provide food and clothing for the bodies of

those children of want and wretchedness, than to procure instruction for their minds; and every moral and benevolent agent in that destitute region being necessarily and fully employed it was found difficult to attend to the claims of those children, without neglecting more legitimate objects of a missionary's care. However, the willing and assiduous efforts of Miss Medhurst supplied this want, and though at a considerable disadvantage to herself, as it respected the improvement of her own mind, she patiently labored the whole day, for the period of two years, in instilling the first principles of religion and knowledge into the minds of these orphans.

At the commencement of her labors, the number of scholars was ten, but they gradually increased to twenty-three. When the children first came to her, they were not only ignorant of letters, but totally unacquainted with the English language; their stubbornness and wilfulness were also proverbial, and the bad habits contracted from their Mahomedan or heathen mothers, constituted a formidable barrier in the way of the children's advancement. Miss Medhurst, however, persevered; and at the annual examination, every one present was astonished at the progress which the children had made, and every eye was turned with wonder to the little girl who had been instrumental in effecting this pleasing change. At the second examination, the progress of the children was still more apparent, and the committee came to the resolution to thank her publicly for her kind, gratuitous and successful efforts. She relinquished her post in favor of a salaried mistress, in order that she might have more time for mental improvement, and prepare for accompanying her parents in their contemplated voyage to England. That voyage, however, she was destined never to undertake, but was called upon to return to her heavenly Father's house, by a different route; and only four days after the arrival of her parents in England, she reached those mansions of bliss where all tears are wiped away from all faces.

But a few months previous to the intended embarkation of Mr. Medhurst and family for Europe, the Rev. H. Lockwood, an American Episcopalian missionary, arrived at Batavia, and, becoming acquainted with Miss Medhurst, sought her hand. The anticipated departure of the family from India made it necessary to hasten the union of the young people, or to put it off to a distant and indefinite period; and as their affection appeared to be mutual, it seemed most suitable, notwithstanding the extreme youth of Miss Medhurst, to consent to the match. She had previously manifested some anxiety about her spiritual interests, and had joined the little band of believers in Batavia, in celebrating the Redeemer's sufferings and death, when her parents had

On the 17th of February, 1836, Mr. Lockwood and Miss Medhurst were united in marriage, and about six weeks afterwards their parents embarked for Europe, leaving the young couple dwelling in their residence, and occupied with their engagements, bidding as fair for usefulness and happiness as could be anticipated in this fallen world. Again and again, the fond parents rejoiced in spirit, that though compelled for a season to quit the field of Missions for the re-establishment of their health, they had left behind them their representatives and substitutes, who would labor in their stead for the benefit of the heathen world. But, alas! how vain and futile are all our expectations of earthly bliss, and how short-sighted are our calculations, even as it respects the instruments to be employed in extending the Saviour's kingdom.

Mrs. Lockwood being already acquainted with the Malayan language, taught it to her husband, and commenced with him the study of the Chinese, which was the more easy to her, from the circumstance of having partly studied it before. A Chinese school of boys and girls was placed under their superintendence, and Mrs. Lockwood commenced teaching a class of Mahomedan girls herself, in which work she spent the morning of each day. The great Head of the Church, however designed her for higher and holier employment; and though her friends, and the friends of Missions, could have desired her longer stay, yet God knew best what was for his glory and for her gain.

A few months after her marriage, Mrs. Lockwood became indisposed, and was obliged to give up teaching the native school; her nights began to be restless, and her sleep unrefreshing and disturbed; a nervous excitement, great exhaustion, and low creeping fever, reduced her so much that her friends could hardly recognise her, and were shocked at the change. A removal to a more salubrious region was recommended, and Mr. and Mrs. Lockwood repaired to the village of Bintenzorg for change of air. For the first few days Mrs. Lockwood found herself greatly relieved, and so much better, that they did not think it necessary to call in the doctor who resided there. Having however, taken cold, she relapsed, fever came on more violently, accompanied with all her former ailments, and from that moment she went on declining so rapidly that very soon all hopes of her recovery disappeared. The utmost care was taken of her both by the doctor, and by the ladies of the settlement, but in vain; neither her youth, her mild and gentle submission under her sufferings, nor the fervent and unremitting exertions of all who surrounded her, could avert the fatal blow.

One morning she said to her husband, 'What a delightful place heaven must be.' He asked her if she would like to be there. She

replied in the affirmative, and then said, she would tell him a dream she had had in the night. She thought that some one had given her a promise that she should go to heaven. 'And oh! such a transport of joy,' said she, 'I never had before.' To his frequent inquiry, whether she felt happy, her answer always was, 'Yes!' And when he asked her, if she would like to stay a little longer, she said, 'If it be the Lord's will, I should like to remain, and share your sorrows a little longer; but if it be His will that we separate, it must be best.' Her gratitude to all around her for every little attention was affecting; and she seemed peculiarly alive to their comfort and wants. All her powers, indeed, seemed wonderfully quickened; her natural timidity and shyness were in a great measure gone, and she was more open and free than she was ever known before. The twenty-third Psalm appeared peculiarly beautiful to her. Once she said, she wished some one was there who could sing, and that if she had strength she would sing herself. Mr. Lockwood asked her what she would sing? She answered, 'Vital spark of heavenly flame!'

She experienced considerable pain during the morning of Tuesday, and it became almost impossible to move her, from the suffering it occasioned. Afterwards she became much more easy; and as her end drew nigh, she appeared to enjoy a beautiful serenity and peace with an entire exemption from pain. At length, without a sigh, without a gasp, without even the slightest motion in any part of the body, she imperceptibly ceased to breathe, (on the 9th of August, 1837, at half-past two p. m.) and her gentle spirit departed in peace, to be with her Saviour, whom she had trusted, and who conducted her so gently through 'the dark valley of the shadow of death.'

MAHENDRA LAL BASAK.

MAHENDRA LAL BASAK was the younger son of respectable Hindu parents of the Baishnab sect. He was born in Calcutta in September, 1822. Of his childhood we know nothing further than that he went through the same routine that Hindu boys generally pass through.

The exact time of his entering the General Assembly's Institution is not known; but it was probably during the year 1831. He was then wrestling with the very elements of an English education. After he had remained about three years in the Institution, his father either from a desire to forward his views in life, or in order to avoid the Christian tendencies of the Institution, removed him and sent him to the Hindu College. It providentially happened that he was appointed to a class there, which he accounted far too low for the progress which he conceived he had already made. He was accordingly dissatisfied, and, by false pretence, as he afterward stated, prevailed upon his father to sanction his return to the General Assembly's Institution. He was re-admitted, joined his former class, and resumed his studies with great vigor and application.

On the opening of the session 1838, Mahendra's class became the first in the institution, and great expectations were entertained from them, as regarded mere scholarship. They had been from six to seven years carefully studying the elementary branches of knowledge, and many of them had become proficient to such an extent, that many European gentlemen pronounced them worthy of comparison with young men of the same standing, in some of the best seminaries in Europe. Still there was no religious awakening, and the subject of this memoir was not, to appearance, more advanced in this respect than the others. Up to this era in his history Mahendra's greatest ambition was distinction as a scholar. But a brighter era was dawning upon his soul. A train of circumstances was commencing, unknown to his instructors, and altogether removed from their direction and control,—a train of circumstances which, in a remarkable manner, unfolded the sovereign providence of God, and under the guidance of Divine grace terminated in his conversion to a saving knowledge of the truth as it is in Jesus Christ our Lord.

He was suspected of reading the Scriptures of Truth, whose declarations, whether doctrinal or preceptive, commend themselves to the conscience of every enlightened member of the human family.

the estimation of those, who are either influenced by long confirmed prejudices, or whose minds are polluted by the degrading practices of an idolatrous ritual. Avowedly, on account of sickness he is detained at home. He relaxes not his earnest and diligent enquiries, but more and more pursues the consideration of the great question which he had been led to investigate. His parents hear more particularly concerning him, and fear that the matter has proceeded too far. His attendance at the Institution, any more, is accordingly forbidden. He succeeds in removing this prohibition, and returns for a brief season to his favorite studies. The annual return of the pilgrims from Jugunmath, however, again interfered with his freedom of action. On a former occasion the drinking of the *charanamrita*, and the bringing of the vessel containing it in contact with his forehead, had produced a strong re-action in his mind, so that he had resolved not to continue the degrading and ungodly rite,—never to do it any more, without the express command of his parents. But now his mind was more matured, and more enlightened; and although he had conformed so far as to bow down to the pilgrims, even the entreaties of a parent were insufficient to induce him to eat of the consecrated food. This was an overt rejection of idolatry and its accompaniments, which those who wished to preserve him as one of its adherents could not pass slightly over. His conduct was attributed to the influence of his education; and, consequently, any longer to attend those prelections, to which he had hitherto listened with increased desire to know more fully and understand more perfectly, was out of the question; and, besides, direct means for producing a re-action in his mind, must be attempted.

His father thought that Sanscrit lore would have some influence in retaining his son as an adherent to Hindooism, and accordingly sent him in the first instance to a preceptor to be initiated in the intricacies of Sanscrit grammar, and afterwards to a learned *goswami*, at whose house he met with many brahmins, whose arguments it was hoped would have such an influence over him as to make him give up his newly formed notions. But all these and other efforts were vain. The attendance which Mahendra gave upon the *goswami* and the Vedantist opened up to his mind the utter futility and inconsistency of the Hindoo system, and convinced him more than ever of the truth of Christianity.

The determination to cease from idolatry was formed by Mahendra in July, 1838. Towards the end of November he informed the missionaries in a note, of the great difficulties of his situation. He was closely watched, and had been prohibited from going anywhere out of his father's house, except escorted by two strong Hindoostani men. He found means, however, some time after, to visit Mr. Ewart, one of the

missionaries of the Church of Scotland, and after several meetings with that gentleman, Mahendra determined to leave his father's house, and apply for baptism; a determination which he carried into effect on the 8th of March, 1839.

After his baptism, Mahendra took up his residence at the Mission house, and re-entered the Institution to complete his studies. He seemed to hunger and thirst after the knowledge that cometh from above. In all the examinations and competitions he took a very prominent part. In fact, his complete mastery over every branch of study to which his attention had been called, was exhibited in the session of 1840 in a more distinct way than on any previous occasion, and even his teachers were astonished at the result. He carried away the gold medal, as well as other prizes on this occasion.

The close of 1840 was marked by another interesting period in the life of Mahendra. He along with Kailas Chandra Mookerjee unanimously resolved to become candidates for the Christian Ministry, and requested that the course of their education should henceforth have a special reference to that great and holy object. At the beginning of 1842, Mahendra and Kailas underwent an examination by the Presbytery in Calcutta, and were duly set apart for the office of catechists.

For a short time these two young men labored, under the immediate superintendence of the missionaries, in Calcutta; but afterwards they were stationed at Ghospara, about 35 miles to the north of Calcutta, where their assiduity in the Lord's vineyard gave great satisfaction. They opened a school, in which the principles of Christianity were publicly taught—they went about preaching Christ, and in every way endeavored to lead their misguided countrymen to the knowledge of the way of salvation.

After a few months' labor at Ghospara Mahendra's health gave way. He had been always delicate, and the constant exertion and incessant speaking necessary to carry on the business of the school, brought on an affection of the chest, which for a time compelled him to refrain. He gradually recovered from this affection, but was obliged for several months to lessen his labors, especially so far as speaking was concerned.

At the disruption of the Free Church from the Established Church of Scotland, Mahendra followed the example of the missionaries and joined the seceding body. He continued his labors, however, at Ghospara till the beginning of 1845, when the missionaries, finding that an amicable arrangement could not be concluded between the other party and themselves regarding that station, they were constrained to relinquish a field where much good had been done, and to remove to

future fruit had been so liberally sown by these young laborers. Mahendra then settled at Baranagur, but only for a brief period. At the opening of the session of the Free Church of Scotland Institution, in February, 1845, the missionaries resolved to bring Mahendra from Baranagur to Calcutta. They conceived that a wider field of usefulness would thus be opened up for him, both as a teacher and preacher of the word. They also considered that their own hands would be strengthened by his co-operation, and that some of the higher classes in the Institution would derive great benefit from the instructions of one who had given indubitable proofs of his great capability to communicate knowledge to his fellow-creatures.

In accordance with this resolution Mahendra and his family left Baranagur in the latter part of February, 1845, and took up their abode in Calcutta. He commenced immediately afterwards to teach in the Institution for three hours every day, occupying the remainder of the day either in private study, or in expounding the truth to others, as opportunity was afforded.

During the month of March the weather became very hot, and severely trying for delicate constitutions, and Mahendra's frame soon felt its enervating influence. On the 26th he preached to his countrymen a long, lucid, and impressive sermon on the doctrine of justification by faith in Jesus as the only way of salvation. On the 31st he was at his place in the Institution, but on returning home felt unwell; his sickness increased rapidly, and before the evening closed showed all the symptoms of spasmodic cholera.

In his illness which was of six days' duration, Mahendra exhibited all the indications of trust in God his Saviour, and thankfulness for the favors shown him by his friends. For some time hopes were entertained of his recovery in consequence of the disease having been checked, but his feeble constitution had been too severely shattered and could not be reinvigorated. He spoke little, and seemed to enjoy intervals of repose, when the hiccup, which often troubled him, abated.

As is usual in such cases there was considerable congestion of the brain, so that his mind often wandered. During intervals of relief, he expressed himself fully, and even glowingly, on the great theme of redemption through a crucified but almighty Saviour. The truths and doctrines of the Bible were his refreshment—his nourishment—his delight. His mind seemed ever to be occupied with some scriptural text, which presented itself to him in a new and striking light. He was, from the first, quite conscious that his case was a critical one, and that death might be in the cup: but he showed no fear—"I am not

I have believed. I am ready to die—to die without any regret—resting on my Saviour.” Then looking on his wife and infant child, he would say, “My only concern is for my dear wife and child.” Immediately however, as if checking himself, he would further add: “But God is a gracious God, and he will take care of them; so I am fully resigned.” Then suddenly some text of Scripture would strike him, and he would rehearse it with something like rapturous joy. On one occasion he said: “Oh, Sir, that reply of Job has this day afforded me unspeakable consolation. When wickedly exhorted by his wife, his noble answer was: ‘Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of the Lord, and shall we not receive evil?’ not real evil, but affliction—the affliction of a father correcting his erring children. And again, Sir, that other text: ‘There is none good but God’—good, none good but God! O how infinitely good, and just and righteous, and faithful and true, in all his dealings!—Good! yea, best of all when chastening with his rod, to bring poor wandering souls back to himself, the very fountain of goodness!”

With such heavenly exercises was his mind constantly occupied, diffusing a savour all around, and leaving no doubt at all as to his preparedness for death and judgment—his ripeness for the state of glory. His very wanderings of mind indicated the predominant bent and current of his thoughts; and Mr. Smith, who happened to be with him when he died, says, that shortly before dissolution, he could catch such expressions as these: “But ye will not attend to the day of your merciful visitation,”—indicating that the state of his perishing countrymen continued to the last to give him much concern.

On Monday morning, the 7th of April, 1845, Mahendra breathed his last, falling asleep, his friends firmly believe, in Jesus his Lord, for whom he had suffered the loss of all earthly things, but through whom he had become an heir of the world to come, a partaker of those rich and precious blessings, which are in store for all those who are true followers of the Lamb of God.

ANNA MARIA MORRISON.

ANNA MARIA MORRISON was the second daughter of Dr. E. D. Ward, of Bloomfield, N. J. She was born on the 14th of January, 1814. Both her parents were pious and exemplary members of the Presbyterian church in that place.

Of the childhood and youth of Anna, we have but little to record. Under the paternal roof, and in the society of affectionate brothers and sisters, they passed rapidly and pleasantly away. And the possession of a singularly sweet and amiable disposition, rendered her a general favorite in the circle of her young associates.

Soon after the death of her mother she was placed at a flourishing school in Morristown, N. J. where she enjoyed superior advantages for the improvement of her moral and intellectual character. She remained here, however, only about one year.

Anna was the subject of very early religious impressions, but these, although often visible and deep, were not lasting. She relapsed into deeper slumbers, after these first awakenings. But still she was not long at ease. Her conscience was too tender, and too much enlightened, to be silent; and hence the struggle was often severe between that faithful monitor and the impulses of the natural heart. It was not, however, until the year 1830, that she became the subject of those deep and pungent convictions, which after a painful and protracted struggle, led her to cast herself upon the Lord Jesus Christ for pardon and salvation.

In the summer of that year, it pleased the Lord to visit the church in Bloomfield with one of those delightful seasons of refreshing, which marks its history with peculiar interest. Of this interesting revival Anna was among the first fruits, and became a member of that church.

At the very threshold of her christian course, Miss Ward determined to set her standard of religion above the ordinary level. To pursue such a course as would merely save religion from *reproach*, did not satisfy her; she aimed to *adorn* her profession by a "holy conversation." She felt and acknowledged her obligations to consecrate her all to God. A life of ease and inactivity was what she neither expected nor desired. Accordingly she at once engaged, with zeal and energy, in the work of Sabbath school instruction, the monthly distribution of religious tracts, and other benevolent efforts. With a circle of her young companions, she was accustomed to meet weekly, for the purpose of prayer and religious conversation. And when called upon

But while Miss Ward was thus actively yet unobtrusively engaged in "doing good as she had opportunity," in her native place, she was not insensible to the claims of a dying world. Her feelings were early and deeply enlisted in behalf of foreign Missions; but by what means, especially, we are unable to say. It was not long, however, before her attention was called to it in a manner which required her immediate consideration and decision. The Rev. Mr. Morrison, to whom she had long been attached, had decided upon entering the Mission field, and devoting himself to the heathen; and the question was now put to Miss Ward, if she were willing to leave home and country and embark with him in his arduous undertaking.

The subject of Missions as a personal duty was full of embarrassment. In considering it she manifested all the tenderness of conscience, and self-distrust, which had hitherto been developed in the character of her piety. She trembled lest she might be more influenced by an earthly affection than by her love to God and sympathy for the souls of the perishing heathen. Often when the way appeared clear in every other respect, she would hesitate, lest she might be deceiving herself on this point. That which seemed to her the most serious and unsurmountable difficulty was a deep consciousness of unfitness for the work. She had learned something of what the station required, in perusing the lives of others, and she felt her own deficiency in all the prominent and essential qualifications of a missionary's wife, while she might be useful in some corner of her own land. So deeply was she impressed with this truth, that after a painful and protracted consideration of the subject, she came to the conclusion not to give herself up to the work. The struggle it cost her was most severe; and for a time seriously affected her health and spirits.

But though she had come to this decision, it soon became evident from some of her correspondence that she was not entirely satisfied with the conclusion to which she had come. And the reader will not be surprized to find her, soon after this, prayerfully engaged in reviewing the grounds of her decision. In doing this, she soon discovered that some of her difficulties were altogether imaginary, and that others had been greatly magnified. In a letter to a friend she remarks: "At times I feel like giving up in despair of ever accomplishing anything for God. But there is a bright side to the picture, and I sometimes venture to look at it. In the building of the temple they had hewers of wood and drawers of water: and with all my unfitness and utter unworthiness, if I am permitted to engage in the most menial service, and perform the most self-denying labors for the advancement of His cause, I shall have abundant reason for thankfulness during

life." And she learned that her parents, so far from interposing any obstacles, as she had anticipated, were prepared, cheerfully, to give up their claims upon her. The subject, therefore, now appeared in a new light, and she determined to devote herself to the service of her Master, in a land of darkness and idolatry.

Miss Ward was married to the Rev. John H. Morrison, at Bloomfield, on the 13th of September, 1837: and on the 14th of October embarked on board the *Edward* at Newcastle; three other missionaries (Messrs. H. R. Wilson, Reese Morris, and James Craig) accompanied them on the voyage.

Mrs. Morrison suffered in the beginning of the passage for about two weeks from sea-sickness, and just as she was beginning to regain her strength she was attacked by congestion of the liver, which laid her aside for two weeks longer. On the 28th of November, the vessel made the island of Madeira, where the Mission party landed and were accommodated at Mr. Paine's house. In the course of the remainder of the voyage Mrs. Morrison experienced another severe return of sickness, which brought her to the borders of the grave; but God in mercy spared her. From the commencement of this sickness, Mrs. M. expected that her departure was near; she received the intelligence of her probable dissolution with the greatest calmness. She said it was good news: she would rather depart and be with Christ. "Tell my friends," said she, "I am not sorry. I rejoice that I have left all to suffer for Christ. My dying testimony is, that 'Christ is all in all.' " Throughout, her conduct was marked by the greatest resignation and peace.

After an unusually long passage of one hundred and seventy days, the *Edward* anchored in safety at Calcutta, on the 6th of April, 1838. It was the wish of the missionaries to proceed at once to their destination, Allahabad; but this being the most sickly period of the year, and the most trying to travellers, in consequence of the hot winds having set in, they deemed it best, on the advice of their friends, to defer their departure from Calcutta till the 1st of June.

It was not long after their arrival in Calcutta before Mrs. M. experienced another attack of that dreadful pain in the head, attended with convulsions, from which she suffered so severely on the voyage. She was however soon relieved, and continued to improve in strength, until the afternoon of the 27th of April, when the first symptoms of that fatal disease, spasmodic cholera, made their appearance. The weak and debilitated state of her system, no doubt predisposed her to its attacks, and rendered her an easy and almost unresisting victim. Everything that human skill could accomplish was done for her, but

From the first she could not be persuaded that this sickness was not unto death. Not that she felt any fearful anticipations of death, or desired longer life,—far otherwise. She had no fear; but rejoiced in the prospect. Her confidence in the hope of eternal life, was not at all in anything she had done, but in the finished work of Christ. This she frequently and strongly expressed. And in view of this, she said to a missionary standing by her bedside, “Oh, how I used to be troubled with the fear of death! It made my life unhappy; but now it is altogether different,—all is *bright*, there is not a cloud.” She requested him to pray with her; “but not,” she said, “for my recovery, unless the Lord shall think best.” Her great anxiety appeared to be, lest she should complain, and not suffer as a Christian.

She charged all those around her to live more for Christ than she had done; and wished her husband to let her know when he thought her dying, as she had some messages to give him. Her spasms, however, came on with such violence, that although Mr. M. asked her what messages she had to send, long before her case was deemed hopeless, she said her distress was such that she could not collect her thoughts sufficiently to do it.

When Mr. M. asked her if she was ready to receive the summons to go and be with Christ? she replied without the least appearance of agitation, “Yes.” She was asked how she felt now that death was so certainly near? she simply replied, “Happy.” Soon after, observing that she was fast sinking, Mr. M. asked her, “How does the prospect now appear?” “Glorious,” was her only reply,—and she spoke no more until she joined the song of the redeemed ones around the throne. In a few moments she sweetly sank to rest in the arms of Jesus, without a struggle or a groan. She died just three weeks after her landing in India, in the twenty-fifth year of her age.

X

MARIE JULIAN OTTILIE RUDOLPH.

MARIE JULIAN OTTILIE RUDOLPH was born at Cottbus, in Prussia, April 28th, 1820; but was brought up at Sommerfeld, where her family resided. Her maiden name was Gehling; and as a child she was distinguished for her diligence in study, and her love of reading.

Her first teacher was her cousin Augustus Sternberg, now a missionary at Mozufferpore. He was then living in her parent's house, and studying at the Gymnasium. He often expressed to her mother his astonishment at the questions which the child used to put to him both during her walks and lessons.

Sometime after, her parents placed her at the school of the Diaconus Petrenz. Here she became a great favorite with her master, who often regretted that she was a girl, and consequently could never be a professor. The same clergyman prepared her for confirmation. At that time her family knew not the difference between true and false doctrine, and there was not one among the ministers of Cottbus who could be considered as a believer. The day of confirmation was the signal that school time was now past, and the young girl received into the ranks of grown up people. She did not, however, take advantage of this to enter into scenes of worldly amusement, but remained as quiet and retired as in her childhood.

A year after her confirmation, Mr. Sternberg paid the family a visit, which proved to be a most important one as regards the subject of our memoir. Mr. S. had now quite another faith in God and Christ than that which he had in his university years—even a true faith by which alone we can be saved. He exhorted his friends with the greatest earnestness to be converted, and to work out their salvation by true repentance, faith and prayer. Ottilie and the rest of the family heard him, because they loved him, but to all but the mother his words were as an idle tale. The Lord had prepared her heart, by many cares and anxieties, to receive the seed of the word, which took root and bore fruit.

Mr. Gehling about this period had greatly extended his business, and for some years continued to prosper, but suddenly all his bright prospects were darkened,—his business failed, and ruin stared him in the face. The house and every thing belonging to the family having been given up to satisfy the demands of creditors, Ottilie was desirous of doing something for her own support in order to relieve her parents. She determined to learn the millinery business, and applied to a person

who was in the habit of instructing young girls in this art ; but she objected to receive Ottilie, because the latter made a condition that she was *never* to work on Sunday. The milliner thought it impossible to comply with this, as her goods were generally required on Sundays. But as Ottilie had laid the whole matter before the Lord in prayer, she awaited his pleasure, and left all the care of her future life to Him. A few weeks had elapsed, when this person came again to Ottilie, and asked if she were still determined upon this point, and, finding she was so, replied—"Then I must give in, for I know that I shall have an industrious work-woman in you."

Trusting in the Lord, Ottilie entered upon her apprenticeship, but it became to her a time of trial and apprenticeship in spiritual things. She found herself in a circle of most vain and worldly-minded girls, she heard of nothing but the "lusts of the flesh, the lust of the eyes, and the pride of life." At first she remained silent, for she was too timid to represent to them the sinfulness of such things, but gradually she began to testify against them—no one, however, would listen to the truth, except a young girl of about 17, the daughter of a tradesman, who sought her friendship. Ottilie acknowledged the pleasure of having a friend like-minded with herself as a gift from the Lord.

After continuing the full time of her apprenticeship, Ottilie set up in the millinery line herself at Sommerfeld, to which place her parents had in the mean time removed. Her father had become too old and weak for business, and the younger branches of the family were obliged to employ themselves in needle work to gain their livelihood.

At Sommerfeld, Ottilie profited greatly by the preaching of the Rev. Mr. Gerlach, as well as by intercourse with many who loved the Lord. Out of love to Christ she gladly undertook the care of the sick. But the Lord now thought fit to try her patience and faith. Somewhat before the close of the year 1840, she was obliged to give up all work, in consequence of having received a hurt in her forefinger. Her family was at this time much straitened in their circumstances, so that it was a great trial to her faith, to be incapacitated from earning any thing. After some weeks her whole hand became violently inflamed : she bore it with much patience. At last she recovered the use of the hand, but one of her fingers remained crooked.

The simplicity of all her habits made poverty less heavy to bear, though she had never known its pressure before. Her inner life, at this time, was often troubled ; she mourned that she did not fully experience the blessedness of the children of God, or joy and peace in believing. She had difficulty in believing that God would forgive her sins for Christ's sake. One day, while visiting a sick person, she met

the minister. The invalid was more ill in mind than in body, and had endeavoured to become a Christian by fasting. Even now he obstinately refused nourishment. The minister declared to him that the endeavor to atone for his sins was depriving himself of salvation—that Christ had fully atoned, and that he must come as a sinner to Jesus without works, and must receive the forgiveness of sins only by pure grace, and *then* do good works out of love. Ottilie took this as a message from the Lord, that she too should no longer look for any worthiness in herself, but come as a poor sinner to the mercy seat, and wait patiently on the Lord to complete the work of faith in her heart.

Even previous to this, whenever her father, who was a man of great sense, but who could not comprehend that any one was bound to believe that which reason did not teach itself, often reproved Ottilie bitterly for her stupidity in believing the scriptures to be truly the word of God, she did not shrink from freely declaring to him that faith was the only way to life eternal, and that all who would not believe would be eternally lost. Her father, notwithstanding his fondness for his daughter, was greatly displeased by her boldness, and thus was added another trial for Ottilie, as her filial heart could not but be grieved to see her father continue in the way of error.

Mr. Kluge, a missionary, had become acquainted with her during his visits to Sommerfeld; and after a twelve-month's residence in India, he sent her a proposal to share his labors in the Lord's vineyard. She accepted the call, but her father was very unwilling to part with her. After a time however the Lord turned the aged man's heart, so that he gave his consent. Pastor Gossner, of Berlin, being desirous of making her acquaintance previous to her leaving the country, made known to her his wish that she should spend some weeks in the hospital at Berlin, in order that he might judge of her suitability for missionary work. To Berlin therefore she went, and was set apart as a missionary by Pastor Gossner. She returned to Sommerfeld for a few days to take leave of her father. This painful parting was greatly blessed to him.

She came to this country under the protection of Mr. and Mrs. Artope, since at Mirzapore. On reaching Calcutta in October, 1841, she received from her cousin, Mr. Sternberg, who had come to conduct the newly arrived missionaries up the country, the afflictive intelligence of the death of Mr. Kluge, who had been drowned a few months previously while travelling between Hajipore and Chapra. She bore the stroke with much resignation, but felt it most keenly; and long afterwards referred to the divine support, which had been vouchsafed to her at that trying period.

She lived with Mr. and Mrs. Artope at Hajipore, till the 1st of

when she removed with them to Chapra, where she suffered a very severe illness. At both stations she studied the language systematically, and thus attained a proficiency which few women in this country have equalled. On her marriage to Mr. Rudolph, in November, 1842, she accompanied him to Kotegur, to establish and superintend a school in connexion with the Church of England Mission at that place. The change to the hills restored Mrs. Rudolph's feeble health, and enabled her to assist in the girls' school, as also to instruct a number of boys in reading and knitting. She subsequently took charge of five European female children, which proved the most arduous undertaking of all, and which she continued until she left Kotegur in 1846.

Early in that year, circumstances having led to a change of Mr. Rudolph's connexion from the Kotegur to the Loodiana Mission, he was stationed in the first instance at Saharunpore. There Mrs. Rudolph was engaged in teaching the native women, especially those who were newly married, and the daughters of the native Christians. A year after, Mr. and Mrs. Rudolph removed to Loodiana, where Mrs. Rudolph received charge of the Female Orphan School, in which her labors were more abundant than ever. Without any assistance, (except that which Mr. Rudolph gave her in teaching, during three hours of the day,) she superintended and taught a school, which latterly consisted of nineteen orphans, besides five day-scholars. These she taught reading, writing, arithmetic, Bible History, plain work and knitting.

In her plans and arrangements she was a model of order. She seemed to have a fixed occupation for every hour of the day. She was the most tender, and even over-careful of mothers: and her husband's pleasure and comfort she studied in everything. She was a remarkable example of Christian simplicity and candor. Her conversation was with grace, seasoned with salt, habitually spiritual, and edifying: no tinge of gossip, of levity, or of evil-speaking; sins of which even Christians are too often guilty. And while she was thus 'grave, sober, faithful in all things,' she was at the same time cheerful and affectionate. She was most careful to set an example to the native Christian women of simplicity and economy in dress, and of activity in her household. She had also formed plans for their instruction, which she did not live to carry into effect. A sense of duty for Christ's sake was her ruling motive. She took frequent opportunities of enforcing the claims of the gospel on her servants, especially on those who could not conveniently attend family worship; and on two or three occasions, when she happened to visit some Afghan ladies, she embraced the opportunity of reading the Scriptures to them, and calling their attention to the great

At the end of August, 1849, constant attendance on her eldest surviving child, who had been ill for a month, together with her unwearied labors in the schools, brought on fever, attended by an affection of the head. She was removed to the hills, but became so rapidly worn out, that she arrived at Kussowlie almost in the last stage of exhaustion. There she lingered from the 30th August to the 8th September, and after an apparent improvement for two or three days, water on the brain came on, and she sank to rest so gently that even those watching by her side, could not perceive the precise moment at which her spirit departed.

During these closing days she lay much of the time apparently quite unconscious. At times, when the most simple questions were put to her by her medical attendant Dr. Healy, with reference to her bodily state, he could by no means get her to take any notice of his inquiries. But there was one theme, or rather one class of themes, the mention of which rarely failed to secure her attention and elicit a reply: the things of the kingdom of God, the things of religion. Here doubtless her attention, and all her powers were concentrated: here her mind was at home: and these questions were answered promptly. Not only so, but this subject she daily broached herself: daily requesting her husband to read to her from the Bible, and pray with her. One day when in prayer he had besought the Lord to grant preparation for the great change, she afterwards remarked that she had 'always prayed to the Lord to prepare her a bride to the Lamb, and she had no doubt her prayers were heard.' On one occasion, when he supposed her quite unconscious, she spoke and requested him to read to her, mentioning the passage, the last chapter of Revelation: and subsequently expressed herself much edified. On being asked whether she had no fears with reference to the eternal state, she expressed the most unwavering confidence in her acceptance through the Divine Saviour. On being asked who Jesus was, she replied with her characteristic energy and conciseness, "from eternity the only begotten Son of God." Having thus finished her testimony on earth to the Godhead of her crucified and risen Lord, she ascended to behold Him in his glory.

C. T. KRAUSS.

MR. KRAUSS was born on the 26th of June, 1813, at Göbblingen, a small town in Germany, about eighteen miles from Stuttgart. He had the great privilege of being the offspring of truly pious and respectable parents, who brought him up early in the nurture and love of God. He was the only son of his mother.

At the age of eighteen, when he had more deeply experienced God's saving mercy in his heart in the renewal of his mind, he prepared to dedicate the rest of his life to the glory of Christ, in making known among the heathen, his unsearchable riches which he himself had so richly experienced in his own soul. He made his parents acquainted with his intention, but although they took a deep interest in the spread of the gospel among the heathen, yet they were unwilling to part with their beloved son. But the desire to go among the heathen grew stronger and stronger in the young man's mind. He made an application to the Committee of the Basle Missionary Society, by whom he was accepted as a candidate; and his pious parents, though they felt the separation much, gave their consent, that like Samuel of old, so he should be presented to the service of God among the heathen.

In the year 1833 accordingly, he entered the college at Basle, where he formed a close friendship with Mr. C. Blumhardt, subsequently one of his colleagues in the missionary field. They studied together, prayed with each other, and walked with each other. But their intimacy was soon broken by the departure of Mr. Blumhardt, in 1834, to Abyssinia, to which place he had been appointed by the Church of England Missionary Society, to labour as a missionary.

In 1839 the two friends again met—Mr. Blumhardt had been removed from Abyssinia, and sent into the Kishnaghur district in Bengal as a missionary, and Mr. Krauss, who had entered into the missionary field and arrived in India, was sent to join him, and aid in carrying on the arduous work of organizing and establishing a Mission among the native Christians of that populous district. For ten years they labored together, and shared each other's troubles, trials and difficulties.

Mr. Krauss, shortly before his death, had been enlarging his church to meet the wants of his increasing congregation of native Christians; and the superintending of his work, and especially of the final arrangements for the re-opening of the enlarged building, when many missionary and other friends assembled to celebrate the event, occasioned much

fatigue and exposure, which his then uncertain health was little able to bear. He had then to prepare a number of his people for confirmation by the Bishop. This ceremony took place on the 25th of September; immediately after which he made preparations to go down to Calcutta with his family, partly on account of his and their health, and partly to attend the half yearly meeting of the Church Missionary Society's missionaries of the Bengal district on the 31st December. Meanwhile he was engaged with two or three other missionaries, in translating certain portions of the Common Prayer book into Bengalee, and as they met at Rotunpore, five miles distant, he was obliged to ride on horse-back back and forwards, from thence to Kapasdanga. The exposure to the sun during these rides seems to have induced an attack of fever, attended with severe pains in the loins and limbs. He neglected the symptoms too long, and proceeded on his journey towards Calcutta, as far as Hooghly, where he expired on the — of December, 1849.

The calm fearlessness, indeed the holy joy, with which, as long as he retained his consciousness, he viewed the approach of death, encourages and comforts his friends; and even the incoherent wanderings of his mind, when distempered by fever, shewed its habitual bent when in health;—he was often heard exhorting, as it were, his congregation to be faithful and consistent, or stirring up himself to diligence; and the last articulate expressions which fell from his lips were these—"Work while it is day; the night cometh."

DANIEL WELLS.

DANIEL, whose heathen name was Heera, was born in 1828, at a village about midway between Cawnpore and Futtehgurh. His parents were of the cow-herd caste. He was left destitute by the death of both his father and mother in the famine which occurred in 1838. Daniel was brought to Allahabad, with a number of other children equally destitute, who formed the nucleus of the Orphan Asylum, which has been maintained there ever since.

His sphere of life was humble, and the range of his aspirations narrow. His scholarship was respectable, though not brilliant. He read Hindee and Oordoo, both in the native and Roman characters. He also read English enough to have a tolerable acquaintance with grammar, geography, and history; and was able to consult an English commentary with satisfaction on any point of Bible truth or teaching. He also read Hebrew so as to enable him to read the Hebrew Bible with some degree of pleasure. His attainments in this were not very accurate nor thorough, being made chiefly by himself, and without much instruction. He loved his Bible much, read it much, and understood it well; and often wrote interesting essays on passages of it, which he designed for bazar exercises, i. e. to help him to expound and enforce its truths, when he went to the bazar to aid the native catechists who were laboring daily there; a work in which he took some pleasure. His own immediate sphere of duty was the care of the Bible Depository. He had to keep the books clean and in order; to receive and give out Bibles as they were demanded, and to pack them in boxes for despatch to other stations.

For five years before his death his general health was not good—he was troubled with an asthmatic affection, which reduced his strength very much, and caused him many seasons of very severe suffering, all of which he bore with uncomplaining submissiveness.

He was received to membership in the Presbyterian Church at Agra about the middle of 1845, giving very satisfactory evidence at the time, of fitness for that place, by the sober and intelligent views which he took of the subject. His life for years before had exhibited so much of unblemished consistency, that not much more could be said or expected of him afterwards. The tenor of his life, till his death which occurred on the 30th of November, 1849, was consistent and irreprehensible. We regret that we have no details of his last illness and dying words to present to our readers. He was twenty-one years of age at the time of his decease.

W. C. COMSTOCK.

THE deceased was born in Ulysses, New York, on the 24th of March, 1809. Blessed with an excellent physical constitution, and almost uniformly enjoying high health, he was early sent to primary schools, and successfully prosecuted, in unbroken continuity, a course of liberal and virtuous education, until his graduation at Hamilton College in June, 1827.

His public education having been completed, he assiduously addressed himself to the study of the law, and in July, 1830, was admitted an attorney in the Supreme and Chancery courts in New York. The honorable distinction which he had all along maintained as a scholar, united with his pure and amiable deportment, rendered bright his prospects of future wealth, preferment and fame. He formed a connection in professional business with an eminent counsellor in the city of Rochester. Here for a few months, the study and practice of the law engrossed his attention. But Mr. Comstock had been the subject of much holy solicitude and many prayers. From a child he had known the Holy Scriptures—worshipped beside the family altar; and accompanied his fond parents to the house of God.

In the winter of 1831 he submitted to the cross of Christ, and became a member of the first Baptist church in America, of which his father was pastor. No sooner had he, in some measure, seen and felt the heinous nature and tremendous result of sin, than he was constrained to visit from house to house, distributing tracts, reading the scriptures, conversing and praying with all who would receive his humble manifestation. He had not been long a member when, his breast being filled with sentiments of philanthropy, desiring to see the glory of God in the salvation of lost men, and deeming it his duty (to use his own words) “to occupy that position which should enable him to do the most good in the world,” he modestly signified to the Church his impressions of duty, relative to a farther preparation for the arduous but delightful labors of the ministry. The grace and providence of God, in connection with his own views and affections, induced his brethren, with cheerful unanimity, to commend him to the Board and Faculty of the Hamilton Literary and Theological Institution. Here for one year, he creditably pursued the studies of the senior class in Theology, and spent a second chiefly in collecting an acquaintance with the elements of the Burman tongue.

Solemnly, in due course, he was set apart to the work of the minis-

try and for a foreign field ; and on the 2d of July, 1834, he sailed with his partner, and some other missionaries for the benighted empire of Burmah, where they arrived in the early part of 1835. Mr. and Mrs. Comstock fixed upon Kyouk Phyoo in Arracan, as the scene of their labors. Having already studied the Burman language, which differs from the Arracanese only in pronunciation, they were enabled to commence their labors at once. Four years after their arrival they established an English and a vernacular school, which were well attended. The pupils were taught the scriptures ; and many of them were convinced of the purity and truth of the Christian religion.

In 1837, arrived Mr. and Mrs. Hall from America. They were young and their prospects were bright ; but after a few months the Arracan fever carried off both of them within a week. Shortly after this sad event Mr. Comstock and his family were obliged to visit Calcutta for the benefit of their health. Hence they proceeded to Moulmein. They returned to Kyouk Phyoo soon after, and were joined by Mr. Stilson and family from America. Kyouk Phyoo being considered very unhealthy at that time, Mr. Comstock and Mr. Stilson removed with their families to Ramree. Here they established schools, which however were not long kept up, as they had much to do in the way of preaching, distributing tracts, &c.

In April, 1843, Mrs. Comstock died, and within two months, both her youngest children followed her to the grave. Scarcely a year had elapsed before the bereaved husband, who amidst the most formidable difficulties, toils and dangers had remained unappalled in his Master's work, was himself carried off by the cholera at Akyab.

On the 24th of April, 1844, Mr. Comstock called his colleague Mr. Stilson, to his bedside, and after stating there was more probability that he should die, than that he should recover, wished Mr. S. to dispose of certain articles in presents to his children and to others, and also to arrange certain matters which he named ; adding that papers in his desk would explain the rest. He then said to Mr. Stilson in substance as follows :—" I did desire to live a little longer to labor for God. I hoped to return to Ramree and baptize Pau Tau, and the boys," (naming one Burman, whom he had employed as a copyist, and who had recently declared his faith in Christ ; also three school boys, who had professed Christ, but had never had courage to be baptized ;) " but if the Lord has no more for me to do, I can cheerfully leave the world now. I have no earthly cords to bind me here. My trust is in the Lord. He who has been with me thus far, will still be with me and take care of me. I have no fear to die—my faith is fixed on Jesus. I wish you to state distinctly, to my friends at home, that I have *never in the*

least regretted having come to this country." Mr. Stilson, then at his request, read the eighth chapter of Romans and prayed with him. After this he said not a word more of his temporal affairs, and seldom spoke at all, except when asked a question, unless to tell what he wanted as food or drink.

In the afternoon of the same day, he said to his colleague, "Can we not have a ———?" Here he hesitated and seemed to make a great effort to think of the word he wished to use. Mr. S. tried to help him to it, by saying a season of worship? prayer?" "No."—"A chapter read?" "Yes, that is it." Mr. S. took the Bible and read portions of several psalms, and prayed with him, but when he closed Mr. Comstock seemed not to have been conscious of what was passing. When asked if his thoughts were much on God and heaven, he would sometimes after several unavailing attempts to speak, point upwards, and with a smile seem to say, "There is my home, and there I long to be." It was with great difficulty he could speak after noon of the 24th, but still, except for a very few moments, he seemed to retain his reason till very near the last. He expired on the 25th, forty hours after the attack commenced; he had, one month previously completed the thirty-fifth year of his age.

JAMES RICHARDS.

JAMES RICHARDS, second son of James Richards, Esq., was born in Abington, Plymouth county, Massachusetts, February 23, 1784. While quite young, his parents removed to Plainfield, in the same State. His early education was strictly religious, and he became a hopeful subject of divine grace at thirteen years of age; though he did not unite with the church until six years after this time.

Being a young man of respectable talents and ardent piety, he was early desirous of obtaining a liberal education, that he might be prepared to preach the gospel. The peculiar circumstances of his father's family prevented him from attending to the studies preparatory to a collegiate education, till he was nearly twenty years of age. At the age of twenty-two he entered William's College. Here he became acquainted with Samuel J. Mills, who was his class-mate; and a very intimate friendship was early formed between these kindred spirits. Mr. Richards was one of that little band of brethren to whom Mills first unfolded his plans, and in whose breasts he found a ready sympathy. Together they examined the subject; together they sought divine direction.

When Mr. Richards first entered on a course of study preparatory to preaching the gospel, he contemplated no extensive field of labor. To be useful in some small destitute parish appears to have been the extent of his most ardent hopes. The idea of his preaching the gospel to the distant heathen, had then, probably, never entered his own mind, or the minds of his parents. But when, in College, he began to converse with Mills and others on the deplorable condition of Pagan nations, the sphere of his vision enlarged; and before the end of his third year in college, he had come to the fixed purpose of spending his life among the heathen—a purpose from which he was never afterwards known for one moment to swerve, and which was formed with the single reservation—*if the Lord will.*

Mr. Richards graduated in 1809, and the same year became a member of the Theological Seminary at Andover. Here he labored with diligence and success in promoting a spirit of Missions among the students of the seminary; and he was one of that little company who presented to the Association of ministers in Massachusetts, a memorial on the subject of Missions, which led ultimately to the formation of the American Board of Commissioners for Foreign Missions, although his name did not appear on the minutes of the Association, because he

In September, 1812, Mr. Richards finished his theological studies at Andover, and became a preacher of the gospel. In November following, under the direction of the American Board, he entered the Medical School at Philadelphia ; where for nearly two years he prosecuted his studies with diligence and success. He spent a considerable part of the following year in preaching to a people, who previously to his going among them, had been much divided ; but who in consequence of the blessing of God on his labors, were united again, and enjoyed a refreshing revival of religion. They urged him to remain and become their pastor, but his previous arrangements would not permit him to think of complying with their request.

In May, 1815, he married Miss Sarah Bardwell, of Goshen, Massachusetts, and on the 21st of June following, was ordained at Newbury port, in company with Messrs. Mills, Warren, Meigs, Bardwell and Poor. He embarked for Ceylon, in company with eight missionary brethren and sisters, on the 23d of October. When afterwards asked how he could refrain from weeping at the time of leaving his native country and all that was dear to him there ; he replied, " Why should I have wept ? I had been waiting with anxiety almost eight years for an opportunity to go and preach Christ among the heathen. I had often wept at the long delay. But the day on which I bade farewell to my native land was the happiest day of my life."

Soon after his arrival in Ceylon, Mr. Richards was attacked with an inflammation of the eyes ; and in September, 1817, only eighteen months after his arrival on the field, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs. In April, 1818, accompanied by Mr. Warren, he sailed for Cape Town, Cape of Good Hope, for the recovery of his health. There Mr. Warren took his departure for a better world, and left his friend and brother to pursue his earthly pilgrimage alone.

Mr. Richards, after remaining at the Cape until November 25th, without much benefit to his health, though experiencing every kindness from the Rev. Mr. Thom, Thomas Melville, Esq., and other friends, being anxious to return to Jaffna, to die in the bosom of his family and among his brethren, embarked for Madras. He reached home by way of Colombo, very feeble, and able to speak only in a whisper. He expected to survive but a few weeks. It pleased God, however, to spare him for more than three years ; and to grant him such a measure of strength, that he was of much service to the Mission.

In 1820, an addition was made to the missionary band at Ceylon of Messrs. Winslow, Spaulding and Woodward, with their wives. On the 7th of May, Mrs. Pease was married to Mr. Thomas Melville, and

before this event, Mr. Garrett, who had been sent out as a Printer for the Mission, arrived, but was not allowed by the Government to remain on the island. The missionaries forwarded a petition for him to be allowed to join the Mission, and also a remonstrance against his being sent away ; founded on the encouragement given by the preceding governor to the establishment of the Mission, and leave to have a press, as well as on the moral necessities of the natives, which required the use of every possible means for their improvement. But the governor was so averse to any increase of the number of Americans on the island, that the order for his removal was enforced. Indeed an injunction was subsequently obtained from His Majesty's Secretary for the Colonies, against any future additions to the Mission. This was in force *eleven* years, until after the arrival of Sir Robert Horton as governor ; by whose kind representation to the home government, the injunction was removed. During this whole period, contrary to the expectation of such as looked for the extinction of the Mission, none of the brethren previously in health, were removed by death, or permanently disabled by sickness.

The five stations of the Mission were now occupied ; additional schools established, and every thing promised fair for success. Mr. Richards, after the death of Mrs. Poor, went to Tillipally to supply her place and Mr. Woodward took his station. The Mission too was prospered by many additions from among the natives, and three native preachers had been licensed to preach the glad tidings of salvation to their fellow-creatures, when Mr. Richards was cut off by death. This took place on the 3rd of August, 1822 ; it was an event long expected. He never *fully* recovered his strength, and only partially his voice, after his return from the Cape of Good Hope, though he was able to take charge of the schools, and to manage many of the temporal concerns of the stations with which he was connected.

About two months before his decease, in addition to his suffering from weakness, reduced as he was almost to a skeleton, he began to be attacked with violent spasms, which seemed at times about to tear soul and body asunder. Before these seasons of distress, he had complained much of imbecility and stupidity of mind ; but pain seemed to rouse all his energies, and to quicken his susceptibilities, especially to divine things, in a remarkable manner : or rather, the God whom he served with the strength of his days, appeared for his languishing servant in this extremity, and let in the light of heaven more and more to the imprisoned soul, as the prison house was more and more shattered and broken down. His spirit, almost driven from the body, seemed to hold communion with the bright world of spirits, and to rejoice in the midst

He frequently remarked, that such were his views of the divine character, and so desirable did it appear to him to have God glorified, that he felt willing, if necessary, to have his sufferings continued, and even increased. He said,—“It is *good* to suffer—it gives me some faint idea of what the Saviour bore for me. Thanks, eternal thanks, to that grace which snatched me from the jaws of the devourer. When I get home, how will I sing the praises of him who has washed away all my sins! Crown Him! Oh, I’ll crown Him Lord of all!”

In speaking of his forgetfulness of mercies, he said, with emphasis, “In heaven I shall never forget; no, *never*. There I shall remember all; there I shall sing; there I shall sing glory to God. I have sometimes had as much joy in singing the praises of God here, as my body could bear—yes, as much as it could bear. What will it be in heaven?” In his last conflict he was forced to exclaim, “Oh! Lord, deliver—Oh! Lord Jesus, come quickly.” But he was entirely resigned. Almost his last words were: “I have now clearer views of the Saviour than before. Oh! He is precious.” And afterwards, “I still feel that I see through a glass darkly; but soon, very soon, face to face.” This glorious hope, there is no doubt, he realized, for he had the spirit of Christ. He was thirty-eight years of age.

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SAMUEL DYER.

SAMUEL DYER was born on the 20th of February, 1804. About the age of 17 he was brought to the knowledge of the truth, under the ministry of the Rev. J. Stratton of Paddington, and soon after made a public profession of his faith in Christ.

Having chosen the profession of the Bar, he entered at Trinity Hall, Cambridge. "There he stored his mind with classical, mathematical, and legal knowledge, with the most unabated application. There," wrote his widow, "the study of mathematics so enraptured him that he pursued it most ardently day and night, and grudged every moment taken from it, except a short period for devotion. So assiduous were his studies, that, after remaining there only five terms, had he continued till his examination, he would have obtained a scholarship."

But the great Head of the Church had determined to confer upon him a higher honour than any that a University could bestow, namely, that of preaching to the perishing heathen the unsearchable riches of Christ. One Sunday, when he was looking over some religious pamphlets which he had brought from his father's library, he happened to alight upon the Memoir of Mrs. Mead, wife of the Rev. W. Mead, missionary at Travancore. The perusal of this so powerfully impressed his mind with the importance of consecrating himself to missionary work, that when he began to study mathematics again, on Monday morning, he found he could not proceed; and every time he read the memoir it had the same effect; so that at last he determined to give up the Bar, and to devote himself to the work of Christ among the heathen. He accordingly left Cambridge, returned to London, and offered himself to the London Missionary Society; by whom he was cordially accepted. He then commenced a course of study in the seminary at Gosport under Dr. Bogue, preparatory to his entering on the high office of a Missionary to the heathen. He soon after received his appointment for China. Dr. Morrison of Canton being in England, Mr. Dyer was introduced to him, and deep was the interest they felt in each other; the younger looking up to Morrison with the cordial veneration due to a man of such devotedness and extensive experience, and the Doctor cherishing a glowing attachment to a young man, ready to embark, under his circumstances too, in a cause that he esteemed the greatest and noblest in the world.

On the death of Dr. Bogue, the seminary was removed to London, and placed under the able direction of Dr. Henderson. There Mr.

Dyer remained till his embarkation for China, at which period he married Miss Tarn, a lady eminently fitted for such a work, and worthy of such a man. On the 20th of February, 1827, the day on which he completed his twenty-third year, he was ordained.

Mr. Dyer left England for Penang in 1827. On his arrival at Penang he bent his attention to the Chinese language. After a residence of nine months on the island he writes :—"At first I established some Chinese schools on the native plan, only I required of them to read Christian books ; but these schools gave me much discouragement. I could not keep out their own pernicious books ; and it was very painful to me to think that in the first book which children read, the fourth sentence is, 'Nature originally good,'—three words which the Chinese commentators explain of every man's nature when born into the world. I thought, therefore, if I could have fewer but larger schools, on the British system, I should secure the reading of our books, and I could superintend few better than many. I have, therefore, hired two school-rooms, in the midst of the town, and fitted them up for upwards of fifty children,—one for girls and one for boys. These schools are now conducted on the British system." At that island he remained till 1835, a period of eight years, when he removed to Malacca. There he continued till 1839, when the greatly impaired health of Mrs. Dyer made a visit to England indispensable. During his sojourn for two years in his native land, he did much, by attending public missionary meetings, to interest the hearts of many in behalf of China.

In 1841, he again embarked for Singapore, by way of Calcutta. Writing to his father from the former place he remarks—"Yesterday was the anniversary of our leaving London for Singapore. Oh, what a year of mercies ! How much peace ! how much joy ! how much comfort ! It has been one of my brightest years ; if it commenced in tears of separation, it has closed in tears of gratitude—gratitude that I am a missionary of the cross—gratitude that I live only for China—gratitude that my head, and heart and hands, are full. Farewell, my dear father."

During the sixteen years that he labored, first at Penang, then at Malacca, and at Singapore, he exerted himself for the furtherance of the gospel among the Chinese inhabitants of the three settlements. Not contented with the usual course of missionary effort, he applied himself to the compilation of vocabularies of the Chinese language,—to the illustration, in various ways, of difficult points in that language,—but principally to the construction of punches and matrices for the casting of two fonts of Chinese type, a larger and a smaller. It was to this last important object that he devoted himself with peculiar energy and success. A great proportion of those Chinese characters

which are most usually met with in the classics and other generally read works have been cast from punches and matrices prepared by Mr. Dyer; and fonts of this larger size of type have been sent to various Mission stations, and have been universally admitted to be the most correct, and the best adapted to Chinese taste, of any that have ever been prepared. During the last eighteen months of his life constant additions were made to these; and a new font of a smaller size commenced and vigorously proceeded with.

He had accumulated a great mass of experience in regard to this department, in the acquirement of which he shewed no small ingenuity, and devoted much manual labor. In carrying on these efforts he was greatly assisted by pecuniary contributions from those who took an interest in the work; but he also contributed largely himself out of his own private funds. When, in addition to this, it is mentioned that he had constantly the superintendence of an extensive printing and binding establishment, and also of a foundry, in which fonts of Siamese, Malay, and English, as well as of Chinese types were cast, it will be readily admitted that his life was far from being either an idle or a useless one. These operations were conducted with the greatest regularity and order; and multifarious as they were, they did not hinder him from engaging in direct missionary labors; and his very accurate knowledge of the colloquial dialect which prevails most in the Straits, (the Hokkien, or Fuh-kien) enabled him to communicate to the heathen mind those truths of the gospel on which he placed his own hopes of salvation.

In July, 1843, Mr. Dyer had gone, with other Missionaries of the London Missionary Society, to hold a conference at Hong-kong, in regard to the openings in China. Towards the close of his residence there the seeds of fever had been introduced into his system; but the disease did not discover itself until after his arrival at Canton. By the assiduous attentions of Drs. Parker and Marjoribanks the fever was reduced; but it left him very weak, and it was only slowly and partially that he regained strength. The only step which appeared likely to benefit him was to commence his voyage to Singapore. The ship *Charlotte*, in which he was passenger, touched on its way at Hong-kong and Macao, and during that time he regained some degree of vigour; but while detained in Macao roads he had an alarming relapse. He was immediately carried on shore, but though medical assistance was promptly procured and assiduously rendered him, his remaining strength rapidly declined; and on the 24th October, his sainted spirit gently took its flight into the bosom of the Saviour he loved.

His dying experience was not of the rapturous or overpowering kind. His disordered mind was filled with the thought of the

spirits. He had from the first a strong conviction that he would sink under the attack ; a conviction which was doubtless produced by the strength of the disease. His depression of spirits was not in any degree the result of doubts as to his acceptance with God, or the attacks of his spiritual adversaries. His hopes of heaven, if they were not highly wrought or glowing, were at least unwavering. One night when the disease lay very heavy on him, he employed himself, during the hours of darkness, in thinking on all those, whom, as he felt quite certain at the time, he would very soon meet in heaven ; and his entrance into it seemed so close at hand that (as he told his friends when he rallied a little), he felt quite disappointed when he found himself, in the morning, still in this world. Towards the termination of his illness, his mind wandered a good deal, and reason was evidently possessed of but partial sway ; but the nature of his feelings and views on religious subjects could not even then be hid.

The night before he died, his friend sleeping in the next apartment was awakened by the sound of his voice, which he had raised to the pitch necessary in order to be heard by the assembly, which he evidently thought he was addressing. He spoke, in feeling language, of the happiness of the Christian in having for his God such a glorious Being as the Scriptures display to us. Then, as if concluding his address, he exhorted his hearers to betake themselves for pardon and peace to the Saviour of sinners, and seek in him a righteousness, which they never had, nor could have, of their own ; and when they came to die, they would be admitted into the blessed assembly of those who are for ever engaged in ascribing "salvation and honor, and glory and power, to him who sitteth on the throne, and to the Lamb."

A few hours before his death, he was told he would in all probability be soon called away from earth ; and although his mind did not feel so much alive to the communication as it would have done had it been unaffected by disease, yet he evidently understood what was said, and asked his friend to pray with him. In the prayer he heartily joined, and with much both of intelligence and feeling, continued in the exercises when the prayer was finished. "Blessed Jesus ! Sweet Saviour ! I go to be with him who died for me. Though very weak and very sinful, his grace is sufficient for me, and I shall soon be happy."—Such were his frequent exclamations, serving to mark out most distinctly to the deeply affected bye-standers, that they were beside the death-bed of a Christian. His end was emphatically peace ; no doubts or anxieties racked his mind ; pain was not allowed to torment his bodily frame ; but calmly and without a struggle he breathed his spirit into the hands of his God and Saviour.

JOHN HÆBERLIN, D. P.

MR. HÆBERLIN was a native of the little town of Tuttlingend, in the south of Germany, near the sources of the Danube. He was born in the year 1808. When a youth of eighteen he went to Switzerland, and it was there the writer of this memoir first met with the intelligent, calm and thoughtful youth who occasionally visited the Mission College at Basle, and appeared to feel a lively interest in the pursuits of the young men, who were there preparing to become Evangelists among the heathen. The following year saw him added to the ranks of these devoted youths and zealously studying for the same noble object. He was an assiduous and industrious scholar, and soon became prominent as a good linguist. One of his favorite occupations in leisure hours, was to read different useful works in succession, making extracts from them into his note book; and having finished a volume, it was always found that he was master of its contents. His excellent memory and clear intellect were equal to grasping any subject, and he soon acquired an aptitude in delivering and repeating what he had read, with a minuteness and precision, quite surprising.

It is necessary here to state, that for the last twenty-five years the Directors of the Basle Missionary Society have, according to a mutual agreement, annually placed some of their missionaries, upon the termination of their preparatory studies, at the disposal of the Church Missionary Society, and this accounts for the remarkable fact, that Germans are found in most of the Church Missionary Society's Missions in India as well as elsewhere.

From his fine talents and facility of acquiring languages, the subject of this notice was recommended to the Church Missionary Society as a fit subject for joining the Mission in North India; and accordingly in the year 1831, Mr. H. proceeded to London, and during his stay of eighteen months in the Church Missionary College at Islington he found a welcome opportunity for the further improvement of his mind. His chief attention was directed to the study of Sanscrit and Hindoostanee, and to the making himself master of English works on divinity. After having been admitted to Deacon's orders by the Bishop of London, he was directed by the Committee of the Church Missionary Society to embark for Calcutta with three of his brethren, Messrs. Knorpp, Lincke and Leupolt. They had the privilege of making the voyage in the Society of Bishop Wilson, and often have they been heard to speak with lively gratitude and pleasure of the great advantage

they derived from the example, instruction and paternal advice of their chief shepherd.

The Bishop on their voyage soon discovered the superior qualifications of Mr. Hæberlin, and took favorable notice of him. The earlier portion of his missionary life was spent at Krishnaghur; this was in the infancy of that Mission, and few converts were then seen in that field. Two or three schools at the sudder station and in the neighborhood of Nuddea, the seat of Sanscrit learning, which had been established by Mr. Deerr and himself, constituted the whole work. But the young missionary was not contented to occupy his time in schools exclusively, as soon as he found himself equal to speaking with the natives, he went about preaching the gospel, accompanied by a catechist, and it is all but certain, that some of those very people, who embraced the Christian faith along the banks of the Jellinghee and Bhoirob six years afterwards, received their first impressions of divine truth from him and his fellow-laborer, Mr. Kruckeberg.

In 1834, after the return of Mr. Deerr from Europe, he resumed his former post at Krishnaghur, and Mr. H. was appointed to labor in Calcutta, Mr. Sandys' health having received a severe check. Mr. Hæberlin's principal field was in some villages south of Calcutta where a considerable spirit of enquiry had just then arisen, and where numbers of ryots desired to embrace christianity. He labored in this sphere with considerable success until 1836, baptizing on one occasion as many as sixty converts,—when he was invited to enter upon a new scene of usefulness, for which his talents and acquirements seemed peculiarly to fit him.

About this time orders had been received from the Parent Committee for the establishment of a head seminary in Calcutta, for the education and training of teachers and catechists (the want of such an institution having been felt more as the numbers of converts increased, and native churches were placed on a more solid basis), and Mr. Hæberlin was selected to make a beginning forthwith. Ten young converts were admitted within a short time, and every friend of Missions rejoiced in seeing the commencement of an undertaking which promised the most favorable results, for at this juncture it had been sufficiently proved how little comparatively could be done by the missionary single-handed among the teeming population of Bengal, without a well-qualified native agency; India must be educated by the children of her own soil.

Mr. Hæberlin entered upon his new duties with his characteristic zeal and energy; and for sometime there appeared every prospect of

under a counteracting influence. This painful disappointment, accompanied as it was with other disagreeable circumstances, cut Mr. H. to the quick; he saw that the case was hopeless with his seminary, struggling as it was with insuperable difficulties, he fell into a desponding state,—as a natural consequence his health broke down, and he was obliged in July 1837, to return to Europe.

While thus retired from active Mission work, Mr. H. was engaged in England and on the continent advocating the cause of Missions from the pulpit and on the platform; as far as his reduced health would allow. During his stay on the continent the University of Tübingen honored him with the diploma of Doctor of Philosophy; subsequently after his return to England he accepted the offer of the British and Foreign Bible Society, to return to Calcutta as their agent, and at the end of 1839, he entered upon his new post with renewed strength and energy. In order to prosecute the work more effectually and to spread the Scriptures in India more extensively, he hired a large house, and got up several printing presses; a type foundery and book-binding establishment were shortly added; and a new edition of the Hindoostanee New Testament was prepared in lithograph. The plan for supplying India with the Scriptures was perfect, but the burden was evidently too heavy for one man's shoulders. ✓ Dr. H. in making his calculations and carrying out his noble designs did not sufficiently take into account the machinery he had to work with; native workmen, in whatever business, need a vigilant oversight, and if this is not sufficiently exercised, confusion and loss must be the consequence.

For many years Dr. Hæberlin was a member and latterly one of the Oriental Committee of the Asiatic Society of Bengal—where his knowledge of oriental and continental languages rendered his services of great use to the society.

After five years of unremitting exertion, by which his robust frame was gradually worn out, he resigned his responsible and trying post. But his active mind could not bear to submit to quiet repose, though prudence would have dictated a return home for recruiting his shattered constitution. Dr. H. with all his occasional errors of judgment, was right at heart, and an intense and ardent desire to contribute his share to the spiritual benefit of India's benighted children, burnt as brightly at the close of his career, as it did, when he first set foot on Indian soil. He struck out for new friends, and succeeded in procuring some missionaries from the venerable Gossner at Berlin, whom he accompanied to Bancoorah, going forward himself to Ranchee, the chief station of the south-western agency in Chota Nagpore, where these brethren were eventually located. The work still goes on, and eight

devoted laborers are now engaged in ploughing and sowing the good seed among the Coles and other Hill tribes in that table-land of India.

From the west Dr. H. cast his eye eastward, and finding the districts of Dacca and Tipperah comparatively unoccupied, he succeeded after repeated efforts in procuring three missionaries from the Basle Society for Eastern Bengal. Great was his delight when these brethren arrived, and in order to give them every assistance and counsel, he left his residence and proceeded with them to Dacca, where he settled with one of the brethren. A grant of land was procured for the cultivation of cotton, and a little settlement was formed, which received the name of Doyapore; another missionary was placed in the district of Tipperah, and a third at Tezpore, in Lower Assam. The first fruits of the Mission were gathered in at Doyapore, where Mr. Bion had no sooner commenced holding intercourse with the villagers, than eight or twelve individuals came forward as enquirers. The work progressed favorably.

Encouraged by the promising appearances at Doyapore, the Basle Society were induced to send out five additional laborers, who arrived in December, 1848. Mrs. Hæberlin, too, arrived at the same time in renewed health, after an absence of two years in Europe. Thus the outward aspect of things was very favorable, though to many of Dr. H.'s friends, it became a matter of doubt, whether he could support eight missionaries for any length of time, without depending on the regular resources of an established society. Local contributions in India are constantly fluctuating, and the time is not yet arrived, when a large missionary establishment can expect permanent support in this country.

These anticipations were painfully realized; Dr. H. found himself embarrassed from the necessarily increased expenditure of the missionaries almost from the period of their arrival. Some of his principal supporters left the country, and as time advanced, the difficulties increased, so that towards the latter part of the year it became clear that the Missions could not be carried on for any length of time on the original plan. Doubtless these trying circumstances preyed upon the sensitive mind of the deceased, and his debilitated frame was not equal to the struggle.

There is something exceedingly affecting in the circumstances under which this useful and devoted laborer was called away from the scene of his earthly toil and conflict, to his eternal rest. Struck down by sickness he left Dacca in the early part of November, 1849, and proceeded by water towards Calcutta. Mrs. H. had been a sufferer for several months previously, and her medical advisers had declared a

return to Europe indispensable for the recovery of her health. In this enfeebled state the patient reached the entrance to that dreary region the Soonderbunds, about twenty-eight miles distant from Burisal, when Dr. H. calmly fell asleep on the 11th of November, 1849, aged forty-one years.

MARGARET ROBINSON.✓

MARGARET ROBINSON was born at Sumatra on the 26th of May, 1820. Her father died when she was very young. When four years of age she was placed at school, at the Rev. Mr. Boardman's. In 1825, when Bencoolen was ceded to the Dutch, she, together with all the female wards of government, was removed to Mrs. Dr. Marshman's seminary at Serampore. Here she enjoyed many religious privileges, and one which she ever esteemed the greatest of her mercies, she was brought under the ministry of the gospel of Christ: yet her early impressions like the morning dew passed away.

About the age of 14 or 15 she was awakened to serious thought under a sermon of Mr. Mack's—still after awhile these thoughts like the former passed away. At the age of 17 her convictions were renewed under a discourse preached by Mr. J. Robinson. From this time her mind was much exercised, for several weeks she found no comfort; when she entered the house of prayer, it was with fear and trembling; every sermon set her sins more distinctly before her. Besides a deep sense of the evil of sin, she had to endure many trials from her school companions. At length light shone upon her mind, and she saw that Jesus was both able and willing to save her; from that moment she took refuge in Him and found peace. Shortly after an incident occurred which, had not the work been genuine, might have proved of serious consequence to her. As it was, she ever after bitterly lamented it. Some of her youthful friends invited her to spend the Christmas holidays with them. Here she mingled with those whose hearts and affections were in the world. In their society a chill came over her religious feelings, and which was attended with painful results. Prayer was neglected—the Bible was laid aside, and she even allowed herself to be persuaded to accompany her worldly friends to the Theatre. On her return, it was painfully evident how much she had declined. But God who is rich in mercy still cherished his kindest purposes toward her. Under the means of grace she was soon led to feel how guilty she had been in departing from God. She now mourned the absence of the light of his countenance and suffered bitterly for her folly. This, however, in the sequel was attended with holy results—with earnestness and resoluteness, she at once and for ever bade adieu to the company and frivolous pursuits of worldly persons.

From that time to her death, she was unshaken in her purpose, it always grieved her beyond measure to witness the inconsistency of

those who professed to love Christ, choosing the companionship of worldlings, and scarcely distinguished in their pursuits from those who make this world their home.

She was baptized on the 29th of March, 1840; and shortly after took charge of the native Christian female asylum. This was a work in which she delighted, for it was her anxious and prayerful desire to win her pupils to Christ. On the 16th of July, 1841, she was united to Mr. Robinson, and she continued her charge until sickness and domestic claims obliged her to relinquish her delightful employment.

The last few months she appeared to have had a presentiment of death: to those about her she appeared to be ripening for another world. On the morning of the 3rd of March, she rose much indisposed, but as usual she walked to Church. Just before she left home she heard the funeral bell toll and exclaimed, "Poor Mrs. S. is gone!" She added, the next call *would be for her*. On her return the pain had increased, this was succeeded by fever, when she remarked to her husband that this was her last illness. The following day she endured much suffering, so much so, that she was unable to converse, except with pain and difficulty. On the Tuesday she expressed herself uneasy in mind. She was greatly harassed by fears. Her husband sought to lay before her the gracious invitations and comforts of the gospel. She asked for the cxvi. and cxiii. Ps. to be read, after which she anxiously asked "Do you think that I am a Christian, indeed?" On the affirmation being given—she said—"but I have very great fears." Her husband pointed her to the scripture plan of salvation;—she said, "*How simple!*" He then read those gracious encouragements to sinners contained in the books of Jeremiah and Hosea, and he spoke to her of God's willingness to receive every returning penitent. She derived great comfort from these passages. During one of her paroxysms, she looked up and said, "Oh that you knew what a happy change has taken place in my mind!—read the xxiii. Ps." When asked whether she could adopt the language "*Yea, when I walk through,*" &c., she replied, she could, and that her fears were gone. That her thoughts were now of another world. She acknowledged the mercy of her Heavenly Father in giving her so much time to think of heaven before she went there. She felt it hard to leave her infant family—but being reminded, that she herself had been left an orphan without father or mother, and that God had fulfilled his promise and taken care of her from her childhood—she bowed submissively and committed them to Him—as her and their Father, her God and their God. On Saturday night, conscious that her end was approaching, she asked for the xix. and xx. of John's gospel to be read to her.

She said, "Death has now no terrors for me. Jesus has deprived it of its sting." She then repeated the words of her funeral text, "The sting of death is sin—the strength of sin!"—here her voice or memory failed her, and the remaining part of the verse was repeated—when she said, "The Lord is my Light and my Salvation, whom shall I fear; the Lord is the strength of my life of whom shall I be afraid?" and then added,—“Yes, thou art precious to my soul; my transport and my trust”—dwelling with peculiar emphasis on the words, "*my transport.*" She shortly after this gave directions about her funeral and went on to speak of God's gracious dealings, and providential guidance during her earthly pilgrimage.

On the Lord's-day she asked her husband to deliver her dying messages to her sister, father-in-law, friends, and to all the missionaries and their wives, and then added—"I have now done." Her husband said, "One thing more: may I now hope you sleep in Jesus and are blessed?" She replied, "*Yes*—there is no doubt of it." "And at the last day," he added, "will you stand at the right hand of the Judge?" "Yes, I hope you will see me there. Now, I have done with all things, here."

After this she spoke but little. When the last struggle approached she laid her husband's hand upon her heart, and almost immediately after fell asleep—on the 10th of March, 1850, at the early age of twenty-nine years.

GEORGINA BECK SMALL.

GEORGINA BECK was born in Edinburgh, on the 31st of December, 1804. Her father, the late Robert Cathcart, Esq. of Drum (in Midlothianshire) was an eminent Christian character, whose brief but bright career was suddenly terminated, at the early age of 39, on the 18th November, 1812. Her mother was a daughter of John Cadell, Esq. of Cockenzie. Both she and her husband were connected with several of the noblest and most aristocratic families of Scotland, and both, in the earlier parts of their lives, mingled much in the society of fashionable life. From the time, however, that Mr. Cathcart became a decidedly converted man, which seems to have been shortly previous to the birth of the subject of this memoir, the family appears to have lived in great retirement, though Mr. Cathcart still continued to improve every opportunity, both in public and in private, of advancing the cause of his Redeemer.

For many years he was most successful in his profession—that of “Writer to the Signet”—his talents and conscientiousness, as well as family influence, securing him a large number of respectable clients: but shortly before his death he met with some losses, which made it needful for him to dispose of his country residence in the neighborhood of the capital.

His sudden removal, following so close upon this reverse of fortune, and leaving upon her a numerous young family, was a crushing blow to his doting widow who was still in the prime of life. However, a kind Providence secured to them the means not only of livelihood, but of enjoying every needful comfort, and of maintaining, as far as desirable, their previous position in society. Mrs. Cathcart, after a lengthened widowhood of nearly 33 years, fell asleep in Jesus the 11th of May, 1846.

Georgina's constitution was never very robust, and her fondness for reading,—which led her often to prefer sitting on the trunk of a tree with her book, to romping with her sisters—tended probably to its increased delicacy. Though her body, however, was weak and her temperament nervous, her mind was strong, as also her determination of purpose; and hence, notwithstanding the restraints and interruptions occasioned by frequent indisposition, she made rapid progress in

she managed in her earlier years to accomplish an amount of solid and instructive reading that is almost incredible.

It were superfluous—even if we were more able than we are—to give in this brief sketch any details of her early history, or to trace the workings in her heart of the gracious convictions and other operations of the Spirit that issued in her decided conversion and entire surrender of herself to God. Suffice it to say, that for a *long* time her leanings were to hopeless infidelity, and for a while, indeed, she *avowed* herself a philosophic sceptic. Her favorite studies were history, poetry and metaphysics. Her mind was at once speculative, inquisitive and romantic. In those days of searching for, yet contending with, the Truth, she knew little, of course, of satisfying happiness. But it pleased the Hearer of prayer at last to subdue her to himself. It was in 1821,—(when in her 18th year)—that her mind was arrested, the Holy Spirit blessing a heavy stroke of unlooked for bereavement, to soften and subdue that enmity of heart to divine truth which had led her, at the early age of fourteen, to store her mind with poetical and classic reading—especially Homer and Scott—that during the hours of public worship she might drown the voice of the preacher, by repeating to herself whole books of the above authors. She had naturally a great taste for general literature, and a facility (or rather successful perseverance) in acquiring languages—and having also great conversational powers, she was sought after and beloved in her own circle. From the period that she was enabled, by divine grace, to choose the Lord for the portion of her cup and her inheritance, she was most watchful and indefatigable in seeking out opportunities of arresting and impressing the young—with whom she might meet—and of alluring the more advanced in years.

For some years, her mind became entangled in the meshes of the unscriptural errors and the many delusions of the late Edward Irving and Mr. Campbell, then parish minister of Row (in Dumbartonshire). Their excess of folly at length arrested her and opened her eyes: and the death of her brother in 1834, and the ministry of the late Mr. Martin of St. George's, were blessed by our gracious God and Saviour to bring her back to the good old paths, to follow the footsteps of the true flock.

After her renouncing all connection with the “Rowites,” she spent some months with her uncle—the late Mr. Cathcart of Genoch and Knockdolean—in Wigtonshire; to whom and his wife and daughter (previous to the death of the two former) she strove, with prayerful assiduity, and expounding the way of life, to be useful, both as a sick

and her daughter at least, were not in vain ; the former dying a rejoicing believer, and the latter having from that time given herself a living sacrifice—holy and acceptable—to the Lord.

During her stay at Genoch she was also indefatigable, and greatly useful, by means of visiting and tract distributing, and holding Bible-classes and other meetings, among the neighboring villages and her uncle's tenants. She afterwards spent some time in the north of Ireland, on a visit to recently formed connections there, and left behind her impressions of the impulsive power of true religion, and the beauty of consistent piety that will never be forgotten.

Soon after her subsequent return to Edinburgh, the Rev. Mr. Small became acquainted with the pious and happy family, of which Georgina was a member. Being engaged as Tutor to her two nephews and a little cousin, (whose parents were in India, but who had been sent home for their education under the fostering care of their grandmother and aunts), he continued for above a year the privileged inmate or familiar visitor of their common domicile.

It was in 1839, that Mr. Small, after completing his studies preparatory to entering the ministry of the Church of Scotland, changed his sentiments with regard to the sacraments and joined the Baptist community. This step was a source of much grief to Miss Cathcart and of concernment to all her family, considering, as they did, the newly adopted views most unscriptural and erroneous. Many an hour did she spend in endeavoring, by conversational and epistolary argumentation, to bring the "stray sheep" back to the Presbyterian fold. This compassionate interest in an erring friend prepared the way, probably, for that more tender attachment which led her, about a year afterwards, on the return of her nephew's tutor from a Session at the Bristol College, to yield to his solicitations that she should join her lot with his on the Mission field. It was a hard struggle with her, to leave, so suddenly, so loved a home and the scene of her past so successful labors. But at last she did consent. Her affections being already won, no sooner was the path of *duty* determined, than she at once became a devoted missionary and a devoted wife.

On the 17th July, 1840, she was married to Mr. Small. He had, some time before, been accepted as an agent of the Baptist Mission Society, and Calcutta had been appointed as his field of labor.

After spending a few days in London, she and her husband sailed from Portsmouth on the 14th of August, on board the *Mary Anne*. On reaching Calcutta, on the 23rd of January, they were welcomed with the most brotherly kindness by all the Mission circle there. Soon after their arrival, first Mrs. Ellis and subsequently her partner (the

Rev. J. D. Ellis), were obliged, with shattered constitutions, to return to England. Upon this the charge of the Intally Native Christian Institution as well as of the large Free school for boys connected with it, was consigned to Mr. and Mrs. Small.

The latter having at last changed her sentiments with regard to baptism, was immersed as a Christian believer, on the 4th of March, 1841. The Rev. A. Leslie, then on his way to England, (from Monghyr,) administered the solemn ordinance.

During her residence at Intally, Mrs. Small had generally either one or more Bible-classes during the week. One was at a private boarding school; another—chiefly for the children of pensioners and soldiers—at Cooly Bazar. She sought also to be useful by visiting the parents of her scholars and other families in the neighborhood of the latter locality. At the General Hospital, too, she might frequently be found by the bedsides of the female patients; while her husband visited the male wards.

Towards the end of 1843, Mrs. Small's health became seriously impaired by repeated and long continued attacks of dysentery. After a short visit to Barrackpore, with only partial and temporary benefit from the slight variety of air, her medical attendants recommended a more decided change; and accordingly, in January, 1844, she and her husband sailed for Madras. After spending several happy months in those parts, she returned, greatly recruited in health, to Calcutta, in the following September.

It soon appeared, however, that the climate of Bengal was never again likely to agree with her impaired constitution. Application was therefore made to the Society, to have her husband's station changed to one in the Upper Provinces. This was readily agreed to and Benares was recommended. For this place they accordingly set out, towards the end of November: and after a long but pleasant voyage they reached Benares in January, 1845.

During 1845 and 1846, Mr. and Mrs. Small occupied a Bungalow at *Secrole*—the Civil and Military Station—some two miles distant from the native city. Mrs. Small there opened a day school, chiefly for European and East Indian girls, the children of soldiers and others resident in the neighborhood. The Bible was the principal class book: the chief object sought, the impression of its truth on the hearts and consciences of the children. She had also a weekly Bible class—composed, for the most part, of young people connected with her husband's congregation—and a meeting in the Artillery barracks once a week (for prayer and scripture exposition) with the wives and other female members of the soldiers' families. The women in hospital she likewise

frequently visited ; and on all these occasions, suitable volumes from her private library, as well as tracts and Bibles, were lent or given away.

On removing to Rajghaut (in January, 1847)—which is four or five miles from the Barracks and the Hospitals,—her intercourse with their inmates became necessarily much less frequent ; and, during the last two years of her life, she was seldom able to go so far, except on special occasions. At her new abode, however, she at once commenced a native day-school, which the propinquity of her residence in Secrole to the London Mission premises, and her scanty knowledge of the language, had hindered her from doing earlier. In this little school she took the deepest interest and delight, and it was a great stimulus to her in her study of the native tongues. The attendance seldom averaged above 20. This took the place of her English day-school, but she still continued her Saturday evening Bible-class ; and on Sunday forenoons she had the native Christians' children with her for an hour or more, who were frequently joined by the elder Hindoo girls of her day-school. Once a week she met the adult females connected with the native church for scripture reading (with exposition) and prayer. She made repeated attempts, too, to get up a meeting with the Hindoo and Muhammadan women of the neighboring village. They were always put an end to, however, by the jealous hostility of the male members of their families.

We now come to that period, wherein by a sad catastrophe, her life was forfeited. "In the midst of life we are in death." A fleet of magazine boats, containing a very large quantity of powder and other military stores, in their progress to Allahabad, had on the night of the 1st of May, 1850, put to close under the bank of the river at Rajghaut. This was unknown to the residents, and against all government regulations. Mr. Small had been spending the day at Secrole, and she and two female friends—who had been for some days their guests for change of air—joined him at Mr. Heinig's house in the evening. It was an evening set apart for the practice of sacred music along with a few other Christian friends. After tea an hour was accordingly spent in this way ; and it was at the time remarked by all, especially by her husband—that Mrs. S. seemed in a particularly happy frame of mind, and was looking uncommonly well. On their way to Rajghaut, she observed to her husband that she had greatly enjoyed the evening, and also the quiet earlier part of the day at home. She had been occupied, she said, in balancing her Mission and house accounts, and had evidently, besides, been much engaged in *closet* duties—in clearing accounts with her Maker and in "settling her

in order.”—She expressed no presentiment, however, of the awful sequel. To meet her Lord she was *always* ready ;—and prayerfully looking for his coming.

About half an hour after she and her husband had retired to bed, one of their servants called out to them that a great fire had suddenly burst out among the boats at the Ghaut. They both jumped up to look at it. Giving place at the window to his beloved partner, Mr. S. said he would go out and see it from the high bank, which concealed the vessels. He had not proceeded two yards from her, when the first tremendous explosion took place, and he was dashed to the ground. On recovering from the stun, he rushed, through the darkness, towards the window—but alas! stumbled over the bleeding insensate body of his expiring wife. Her forehead had been struck by a portion of the door frame which had been shattered and forced in by the violence of the explosion, and her spirit instantaneously released from its mortal tenement. She uttered not a whisper or a groan, and in a few minutes heaved, in her husband’s arms, the last deep sigh of departing animation. Her *spirit* was already with its Saviour, and was spared the “pains of death.”

Mrs. Small was forty-five years and three months old at the time of her death.

HENRY WATSON FOX.

HENRY FOX, son of Mr. G. T. Fox, of Durham, was born in October of the year 1817. He was early sent to Rugby school where he was five years under the late Dr. Arnold. It was while at this school, at the age of about fifteen, he first came to the decision to serve God. "Returning to Rugby after the holidays," said he, "I was much alone in the coach, and thought much on the subject ; or rather I thought I *was* God's. We had read Doddridge's '*Rise and Progress*' together," (with his sister) "during those holidays. Since then I have gone on, and gone on."

The cause of his thoughts being turned towards the missionary field, Mr. Fox himself mentioned in an address which he delivered in Rugby school to the boys. It was while he was in his study, looking out upon the fields beyond the Barby Road, that the thought was first suggested to his mind (he could not doubt in after years, by the Holy Spirit of God) that he might best serve Christ by devoting himself to the conversion of the heathen.

From Rugby he went to Oxford, to Wadham College, where his life and character were such as his beginning at school had led his friends to expect. For a little while he was in danger of being drawn away by those allurements of the world which the world would call innocent, but the Good Shepherd led him safely through.

Till he had taken his degree, he only once imparted his inclination toward missionary employment to his family. Soon after Mr. Fox had taken his degree, he heard through the communications of a friend, of the condition of the Teloofoo people in South India, and of the opening there afforded for missionary labors, and of the want of laborers. He offered himself to go out in conjunction with the Rev. R. T. Noble, from Cambridge, to establish a Mission amongst them. He was ordained for this work by the Bishop of London at Christmas 1840, and sailed for India in the March following, having been previously married.

The destitute state of ten millions of our Indian subjects speaking the Teloofoo language, amongst whom not one missionary of the Church of England had yet labored, excited the lively compassion of the Committees of the Church Missionary Society, both at Madras and at Home ; but the financial position of the Society in 1839, seemed to close up the prospect of commencing a Teloofoo Mission. In the

of two well qualified missionaries—the one already in orders, and the other ready to receive them, offering themselves especially for the Teloo goo Mission, “compelled the Committee, straitened as they still *were for means*, to decide upon the immediate establishment of the Mission, especially as they were not called upon to withdraw any of the students in the Institution, and thereby to lessen the future supply of laborers to the other Missions.”

Messrs. Noble and Fox went to reside at Masulipatam as soon as they reached India, in July, 1841; but wisely determined not to commence any public ministration until they should have obtained a competent knowledge of the language. Mr. Fox's health obliged him, after a few months, to remove to Madras, and afterward to the Neilgherry hills. From thence he visited all the stations of the Society in Tinnevely and Travancore. With how much intelligence and Christian feeling he surveyed these scenes, his lately published work—“*Chapters on Missions*,” sufficient evidence. It was three years before his health would allow of his return to Masulipatam.

During this time he studied the language, and engaged in such Mission work as he was able to undertake; a part of which was the instruction of a young native female, Mary Paterson, who had been placed under the care of Mrs. Fox. She had been brought up by a heathen mother, a heathen in heart and habits, though she had received Christian Baptism in Infancy. Mrs. Fox's instructions were blessed to her conversion. One of the last messages which Mr. Fox sent when on his death-bed, was to Mary Paterson—“Tell her I am going to Christ, and she must follow. You may say too, that she is my joy and crown of rejoicing.” The mail which arrived from India after his death brought the affecting intelligence that she had entered the Saviour's presence before him.

Upon Mr. Fox's return to Masulipatam he commenced that peculiar department of Mission work for which he was eminently qualified—namely, conversational preaching in the bazars, thoroughfares and villages.

After twelve months' zealous labor at his station he was obliged again to quit it, on account of his own and Mrs. Fox's ill health, and to embark for England; but his wife died on the day of embarkation, and his youngest child a few days afterwards. He arrived in England with two young children on the 25th of March, 1846.

His family circumstances would have enabled him to live in England in comparative affluence; his interrupted health in India would have afforded a full justification in the eyes of all; his two motherless children might have shaken his resolution. But with the unhesitating

decision of one who has received the commission of his commanding officer, and the cheerfulness of one who serves a beloved master, he prepared to return to India after a residence of just seven months, chiefly spent in visiting and speaking at public meetings. On the 20th of October, 1846, he returned to his Mission work by the overland route; but after twelve months' zealous exertions, his health again broke down, and he was hurried away from India.

His health seemed sufficiently restored by the journey and voyage to warrant his immediate entrance upon active labor in England. His first desire and determination was to undertake some parochial cure in the most destitute part of London, or Manchester, or some other destitute locality, on the ground that it would be most nearly analogous to the Mission work, to which his heart still clung. At the suggestion of the Committee however, he agreed to undertake the office of assistant secretary; and we seemed to recognize the good providence of God in thus preserving to the society his valuable assistance and missionary experience.● He entered upon the duties of his office in July; and with so much efficiency, and in such a spirit, that his seniors in the office rejoiced in the hope that he was destined to carry forward the work with youthful energy, and to continue his beneficial aid, after they should cease from their labors. He had with lively interest and enlarged expectations of success, taken part in the preparatory measures for the celebration of the Jubilee. The Tract No. II. and the Jubilee hymn in the Tract, entitled "The whole Jubilee Day," were written by him.

But in the midst of his activity, it pleased the Lord to call him into his own glorious presence. In order to enjoy the benefit and pleasure of the monthly meeting of the Church Missionary Committee on the 11th of September, he remained till the evening of that day in town, and travelled all night into the north to visit his family in Durham, and to attend missionary meetings—imprudently anxious to make the most of a short absence from his usual routine of labor. He reached Durham, on Thursday, the 14th of September, and was obliged to send for medical aid immediately, in consequence of a return of his Indian malady, dysentery.

His name had been announced for two sermons to be preached at South Shields, and for four consecutive meetings at different places, on the four following days. The two days of rest it was hoped, would restore his strength; but he was unable to exert himself in the preparation of a sermon, which he attempted to write for the second occasion, and therefore resolved to give an extempore address. Under the pressure of severe illness he preached twice on that day; and as he

stated, "God wonderfully helped him." The next day he addressed a very large and crowded meeting at Bishop Wearmouth, and on the following morning the Sunday School Teachers assembled at the house of the Rector, Mr. Webb: after which he returned to Durham, in preparation for the meeting to be held that evening. His extreme exhaustion obliged him to go to bed, upon his return home at four o'clock; but he rose again in a few hours to speak at the meeting, upon the arrangement that he should give the first address, and then retire.

Most touching was his appearance on that occasion. "Thrown aside as a useless wreck," as he feelingly said of himself in his speech, pale and languid, yet he spoke with his usual simple earnestness and energy; his countenance beaming with that peculiar expression of love to God and man for which it was so remarkable. He returned home. Every attention was paid to his health which the tender care of his mother, and the devoted affection of his sister could minister. For two days he was confined to his room, and then to his bed, from which he never rose, the disease gaining ground rapidly.

Yet for the first ten or twelve days it was hoped that proper remedies and entire rest might restore his health: perfect quietness was prescribed, and little conversation took place in his room. As yet neither he nor his family had more than a solemn apprehension that the Lord might be about to send for him. There was no reluctance on either side to speak of such a prospect. "For me," he said on one occasion, "it is far better to depart: but I am only a young man as yet, and I might work in God's service if He raised me up. Yet when I think of my deceitful heart and the power of the world, I tremble lest I should not stand firm." The promise was asked and given, that he should be told as soon as the doctor thought him worse.

On the 11th of October, he sent for his sister to his bedside. In a weak and feeble voice he said to her, "George has just been with me, and much cast down upon this, that he says Mr. J. thinks me much worse, and that I may not remain long. When he comes again, I wish you to ask him particularly; and if he says the same, are you all prepared to join me in praise?" His sister could not answer but hid her face. He added—"It is a hard thing, I fear, to ask of you." She replied, "God will give us grace so to do, I trust. He *has* made us willing to part from you." He went on to say—"Oh, if it might be in twenty days, or so, oh how glorious! I can scarcely think of it, it is so overpoweringly glorious!" He evidently had in his mind the celebration of the Jubilee which was to take place on the 1st of November.

His parting with his two little children evidenced the same strong faith, and detachment from the world. His thirty-first birth-day occurred during his illness, and he received with a cheerful smile the visit of his children to his bedside, when they brought him nosegays and wished him many happy returns. When he thought his time might be short, he desired to see them. They got on the bed and kissed him. He said, "That is your last kiss. God bless you! If you wish to see papa again, you must come to heaven, where you will find him and dear mamma, and little Johnny. Now, good-bye!" He was calm and not overcome.

The one striking feature of his illness, as of his life was his abounding love to his Saviour. It literally filled his heart, and nothing came into competition with it—Him first, Him last. Equally conspicuous, as a foundation grace of his Christian character, was his faith—clear and simple, strong and fruitful. Early in his illness, upon his sister repeating from John iii. 36, "He that believeth in Him hath everlasting life," he said, with a solemnity of tone, and look—"I *have* believed; I *do* believe." This was the secret of his strength and comfort throughout his illness; and it was striking that he should have said this to show it at the very commencement. Speaking of Christ, he said "It would be ten thousand times better to be with Him! Perhaps I may see Him to-morrow." The happy calmness of tone with which he expressed himself throughout his illness was striking.

Meekness was always a conspicuous feature of Mr. Fox's character. In his illness this was manifested in his patient submission to the will of God. At times it was severely tested. But the crowning grace of which he received an abundant store was joy—"a joy unspeakable and full of glory." His whole heart seemed fixed upon the joys to which he was going. The prospect looked to him unexpressibly bright. The day on which his danger was announced to him seemed to him a day of peculiar joy; for as yet his body though very weak, was not so painfully oppressed as it afterward became. When his sister went into his room the next morning, he said to her, "I am very weak—can scarcely speak; but oh, happy! happy! happy!" Nearly the last words which he was heard to utter were—"Jesus, Jesus must be the first in the heart." Shortly after he ceased to breathe.

MICAIAH HILL.

(OF MR. HILL'S early life we have no data. He was educated for the ministry at Gosport by Dr. Bogue. At the conclusion of his college course he came out to Calcutta along with the Rev. J. B. Warden and the Rev. James Hill, and arrived there on the 5th of March, 1822.

Shortly after his arrival, he with the young and talented Mr. Henry Warden acted for a few weeks as lecturer to the then newly established Parental Academic Institution, which had been founded on the basis of religious freedom. Dissensions, however, arose in the Committee of management upon that vital question, and after a contest not remarkable for the scrupulous propriety with which it was conducted by the innovating party, they succeeded in securing the allegiance of the school to the church of England as by law established. Messrs. Hill and Warden were ejected from the premises with needless indignity—for they were utterly unconnected with the struggle and even ignorant of its termination, as they would *ipso facto* have felt that their connexion with the school was dissolved. The institution was converted into the Calcutta Grammar School, and by transition through the Calcutta High School, has risen into the new Cathedral foundation of St. Paul's. The present Parental Academic Institution was founded by the gentlemen who had been so unceremoniously ousted from the former, which indeed originated with them and the name of which they transferred (along with its constitution) to their second offspring.)

From this date Mr. Hill's career was exclusively that of a missionary. During 1822 and 1823, he labored in connexion with the London Missionary Society, chiefly at Tallygunge, in the south of Calcutta. But early in 1824 he removed to Berhampore to establish a Mission there. During many years he labored there with great devotedness and unwearied energy. A variety of engagements indeed pressed upon him, which were too arduous for one man, however strong and energetic. He was unwearied in preaching amongst the natives, not only in Berhampore and Moorshedabad, but in all the villages round about, frequently with his family taking long itinerancies that he might be better able to give his undivided attention to these efforts to do good. The orphan schools required a large portion of his attention and care. Besides various other labors he was unwearied in his attention to the Europeans residing at the station. In this department of

who had left the land of their fathers without a care for their souls, found forgiveness and salvation in this heathen clime through the Christian efforts of Mr. and Mrs. Hill.

In 1840, the state of his health required that he should visit England. Mr. Hill whilst there was not idle. He was almost constantly occupied in travelling in behalf of the Missionary Society, and awakening attention toward India. In 1842, he again returned to Berhampore, where he continued to labor with unremitting diligence until his health failed, and rendered his removal necessary to the preservation of his life. Early in 1847, the Rev. T. Boaz, Pastor of Union Chapel, left his charge to accomplish in England several important objects identified with the Mission in Calcutta, as well as others bearing on the general spread of education, and intelligent legislation. Mr. Hill was unanimously requested to occupy Mr. Boaz's pulpit until his return. His labors were very acceptable to the people, but alas! they were subject to frequent checks. Immediately on his arrival in Calcutta he was obliged to take a voyage to the Sandheads for the recovery of his health. A severe trial however awaited him; in September, not many months after his settlement at Union Chapel, Mrs. Hill was unexpectedly called away by death. Great as was this bereavement to the church over whose prosperity she sedulously watched, it was still greater to Mr. Hill; "the right arm of his strength" was withered, and he went down to the grave mourning over one, who for so many years had been his faithful companion. The pastorate of the Union Chapel and the Editorship of the *Christian Advocate* were too much for his debilitated frame, though the energy of his character, and active mind prevented him from marking as accurately as others the progress of his disease. The truth, however, which was too painfully manifest to others, he was at length induced to acknowledge, and aware of his failing strength, he in November, 1848, was obliged to relinquish his official engagements in Calcutta, an entire change of climate being recommended by his medical adviser, either to New South Wales, Egypt, or the Upper Provinces; he chose the latter, as his preferences were strongly in favor of dying in the land of his missionary labors. He was accompanied by his son, the Rev. W. H. Hill, as far as Monghyr, whence the latter, at Mr. Hill's urgent request, returned to Calcutta, leaving his father to pursue his journey alone. His health was shattered before his departure on his voyage, and seems, though unconsciously, to have been gradually declining; he was obliged to call at Ghazipur to consult a medical adviser, who urgently requested him to remain at least for a time; he was however so anxious to reach

Thursday, he seemed as usual, but on Friday evening he suddenly became insensible, and toward the morning of Saturday the 3rd February, breathed his last. So little did he imagine that his end was so near, that at Ghazipur he employed carpenters to make boxes for his intended journey to the hills.

Thus in the 59th year of his age, and the 27th of his missionary career, this faithful laborer left the field of toil to rest for ever in heaven. Little is known about his state of feeling during his last hours ; nor is it needful, to assure us of his calm faith in the Saviour and his submission to the Divine will. His life was the best expositor of the nature of his death, and especially during the progress of his sickness, he manifested a cheerful acquiescence in the dispensations of God, and a joyful assurance of future happiness and reward.

WILLIAM JOHN NAPIER.

THE Right Honorable William John Napier, Baron Napier of Merchistoun, Baronet of Nova Scotia, and Captain in the Royal Navy, was descended from John Napier, the author of Logarithms. That celebrated scholar, after completing his studies at the University of St. Andrews's and making the tour of Europe, sought retirement and devoted his life to the study of the Holy Scriptures and of Mathematics. He died in 1617. Ten years subsequently to that date, his son and heir, Sir Archibald Napier, was raised to the peerage; and for the decided part which he took in favor of the royal cause, was imprisoned by the covenanters. Francis, Lord Napier, father of the deceased, sat fifteen years as Lord High Commissioner in the General Assembly of the church of Scotland: this, considering that His Lordship was an Episcopalian, was not less a proof of the high respectability of the nobleman, than of the liberality of the General Assembly.

William John, ninth Lord, was born on the 13th of October, 1786. His parents were both exemplary; and he enjoyed in the home of his youth the best example, both moral and religious. At the age of eight years, he was sent to school in the north of England; where, at two different seminaries, he continued till the age of fourteen. He was then removed to the neighborhood of Edinburgh, where he attended the university, and was boarded at Duddingstone with a clergyman of highly accomplished character.

It was his father's wish that he should go to India, where he enjoyed every prospect of rapid advancement. His own inclination, however, was bent on a different course; and when he had arrived at the age of sixteen, he entered as midshipman with his father's consent, on board one of His Majesty's ships on the North Sea station. He bore a part in the memorable scenes of Trafalgar; and was with Lord Cochrane during the period of his most brilliant achievements. *Ready, aye ready*, was the motto of his family, and he acted accordingly. He was always found at his post, ready and faithful in the performance of his part in every scene of danger. Once, while serving on board the *Imperieuse*, he received a slight wound, a ball having passed through his ear and grazed his cheek; but as soon as the wound was dressed he returned to his duty. He was devotedly fond of a seafaring life, was early and rapidly promoted in the naval service, and did not retire

Notwithstanding the ardor with which he performed the duties, and perfected himself in the scientific branches of his favorite profession, his thoughts at length turned to the enjoyment of domestic life, from which during his whole naval career he had been entirely excluded, with the exception of a few weeks. He now spent a short time at the university of Edinburgh. And in 1819 he married and retired to a remote and uncultivated property belonging to his family in Selkirkshire, where he resided most of the time for eight years. During that period of his life, little is known to the world concerning him, except that he was ardently and constantly engaged in endeavoring, by every means in his power, to benefit the tenants of his paternal estates, as well as those who were around him. He attended much, and personally, to the wants of the peasantry, building them cottages and encouraging them in education. In these delightful labors, his efforts were bounded only by his means of doing good; and even when his means failed, there was ever some kind word, some small token, or some ready plan, to show them the interest which he felt in their welfare.

He succeeded his father in 1823. In the following year he was again called to the duties of his profession, and was about two and a half years on the South American station, in the command of His Majesty's ship *Diamond*. Previous, however, to his going to sea in 1824, he was chosen one of the sixteen representative Peers of Scotland, and was re-elected during the period of his service abroad. He returned to Scotland in 1827; and, until near the end of 1833, resided chiefly on his estate of Thirlestane, except when engaged in his parliamentary duties, or in attending personally on king William IV.

When called to act among the legislators of his country, he showed himself the decided friend of reform and catholic emancipation; and he lost his seat in Parliament in consequence of having voted in favour of the former question. In all his measures, his conduct was marked by great frankness and magnanimity. During his parliamentary career, in the course of a debate on the abolition of slavery, he introduced a motion for the appointment of Commissioners, from both Houses of Parliament, to proceed to the West Indies and make personal examination in regard to the condition of the slaves; and his Lordship, fearing that the unhealthiness of the climate might be urged as a difficulty in carrying the measure into execution, volunteered himself to proceed as Commissioner from the upper house.

For the good of his country, and his fellow-men, he seemed ready at all times to encounter any difficulty and to sacrifice aught that he

His general information was extensive. His peculiar turn of mind, like that of his illustrious ancestor, John Napier, led him to the study of mathematics and of the lively oracles of God. He took a peculiar interest in the erecting of the Edinburgh Observatory ; and was President of the Astronomical Society of that city. He was not deeply read in works of theology ; but *he was deeply read in his Bible*. His views respecting divine subjects were clear, simple, and scriptural. In matters of religion, as well as in regard to all other subjects, he thought and acted for himself, unbiased by the opinions of other men. His ancestors were all pious and devoted royalists ; and in their religious worship they followed the episcopal order, for which he ever had a high respect : but in his own he adopted the forms of the Presbyterian church. He had an humble opinion of himself, and a charitable one of all mankind. The prevailing features of his character were remarkable benevolence and liberality united with great decision and energy of mind. He was exceedingly careful in the discharge of all his duties ; and in a degree, not less eminent than pleasing, seemed ever the most anxious to discharge those moral and religious obligations which he owed to his fellow-men and to his God. Under the influence of such opinions and views, it was not strange that the intellectual and moral improvement of mankind was a subject that often occupied his thoughts. Accordingly, on his appointment as H. M. Chief Superintendent of British commerce in China, (in 1833)—than which, perhaps, none in the world could involve more important interests, and on which he at once centred all his ambition,—we find him immediately after giving the special objects of his Mission the first place in his thoughts, looking forward to the gradual extension of commerce and a free and well regulated intercourse with China, and, through such means, to the gradual diffusion of knowledge, the removal of prejudice, the overthrow of idolatry, and the complete triumph of pure Christianity.

Little did his friends anticipate that he was so soon to be removed from the new scene of his labors. Suddenly, however, as the fatal hour approached, he was not taken by surprise. His mind often reached forward to the goal to which he was so rapidly hastening. Sometimes he used to speak of scenes beyond the grave ; but, even when it was evident that he must soon put off his earthly tabernacle, he said nothing concerning how or where *it* should find a resting-place. Spiritual and eternal things engrossed his thoughts. And in the last hours of his life, it was pleasing to observe with what readiness and confidence his mind turned to the only true source of support and consolation. And if he did not enjoy all that assurance which is

able to resign himself with great composure to the care of his Almighty Father. He knew where to look for help ; and again and again he said, "I know that my Redeemer liveth." His views of his own unworthiness in the sight of God, were very striking ; his own righteousness and merits all seemed to him as nothing, and less than nothing ; and he sought only for the pure and spotless robes of Christ's righteousness. The great truths of the Holy Scriptures, which he had so often and so fondly pondered in the season of health, yielded him rich consolation in the last days and moments of his life. About an hour before he expired, he cast his eye upon the dial of his watch, and seemed conscious that the time for his departure had arrived, and in feeble and broken accents uttered his last words, indicating more clearly than ever before, his hope and confidence in God. He then, after a few minutes, and without a struggle or a groan, ceased to breathe.

Before Sunday, the 14th of September, 1834, when His Lordship announced to the Chinese his desire to retire from Canton, he was confined to a sick bed. His physician had urged, that for the sake of his health, he should give up the labors of business ; but such was his ardor in the public service that no persuasions could prevail, till increased debility, on the 18th, induced his medical adviser peremptorily to advise discontinuance of business. It was hoped his removal from his own very close apartments to a more airy residence would produce some benefit ; and so far good was got, that sleep, before unattainable, was arrived at, and a lessened pulse ; but great debility continued, and it was with difficulty and not without support, that on Sunday the 21st, he walked the short distance from the factory to the boat in which he embarked for Macao. The last time he put pen to paper was in signing an order for the frigates to proceed to Lintin, which was now given to the Hong Merchants. During the passage to Macao, on the 23rd, he had an accession of fever that excited the physician's alarm ; the more so, as having no previous suspicions of the treacherous detention to which they were subjected, he was unprovided with medicines suited to the new symptoms that appeared.

Not all the skill of the medical art, the soothing attentions of his family, nor the pure air of Macao, sufficed to arrest the fatal progress of His Lordship's indisposition. His only relief from suffering was in devotional exercises, in which he was assisted by the Rev. Mr. Bridgman, whom he had learned to esteem as a preacher when attending his public worship at Canton. On Wednesday, the 8th October, though very feeble and drawing near to his end, he was aroused by the Portuguese forts saluting a direct arrival from Lisbon ; some question

distinctly said, "If it is the Portuguese arms between white and blue, it is Donna Maria's new flag." During His Lordship's illness he had been disturbed by the frequency of the Macao church bells, which the religious communities at his request most considerately discontinued. Two days before His Lordship's death he instructed his private Secretary to return his thanks for this mark of attention.

He died on the 11th of October, 1834, within two days of completing his forty-eighth year.

M. WILKINSON.

THE REV. M. WILKINSON joined the Church Missionary Society in 1820. He was with the Rev. Mr. Gauntlett in Buckinghamshire for a short time. In Christmas, 1822, he was ordained by the Bishop of London. On the 1st of May of the next year he left England and reached Calcutta on the 2nd of November.

Mr. R. M. Bird arrived in India in 1808, with a heart full of youthful zeal for the glory of God, and the good of his fellow-creatures. He was received into the family of the Rev. David Brown, and soon after he quitted College he was united in marriage to Mr. Brown's eldest daughter, and continued to reside with the family, for they were kindred spirits, till death caused their separation. In 1812-13, the Birds left Calcutta and spent some happy years at Allahabad and Ghazeepore, doing all the good that their hands, hearts, or heads, could find to do. At Ghazeepore the young couple were to part, and here Mr. Bird had to leave his beloved Jane's remains! In 1820, he was appointed to Goruckpore; on his arrival there, he determined to form a Mission Establishment, and accordingly in 1821, he made an offer to the Church Missionary Society in the name of the residents, that if the Society would send a missionary to Goruckpore, the residents of that station would raise twelve hundred rupees annually towards the support of the Mission, and also promise a church and parsonage: this was gladly responded to by the Rev. Mr. Corrie, who was the Secretary of the Society, and only waited for missionaries.

On the arrival of Mr. and Mrs. Wilkinson the proposal was made to them to proceed up and take charge of the Goruckpore station, to which they gladly consented. They left Calcutta as soon as possible, and their arrival at Goruckpore was hailed with cordial welcome;—their wants were anticipated, and their comfort promoted by the residents, and in Mr. Bird, Mr. F. Currie and Dr. and Mrs. Clarke they found the kindest of friends—many a time have I heard them mentioned by the W——s with feelings of the most grateful affection. Mr. Wilkinson commenced two services on the sabbath for the Christian residents, and two for the natives; he held also a week-day meeting at the houses of the Europeans in routine. The natives attended his family worship, in which he expounded a portion of Scripture to them. The foundation of a native church was laid in 1825, by thirty native Christians, who had been members of the Romish Church, and came from Betia; a range of tiled houses was built for them, and they were

employed in agricultural labor. A church was built by the labor of the convicts supplied by Mr. Bird, who was the Magistrate : the same year a parsonage and school-houses were also erected.

He continued to labor there without intermission till the autumn of 1830, when an attack of fever made it necessary for him to have a change—he went down to Calcutta with Bishop Turner and thence out to sea. In December he returned and continued there till the end of the year 1833, when from repeated attacks of the same kind of fever it was deemed advisable that he should take a voyage to sea ; he consequently went to England where he remained just a year. He returned to his labors again at Goruckpore in 1835, when having obtained a grant of waste land through Lord William Bentinck, he set about having it cleared, and established a Christian village to locate the converts upon that God had given him, and in the course of a few years he had the happiness of seeing a large neat Christian village, with a neat church, school, &c. &c. At a time when it was most promising it pleased God to try his faith,—a most severe epidemic fever broke out, and more than a hundred of the native Christians died. His own health suffered severely ; he was *minister* and *doctor* to the whole himself, and the village being three miles from the station his work was very hard ; he has often gone from the couch after severe fever and perspirations, to minister to the sick and bury the dead.

At the end of the year 1840, he was obliged to leave his labors there, as it proved finally ; and he was compelled to go to England through failure of his health. During the first year in England he suffered much, whilst he was in the South, but getting a small living in the North of England, his health recovered and his vigor returned. He no sooner felt this, than he wished to return to his labors in India, but his friends thought it was not safe he should go to the plains. A Mission being contemplated in the Himalayas, he was asked to go out to take charge of it. His heart being there already he readily accepted it and in July 1844, he left England.

The first six months of his residence in the hills was at Kotegurh ; there he suffered much, most of the time from dysentery, which obliged him to go into Simla for medical advice. During his stay there he built a neat little house, attached the people to him much, and looked forward to the extension of the Mission into the interior with ardent expectations. His labors here also were frequently interrupted by attacks of illness, but never did his active spirit tire, though his body was often prostrate ; no sooner did he recover from an attack than he contemplated another trip.

In August and September he took several journies to Soobathoo,

during each of which he suffered a good deal. The last time he was on his way, he was not able to proceed from a severe attack of fever which brought him very low and before he had recovered from this, he was planning the trip to the mela in the interior, but he was unable to prosecute his object. He was taken dangerously ill on the 5th of November, 1848, and died during the ensuing night, in the midst of his labors and "with his armor on." He had been somewhat more than twenty-five years in India.

When in England he published a work entitled "Sketches of Christianity in North India," which is a valuable addition to the history of the church of Christ in India.

WESLEY ABRAHAM.

WESLEY ABRAHAM, whose heathen name was Arumuga the Tambiran, was a native of a village near Tanjore in the Madras Presidency. His mother died when he was seven days, and his father when he was eight years old. In early life he was appointed overseer, or Tambiran of Tarmapuram.

Having been devoted by his parents, from his childhood, to the service of the God of his country, he now took upon himself the character of a Pandarum, or religious mendicant, and began his pilgrimage from place to place in search of what was considered by his countrymen holy. Travelling throughout the entire range of India, from Tanjore to Delhi, and thence returning by the Ganges, he went to Ceylon, to Anuradapooram, the holy of all holy places, and thence to Seringham and to Trichinopoly, and back to the province of Tanjore;—thence, on account of his sanctity, he was invited about the year 1824 to Madras by the wealthy Pagana of the place, and by them was held in the greatest veneration.

But the power of the Spirit was sufficient even to cast out the devils which were in this man's heart, and to bring him to his right senses. He was providentially brought under the sound of the gospel while at Madras. Of the particular circumstance which induced him to listen to the terms of salvation we are ignorant, but thus far we know, that in the early part of 1836, perhaps earlier, he had renounced Hindooism and become a convert of Mr. Carver's, and attended regularly on that gentleman's ministry in the Wesleyan Chapel in the Black Town of Madras.

As Pandarum and devoted to God like holy men of old, no razor was allowed to approach him. On the day appointed for the shaving of his head and beard, a large concourse of wealthy natives assembled at the Mission House, and would by force prevent him; again and again was he assailed by the intreaties of his former flock, to adhere to the religion of his fathers, and preserve his hair from the defilement of the razor, but to no effect; at length, however, the natives resorted to force, and the subject became a matter of Police cognizance—a warning from the Bench of Magistrates enabled the new convert to return in peace to the Mission House and undergo the loss of his hair.

Having since satisfied Mr. Carver of the integrity of his conversion he was admitted by baptism into the church. As the ceremony observed on the occasion of the administration of the rite, was both of a novel

and of an interesting kind, we have annexed a brief account of it. At about 8 o'clock the Rev. R. Carver entered the chapel, followed by Wesley Abraham, arrayed in a crimson velvet cap and a handsome gown of crimson satin. He took his seat in the centre, immediately opposite the Baptismal base and the clergyman; before him were placed his basket of superstitious vanities and his orange colored cloths as Tam-biran; these, immediately before the celebration of baptism, Wesley Abraham, with his own hands took up and presented to the minister in token of his utter renunciation of the habits and practice of his former life. His beard had been shaved close, and also the hair of his head.

Wesley Abraham did not live long enough to adorn his Christian career with philanthropic efforts for the benefit of his countrymen, though quite long enough to show the sincerity of the change which had been wrought in him. He died in peace on the 7th of July, 1836.

RICHARD THOMAS BURNEY.

RICHARD THOMAS BURNEY was the son of Dr. Burney, and the brother of Madame D'Arblay, who when Miss Burney, was mistress of the Robes to Queen Charlotte, the consort of George the Third. He was born at Norfolk on the 20th of November, 1768.

Mr. Burney on his arrival in India, was received by and lived with Mr. Charles Grant of the Civil Service, and was one of the fruits of Mr. Thomas' (afterwards of the Baptist Mission) preaching, though after his conversion he was built up in faith and holiness under the preaching of the Rev. David Brown.

When Mr. Brown resigned his appointment of Head Master in the Upper Orphan School at Kidderpore, Calcutta, in 1795, Mr. Burney took his place, and supplied it in *every* respect. For not only did he labor to advance his pupils in all worldly knowledge, but at the same time he sought to instil the spiritual also. Such was his affection toward them, that he rarely lost sight of them after they left school; and though he had a large family of his own in the course of a few years, yet if any of them fell into trouble, his purse and his advice were ever ready to help them. He has been known, in one instance to give up a whole month's salary to a poor woman who had formerly been one of his scholars. His constant aim was to glorify God, and do good to his fellow-creatures.

For the space of thirteen years he faithfully discharged the duties of his important trust, at all times eminently exhibiting the characteristics of an enlightened tutor and a spiritual guide. By his persevering exertions, his holy example, and impressive counsel, not a few of his pupils were brought to a saving knowledge of divine truth.

Mr. B. continued his labors in the school till February, 1808, when continued indisposition obliged him to seek change of air, and he proceeded down the river to Rangoon, in the Burman empire. On his arrival there he took up his residence with the Baptist Missionaries, Messrs. Chater and F. Carey. His illness had so increased on his passage that for some time he had not been expected to reach his destination alive. He was so debilitated that he could not move a leg, and his body was in the last stage of emaciation. But so great were his spiritual consolations, that his deathly countenance was almost constantly adorned with heavenly smiles.

For three or four days after he came on shore, his friends were led to entertain some faint hopes of his recovery; but these hopes were

shortly succeeded by despair. A few days before his death, he had a great desire to be carried out of the house into the open air, and his wish was gratified. He appeared to enjoy it very much ; but it was succeeded by a restless night, and the next morning he appeared evidently worse than he had been at any previous stage of his illness notwithstanding which, “if there was no impropriety,” he said, “in doing it on the Sabbath day, he very much wished to go out again ;” but he was so much worse, and so weak, that it was judged imprudent to permit it.

Through the whole of the day previous to that of his death, he was much disposed to doze. When Mr. Carey informed him that the time of his departure was at hand, he uttered most calmly,—“Whom have I in heaven but thee : and there is none upon earth whom I desire in comparison with thee.” To the last of his being capable of speaking, he did not seem sensible that his end was so near, but the deep sense of divine goodness that filled his mind, and a strong persuasion that the Great Redeemer was able to keep that which he had committed unto him against that day, when he shall judge the world, enabled him cheerfully to submit to whatever might be the will of God concerning him ; and raised his head above all the afflictions through which he had to wade.

He died on the 8th of March, 1808, in his forty-eighth year.

PETER AND SHOONDER.

PETER, the elder of the two, had been baptised by the Rev. Mr. Perrowne, about the year 1821 ; and Shoonder by the Rev. Mr. Deerr, in 1824. Both Peter and Shoonder, it would appear entered into connection with the Church Missionary Society, as laborers in the Burdwan Mission, from the day of their baptism ; first as teachers in some of the village schools, and afterwards as Catechists, in which capacity they continued steadily and faithfully until they were called hence to receive their reward.

Shoonder, being of a strong and hale constitution, was able to go through a great deal of fatigue with comparative ease. He was very laborious, and always ready for any duty he was called upon to perform. He had a peculiar talent for preaching, and easily succeeded in riveting the attention of his hearers. He “ spoke the word of God with boldness ;” his addresses were practical, aiming at the hearts and consciences of the audience, and we are justified in saying, that he, as well as Peter, preached the gospel of Jesus Christ to the very best of their ability. Thousands of their countrymen have heard from their lips the way of salvation, through the only Saviour, the Lord Jesus, declared in the most plain and emphatic manner.

Peter was of a different disposition. He was rather reserved, very humble and meek—the child of simplicity and faith. The work of grace in his heart was most evidently and delightfully manifest in his daily life and conduct. As a preacher, his address could not but reach the heart of many, being fraught with Christian experience and pious unction. He approved himself to the consciences of men, and they could not but be convinced that the preacher was in earnest in what he said. By his uniformly consistent walk and conversation he had obtained “ a good report of all men” who knew him ; both “ of the brethren” and of “ those who are without.”

Often have both Hindoos and Mahomedans expressed themselves thus :—“ If all your Christians were such as Peter, we would all become Christians ourselves.” In his little transactions with the world, his word was as good as himself. Any merchant or shop-keeper, who knew him, would give him credit upon his mere word, while they, in similar cases, generally, require bonds and sureties, &c. from the people of their own faith, and even from their own personal friends.

During the last year, especially the last six months before their demise, Rev. I. G. Linke, missionary at the station perceived, with joy

and gratitude, an increased earnestness, seriousness, and zeal in the whole tenor of their lives, and especially in their addresses to the heathen. He remarked this more than once to Mrs. L. when returning from preaching in the bazaar, where he had been listening to them with heartfelt joy, witnessing their earnestness, and the highly pleasing and commendable manner with which they met and bore the bitter taunting, cavils, and gainsayings of their adversaries.

Two or three weeks before the subjects of this sketch were attacked with that fatal disease the small-pox, they had been occupied night and day in attending on the sick, particularly on those of their own households; for there was hardly a house in which there were not two, three or more persons ill at the same time, and there was the greatest difficulty in getting people to attend on the poor sick. Neither Hindoos nor Mahomedans would consent to come near them, for fear of the infection, though the missionary offered to give as much as a rupee a day to any one who would lend a helping hand. The distress was really great, and both Shoonder and Peter, from over-exertion and continual watchings, were in a manner ill before they caught the infection.

Shoonder, after having attended on his wife and children until they were nearly well, fell ill himself of the small-pox, and after ten days of *great* suffering he expired on the 7th of May. The same night a nephew of his, a boy of about six years old, died also.

Peter was likewise permitted to attend on six of his children before he himself fell ill. His eldest son, twelve years of age, the best behaved and most promising boy, and in every respect the flower of the lambs of the missionary's little flock, died two days before his parent was laid up with the same disease. The boy gave repeated and most pleasing evidence before he died that he was going to Jesus, the good Shepherd, who gave His life for His sheep. At one time, when his mother was weeping near his side, he begged her not to weep for him, but to bestow all her attention and care upon those who were yet left with her, meaning his brothers and sisters—the youngest, then the seventh, being but a few days old. At another time, when his parents and some other of his relatives were shedding tears of pity and tenderness, he said: "Why do you weep? Would any of you give your life for my recovery? I am going to Him who *gave* His life for me." On the morning of his departure, he awoke his father very early, and desired him to come and pray near him. His father followed him to the world of spirits on the 26th of May, 12 days after he had buried his loving and beloved child.

Shortly before Peter expired, he exhorted Nuddee Chawnd and

Bushtum, two of the Native Christians, to give themselves up entirely to the work of the Lord, and to publish the glad tidings of a Saviour to their benighted countrymen, in season, and out of season; an employment in which, he said, he had had the privilege of being engaged for a long series of years. Both Peter and Shoonder, during their last illness spoke frequently of their own sinfulness and utter unworthiness in the sight of God; they asked forgiveness of their brethren, desired their prayers, and when the hour was come they departed in humble, but firm hope of eternal life, relying on the Lord Jesus Christ for pardon and acceptance.

HARRIET NEWELL.

THE subject of these memoirs was the daughter of Mr. Moses Attwood, a merchant of Haverhill, Massachusetts, North America, and was born October 10th, 1793.

She manifested no peculiar and lasting seriousness before she was upwards of twelve years of age ; in the summer of 1806, while at the academy at Bradford, she first became the subject of those deep religious impressions which laid the foundation of her Christian life. With several of her companions in study she was roused to attend to the one thing needful. They turned off their eyes from beholding vanity and employed their leisure in searching the Scriptures and listening to the instructions of those who taught them the way of life.

For nearly two years she enjoyed the presence of her Saviour. "All that I do for Jesus," as she expressed herself, "is pleasant. Though perhaps I am ridiculed by the gay and thoughtless for my choice of religion, yet the inward comfort which I enjoy doubly compensates for all this." The third year of her Christian course was unhappily marked with something of that apathy which it is painful to confess too often characterises the Christian of maturer years. "My bible," says she with reference to this period, "once so lovely, was entirely neglected. Novels and romances engaged my thoughts, and hour after hour was foolishly spent in the perusal of them. The company of Christians became, by degrees, irksome and unpleasant. I endeavored to shun them. The voice of conscience would frequently whisper, 'all is not right.' Many a sleepless night have I passed after a day of vanity and sin. But such conflicts did not bring me home to the fold, from which, like a stray lamb, I had wandered far away. A religion which was intimately connected with the amusements of the world, and the friendship of those who are at enmity with God, would have suited well my depraved heart. But I knew the religion of the gospel was vastly different. It exalts the Creator, while it humbles the creature in the dust.

"Such was my awful situation ! I lived only to wound the cause of my ever-blessed Saviour. Weep, O my soul, when contemplating and recording these sins of my youth. Be astonished at the long-suffering of Jehovah ! 'How great a God is our God !' The death of a beloved parent and uncle had but little effect on my hard heart. Though these afflictions moved my passions, they did not lead me to the fountain of consolation. But God, who is rich in mercy, did not leave me to my

He had prepared my heart to receive his grace, and he glorified the riches of his mercy by carrying on the work. I was providentially invited to visit a friend in Newburyport. I complied with the invitation. The evening previous to my return home, I heard the Rev. Mr. M'F. preach. It was the 28th of June, 1809. How did the truths which he delivered sink deep into my inmost soul! My past transgressions rose like great mountains before me. The most poignant anguish seized my mind; my carnal security fled; and I felt myself a guilty transgressor, naked before a holy God. Mr. B. returned with me the next day to H. Never, no, never, while memory retains her seat in my breast, shall I forget the affectionate manner in which he addressed me. His conversation had the desired effect. I then made the solemn resolution, as I trust, in the strength of Jesus, that I would make a sincere dedication of my all to my Creator, both for time and eternity. This resolution produced a calm serenity and composure, to which I had long been a stranger. How lovely the way of salvation then appeared! O how lovely was the character of the Saviour! The duty of professing publicly on which side I was, now was impressed on my mind. I came forward, and offered myself to the church; was accepted; received into communion; and commemorated, for the first time, the dying love of the blessed Jesus, August 6th, 1809. This was a precious season, long to be remembered. O the depths of sovereign grace! Eternity will be too short to celebrate the perfections of God."

The subsequent years of her short life evinced the sincerity of her repentance, and the constant indwelling of that Holy Spirit, whose office it is to illumine, guide, and sanctify; who promises to "be as the dew unto Israel;" that "he shall grow as the lily, and cast forth his roots as Lebanon."

A few days after Harriet had entered her eighteenth year (1810) Miss Hasseltine, afterwards wife of the Rev. Mr. Judson, missionary in the Burman Empire, called upon Mr. Attwood's family, and informed Harriet of her determination to quit her native land, to endure the sufferings of a Christian among heathen nations—to spend her days in India's sultry clime. This visit very greatly affected Harriet, and she began to ask herself how she might make herself useful in the cause of her Redeemer among the perishing heathen. She was shortly afterwards introduced to Mr. Newell, then preparing to leave his country and his kindred for the East. And in 1811, she had the double gratification of giving her hand to one already devoted to the service of God, and of entering at once upon the missionary field.

On the 6th of February, 1812, the first American Foreign Mission

aries, Messrs. Newell, Hall, Nott, Judson, and Rice, were ordained at Salem, Mass. February 18, Mr. and Mrs. N., with their missionary associates, Mr. and Mrs. Judson, embarked for the eastern world. While detained in the harbor, Mrs. N. addressed the following letter to her mother. "Here am I, my dear mother, on board the brig *Caravan*. I have at length taken leave of the land of my forefathers, and entered the vessel, which will be the place of my residence till I reach the desired haven. Think not, my dear mother, that we are now sitting in silent sorrow, strangers to peace. O no; though the idea that I have left you to see you no more, is painful indeed, yet I think I can say, that I have found the grace of my Redeemer sufficient for me; his strength has been made perfect in my weakness. We have been engaged in singing this evening, and can you believe me, when I tell you, that I never engaged in this delightful part of worship with greater pleasure? I feel a sweet satisfaction in reflecting upon the undertaking in which I have engaged. It is not to acquire the riches and honors of this fading world; but to assist one of Christ's dear ministers in carrying the glad tidings of salvation to the perishing heathen of Asia."

On the 20th of June, the missionary party arrived at Serampore where they were received by the Baptist missionaries with the cordiality which ever characterized those men of God. They had not resided there a month before Mr. and Mrs. Newell were ordered by the Bengal Government to leave the country and return to America immediately. The captain of the *Caravan* was refused a port clearance unless Mr. and Mrs. N. engaged to leave India with him. "Thus is our way hedged up," wrote Mrs. N.; "thus are all our prospects blasted. We cannot feel that we are called in Providence to go to Burmah. Every account we have from that savage, barbarous nation, confirms us in our opinion that the way is not prepared for the spread of the gospel there. The viceroy would not hesitate to take away our lives for the smallest offence. The situation of a female is peculiarly hazardous. But where else can we go? Must we leave these heathen shores? Must we be the instruments of discouraging all the attempts of American Christians to give these nations the word of life? My spirit faints within me." A few days afterwards the captain of the *Gillespie* agreed to take them in his vessel to the Isle of France. And Mrs. Newell, though sick enough to keep her bed was on the 4th of August hurried on board.

Soon after they left Calcutta, in consequence of contrary winds and storms, the vessel was driven about in the Bay of Bengal, without making much progress during the whole of that month. On or about the 25th it was driven to the north-east by a strong breeze, and on

the 30th, the leak had increased to such an alarming degree, as to render her situation extremely perilous. A consultation of the officers was called, and it was determined to put about immediately, and make the nearest port, which was Coringa, a small town on the Coromandel coast, about sixty miles south of Vizagapatam. They got safe into port on Saturday, September 5th.

On the 19th of September they re-embarked, and Mrs. N. enjoyed comfortable health, till nearly three weeks after leaving Coringa, and about three weeks before reaching the Isle of France, when she became the joyful mother of a daughter. Four days after, in consequence of a severe storm of wind and rain, the child took cold, and died on the evening of the next day. /

“About a week after Mrs. N.’s confinement,” says Mr. N. “I first perceived the symptoms of that disorder which terminated in her death. She immediately recognised the disease of which her father, and several other of her family connexions died, and was confident she should never recover. I endeavored to raise her hopes, and encouraged her to expect much from a change of situation. But she wished me to dismiss all expectation of her recovery, and to prepare my mind, and help her to prepare her own, for the solemn event. She told me she had some doubts respecting her state. Yet she was by no means alarmed at the idea of death, but was calm, patient and resigned. During the last week of our passage she read through the book of Job, and, as she afterwards told me, ‘found sweet relief from every fear in submitting to a sovereign God ;’ and could not refrain from tears of joy, that God should give her so comfortable views of death and eternity. Her health continued uniformly in a declining state, and the symptoms of a settled consumption grew every day more and more apparent.”

Though Mr. N. feared the worst, he did not consider her case as fatal, till the last fortnight of her life, which commenced about ten days after their arrival at the Isle of France. Mr. N. immediately on their arrival, called in the aid of the chief surgeon of the British army in that Island and of the Danish Physician Dr. Wallich, a friend with whom they had become acquainted at Serampore. There was but little alteration in Mrs. Newell’s health (excepting that she gradually lost strength) till about a fortnight before her death, when she declined more rapidly, and all hope of her recovery was extinguished.

During this long series of sufferings she meekly yielded to the will of her Heavenly Father, without one murmuring word. Her husband thus feelingly relates the circumstances which preceded her death :—

“During the whole of her sickness, she talked in the most familiar

manner, and with great delight, of death, and the glory that was to follow. When Dr. B. one day told her, those were gloomy thoughts, she had better get rid of them, she replied, that, on the contrary, they were to her, cheering and joyful, beyond what she could express. When I attempted to persuade her that she would recover, (which I fondly hoped,) it seemed to strike her like a disappointment. She would say, 'You ought rather to pray that I may depart, that I may be perfectly free from sin, and be where God is.'

"A few days before she died, after one of those distressing turns of coughing and raising phlegm, which so rapidly wasted her strength, she called me to come and sit on her bed beside her, and receive her dying message to her friends. She observed, that her strength was quite exhausted, and she could say only a few words; but feared she should not have another opportunity. 'Tell my dear mother,' said she, 'how much Harriet loved her. Tell her to look to God and keep near to him, and He will support and comfort her in all her trials. I shall meet her in heaven, for surely she is one of the dear children of God.' She then turned to her brothers and sisters. 'Tell them,' said she, 'from the lips of their dying sister, that there is nothing but religion worth living for. O exhort them to attend immediately to the care of their precious, immortal souls. Tell them not to delay repentance. The eldest of them will be anxious to know how I now feel with respect to Missions. Tell them, and also my dear mother, that I have never regretted leaving my native land for the cause of Christ. Let my dear brothers and sisters know I love them to the last. I hope to meet them in heaven; but oh, if I should not'—Here tears burst from her eyes, and her sobs of grief at the thought of an eternal separation, expressed feelings that were too big for utterance. After she had recovered a little from the shock which these strong emotions had given to her whole frame, she attempted to speak of several other friends; but was obliged to sum up all she had to say in 'Love and an affectionate farewell to them all.'

"Within a day or two of her death, such conversation as the following passed between us. Should you not be willing to recover, and live a while longer here? 'On some accounts it would be desirable. I wish to do something for God before I die. But the experience I have had of the deceitfulness of my heart leads me to expect, that if I should recover, my future life would be much the same as my past has been, and I long to be perfectly free from sin. God has called me away before we have entered upon the work of the Mission, but the case of David affords me comfort. I have had it in my heart to do what I can for the heathen, and I hope God will accept me.' How does your

past life appear to you now? 'Bad enough; but that only makes the grace of Christ appear the more glorious.'

'Jesus, thy blood and righteousness,
My beauty are, my heavenly dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.'

"When I told her that she could not live through the next day, she replied, 'O joyful news; I long to depart.' Sometime after, I said to her, 'How does death appear to you now?' She replied: 'Glorious; truly welcome.' During Sabbath night she seemed to be a little wandering; but the next morning she had her recollection perfectly. As I stood by her, I asked if she knew me. At first she made no answer. I said to her again, 'My dear Harriet, do you know who I am?' 'My dear Mr. Newell, my husband,' was her reply; but in broken accents, and a voice faltering in death. The last words which I remember, and which I think were the last she uttered, relative to her departure, were these—'The pains, the groans, the dying strife,' —'How long, O Lord, how long.'"

About 4 P. M. on Monday the 30th of November, 1812, her eyesight failed her, soon after which, she calmly and with apparent ease, expired, seven weeks and four days after the birth of her infant, and in her nineteenth year.

PETER.

PETER, was one of four brothers of the Vellale caste, who though they were all born in heathenism, had known and professed the truth for years past.

In 1828, Peter seems at the age of thirteen to have first professed Christianity. He expressed himself, in short notices of his early life found among his papers, as much indebted to his personal intercourse with, and the instruction he received from Senivasagum a relative of his, then a catechist, and afterwards a student of the Palamcottah Institution. Two years afterwards he accompanied his elder brother to Coimbatour. On his return to Tinnevely he brought with him from Mr. Addis, who it would appear had, from what he saw of him during the twelvemonth he remained with his brother at Coimbatour, been very much satisfied with him, a recommendation to Mr. Rhenius' notice. He was accordingly received into the Palamcottah Seminary, and in 1832 had made such advances as to occupy the position of senior monitor in the Seminary.

In the course of the same year he was baptized by Mr. Rhenius and after a year's preparatory training was sent as reader to Surrandei. It is from this period he dates the commencement of a new life within him. Subsequently he was for periods varying in length, stationed as catechist at Mengnanapuram, Atchungundum, Paragundapuram, and was at Palamcottah engaged under Mr. Schaffter in instructing his Preparandi. In 1840 he was appointed as Inspecting Catechist to the Veerakalampatoor division of the Nalloor District.

It was natural that, when the plan of establishing an Institution at Palamcottah for training the most advanced of our catechists, with a view of their entering the ministry was matured, Peter who had gained the confidence and good opinion of those under whom he had successively labored, should be one of those proposed for admission. The examiners reporting favorably of him he was unanimously received as a student.

It was only for a little more than a month that he had prosecuted his studies, when in consequence of the departure of the Principal to England, and the removal of the Institution to Suviseshapuram, the students were sent back to their respective stations for a time, to await the completion of suitable buildings for their reception.

About six weeks he attended with his usual diligence to his duties, devoting some time each day to the acquirement of a knowledge of

English grammar and church history, in which he seemed to take particular interest. On receiving an intimation that his attendance at Suviseshapuram was required, he had fixed and made every arrangement to go there on the 10th of February, 1847, but the Lord had purposed otherwise. In the morning of the same day he was unexpectedly taken ill with symptoms of cholera. At first he apprehended no danger, requesting only a little peppermint, and was with some difficulty persuaded to take the proper medicines. Indeed, up to noon, he was engaged with Mr. T. G. Barenbruck in matters connected with the district, and was to all appearance benefited by what he had taken. In the afternoon, however, the latter received a message telling him that a relapse had occurred, and that the symptoms were far more alarming. From this time no medicine seemed to have any effect upon him. On seeing him, Peter observed, "I had made every preparation for an earthly journey; but the Lord admonishes me to hold myself in readiness for a greater and more important one. Little did I think, Sir, that the words of your text last Sunday morning (Amos iv. 12, Prepare to meet thy God) would so soon be addressed to me." Some one present remarking, "There is still every hope of your recovering," he said, "It is the Lord: Let him do what seemeth him good. It is a great thing to die, but I know whom I have believed; and He will strengthen and support me in the hour of death. I have no fear."

He spent the greater part of the night in listening to portions of Scripture read to him—naming hymns which he wished to be sung, at intervals, himself engaging in prayer, or requesting others to pray. Early the next morning no improvement had taken place, and he was weaker, though still able to arise from his cot on the entrance of the missionary. "I feel sure"—was his first word,—"that I shall not live. I have prayed that the Lord may give me grace to die the death of the righteous." "But can you say that you have lived the life of a righteous man?" "No," he answered, "I do not trust to my own righteousness, I build my hopes on the righteousness of Christ. My many sins I humbly trust are forgiven. I have peace and no fear." After Mr. B. had read the liii. of Isaiah and the ii. of Philippians, and engaged in prayer, he begged him (as it was his wish that his family should not remove) to be to them a father and protector, adding, "For them I am not concerned, I know they will be cared for."

He then set his house in order. Calling his wife and children, he took an affectionate leave of them and all present, warning them to be mindful of the concerns of their immortal souls. Two of his friends having of late manifested a spirit of bitterness and animosity towards one another, he entreated them to put aside all enmity for the future,

in token of which he made them take hold of each other's hands. To his elder brother not long after he said, "I feel much concerned for our mother. Tell her I heartily wish she would become a Christian and serve and honor God."

At noon, when asked him, whether he had a desire to receive the Lord's Supper, he answered, "I have just one or two things to say and see done ; and then I shall rejoice once more to be permitted to partake of the memorials of my Saviour's love." After receiving the Lord's Supper with much emotion and joy, "How thankful I am (he observed) that the Lord has granted me freedom from pain. It seemeth His good pleasure to call me hence without any bodily suffering. I have but one request to make, it is that I may be buried in the ground lately purchased ;" a piece of ground he had much urged Mr. B. to procure, as in case of any sudden death in the village adjoining the Mission premises, there was no other suitable burial-ground, and of which he has become the first occupant. "You, my relatives and friends," (he continued) "will not I trust indulge in loud lamentations after my removal as is customary among the heathen. As Christians, 'sorrow not even as others which have no hope,' " and then once again taking leave of all about him, he never spoke afterwards but rapidly sunk.

FREDERICK.

FREDERICK was born of Christian parents : belonging originally to the Tranquebar Mission. When quite a youth he was taken by the Rev. Mr. Sawyer, then missionary at Madras, into the seminary at Perambore, where he was under instruction a considerable time. While in the seminary he was noted for his pride, and the haughtiness of his spirit and behavior ; which was so offensive to the other boys, that they used to select a chapter on Pride in their reading lessons, when they could, in order to expose him, and make him feel how foolish he appeared. Mr. Sawyer was very fond of him, but quite aware of his faults ; and both privately and publicly endeavored to shew him the sinfulness of his disposition, and to humble his mind. But all his advice appeared to be lost and Frederick remained the same.

There was one day the funeral of a native Christian at Madras, to which some of the elder seminary boys asked leave to go ; but for some reason, Mr. Sawyer refused them. However four of them, among whom was Frederick, ran away to the funeral ; and for this act of insubordination they were expelled from the seminary. After a short time, as they repented and begged pardon, they were re-admitted : but not long after Frederick's spirit led him into a dispute ; in which he was so faulty, that Mr. Sawyer gave him his choice of receiving chastisement or leaving the seminary. Being too proud to endure the disgrace of chastisement, he chose the latter ; and thus voluntarily threw up the valuable and kind instructions of his affectionate minister.

After this he obtained the situation of a writer, under his brother, in an office connected with the Military ; and, after some time, he married very creditably in his rank of life. While filling this situation, he became more sober-minded and humble, especially after his marriage. This change, as it would appear, was not merely caused by his growing older, or by the thoughtfulness produced by entering upon the marriage-life ; but by the Spirit of God, working within his mind, and applying to his conscience the truths that seemed to have lain fruitless in his memory. Whether this change was produced at any peculiar period or by any remarkable impulse is not known, but it most probably was by a silent and gradual enlightening of his mind, and subjugation of his heart to the gospel of Christ. His conduct was not unobserved by those placed over him, and before long he was employed as a Reader under the Christian Instruction Society in Madras. Shortly afterwards

he commenced a course of study in order to qualify himself to become a Catechist of the Church Missionary Society.

While pursuing these studies he was taken ill; and though for a short time he recovered, yet he soon fell sick again, and a long fever brought on consumption. For two months, he was so ill as to be scarcely able to walk. His death-bed was not of a joyful and triumphant kind. By the force of sickness and fever, his hearing was affected, his mind greatly weakened, and often bewildered, and his bodily strength allowed him to say but very little. He frequently seemed impatient and restless: sometimes he asked questions, as if doubts were harassing his mind: but whenever he was questioned, and could answer, it appeared that he had but one hope, "his dear Lord, Jesus Christ—his Master, Jesus Christ." On the afternoon previous to his death he was in a very calm state of mind, and his conversation, little as it was, showed plainly that the bent of his mind was heavenward. The Rev. G. Pettit prayed with him, after which he continued in the same peaceful state till he expired on the 19th of May, 1835.

RAMGOTI.

MADRA is a village in the zillah of Bakarganj, about two and a half days' journey N. W. of Barisaul. Here, in the year 1846, the gospel of Christ was carried by a man named Kangali, who, previous to his reception of Christianity, was a *mahant*, and the head of a large body of poor, simple-minded people of the Chandal caste. In the above village many families, with one mind, renounced caste, and not a few made an open profession of faith in the Saviour by being baptized in his name. Amongst the latter there was a lad named Ramgoti. He was the poorest of the poor, and in appearance just such a one as would meet with nothing but scorn, if he did not excite pity. Reduced by a wasting sickness, and burdened (for to the poor even sacred obligations are at times burdensome) with the support of a widowed mother, and a widowed sister with her children, his was a cheerless lot.

In August, 1848, the Rev. J. C. Page visited Madra among several other stations. Naturally enquiry was made into the life and conduct of all the people, particularly of the baptized. Mr. Page's attention was directed to the boy. He took him apart, and had some conversation with him. At the several services he was all attention. On one occasion Mr. P. spoke to the people from John xiv. 1, 2. He wished to comfort them, for several of them had been greatly oppressed, and had suffered the loss of all things. After service, Ramgoti came to the boat to talk with Mr. Page. He was very ill, and the conversation turned on his sickness. "If Jesus Christ will," he said, "he can make me well: but if he chasten me, I will not complain." He was told that his sickness might be unto death, and he was asked if he knew any passage of Scripture which, with such a prospect, afforded him comfort. His eyes filled with tears as he replied—"Let not your heart be troubled; in my Father's house are many mansions." Be it remembered that he was not a school-boy trained to answer. He was ignorant of all things, save those precious truths, which none but the Almighty Spirit could have so powerfully impressed upon his heart.

In September, he was taken by Mr. Page to Barisaul; there all the Christians loved him; and never was he known to speak an unkind word, or to do an unlovely act. Sometimes he prayed at the little meetings: and then there was an artlessness and a feeling in his prayers which have rarely been witnessed; a sense of sin, and abasement of self, a humble clinging to the feet of Jesus, which nothing but sincerity

could express. One morning, at sunrise, the Christians met (as was their custom) for prayer. Mr. Page joined them, when Ramgoti was praying. Standing up in the midst of the little group, with hands uplifted, he was pouring out a most touching supplication. The unaffected, simple, earnest strain of his prayer, interrupted now and then by the strength of his feelings, brought tears to Mr. P.'s eyes.

All wished him to remain at Barisaul till every effort could be made for his recovery : but he was so anxious about his mother and sister, that he would return home, "Who will look after my mother if I do not return? Do let me go, Sahib : I will try and come again." He went ; and Mr. P. saw no more of him. But the testimony of all his brethren and neighbors convinced him there was no mistake in his opinion of the deceased's character. Will it be affirming too much to say that he "*grew in grace and in the knowledge of Jesus,*" when it is known that three times every day, alone in his little hut, he communed with God : that he loved prayer : and that he never went to his work, or on a visit to another village, or even to market, without first, in a few words, imploring the divine presence? Nor was he known to take a single meal without imitating his Lord and Master, and asking a blessing.

But there is a touching, though a trifling, incident or two connected with his last hours which must be recorded. He had gone to market on a Monday in February, 1849 : on his return he was taken very ill with fever. Hourly the disease gained strength. Death was knocking at his door. Mother and sister, as they saw their only earthly stay about to be removed, were greatly agitated, and wept much. But the pious youth comforted them ; "Weep not," he said, "I am going to Jesus Christ ; he calls me. But your grief and your tears delay my departure. I did wish to see the Sahib. I dreamed that he was here. Nevertheless he will think of you when I am gone. I am going to happiness." After a while, he called to his mother and said, "There, you will find an inkstand, (it was worth 6 pice.) When I was at Barisaul, the sirkar's son gave it to me. But I have heard that the boy was punished for giving away anything without his father's knowledge. I did wrong in taking it. But I have owned my fault, and asked forgiveness. For a long time I have wished to return the inkstand : but no one went from here to whom I could entrust it. Now do you return it, mother. Take care do not fail." So spoke this conscientious boy. He could not die in peace while he held so trifling an article belonging, as he judged, to another !

Very soon after this charge to his mother, he became conscious of the approach of the last enemy, and prepared to meet him. "Let us

pray," he said. On this, his mother and sister, who were the only persons near him, (for no one else knew how rapidly he was dying) put themselves in the posture of prayer. He tried to do the same, but was too weak to move. "Hold me up, mother," he cried, "I must not pray lying down." And then, supported by those dear to him, he began to call on the Saviour. Faint was his utterance, and fainter still. Suddenly his voice failed, his head sunk and the two lone widows, anxious to know why the prayer had ceased so abruptly, perceived that the suppliant had been called to the presence-chamber of his Lord. •

SIR ROBERT GRANT.

SIR ROBERT GRANT was the son of Mr. Charles Grant, of the Civil Service, whose memoir we have already given in our first volume. (Robert was born in India, in 1779, and at the age of nine years was sent to England for his education.)

He received in early youth an education of the most finished kind at one of the English Universities, Cambridge, where he, together with his elder brother, carried off the highest University honors—the two brothers were Third and Fourth Wranglers and First and Second Medallists. He was then, under the training and schooling of his admirable parent, as it were for the honorable post which he was hereafter to fill during the long period of forty years, made conversant with every kind of knowledge relating to the East. He was for many years a distinguished member of the Commons House of Parliament, and aided his father in many of the great questions regarding India, and also taking a part in the discussions in the Court of Proprietors, and publishing two considerable volumes, in 1813, on subjects connected with the renewal of the Charter, which testified his powers of mind, his elegance and force of composition, and the vast fund of information on which he could draw even at that period.

Sir Robert Grant was endowed by Providence with an extraordinary combination of natural talents; he possessed a masculine understanding, an acute discernment of character, the soundest judgment, a warm heart, and a fervid and commanding eloquence—all elevated and sanctified, as he entered into life, by the highest Christian principles.

Having been appointed Governor of Bombay, he came to the seat of his government in 1835,—with a kind of hereditary attachment to the people he was to govern—all his sympathies and associations of thought directed to the love of India.

At the period of his arrival in Bombay he had, like other Governors, some peculiar advantages and some disadvantages.

The grand advantage was the peace which prevailed in India. There were no wars, no insurrections, no marching of troops, no exhaustion of the time and spirits and strength of public men in immediate and arduous and unlooked for emergencies. He had all the leisure for internal improvements, and all the command of the leisure of the Military and Civil Services, with some of that comparative affluence also of the Treasury, which peace allows, and which war, in addition

War stops every thing, except what is subservient to its own necessary but ghastly progress.

He had also the advantage of the experience, talents and excellent judgment of the Honorable Mr. Farish, a Member of his Council and his successor, on his sudden and premature demise, by whom all his designs were most ably and cordially seconded.

It was a disadvantage to him on the other hand, to be the first Governor of Bombay, after the New Charter of 1833, and to have to accustom himself and those around him, to increased restrictions which were then imposed, in the first roughness, so to speak, of their working.

Nor could it fail to be a disadvantage also, that he had been so mixed up all his life with Indian authorities and Indian questions at home, that it was impossible, but that some effects of prejudice and party spirit should pursue him to India. He knew too much. Possibly some of his best schemes and projects for the highest benefit of Hindoostan may have failed to carry the Honorable Court with them from this cause. On one occasion he burst into an agony of tears at the arrival of a dispatch which violated, as he thought, the faith to which his Government was pledged; and for the moment determined to throw up his post in despair.

Still amidst all encouragements and discouragements he discharged his main duties with unusual vigor and success.

He seized with a statesman's eye the real matters of primary importance. He had the highest conception of the capabilities of this magnificent appendage of the British Crown.

He considered its vast resources to have been scarcely opened; and he was full of zeal to raise its position amongst the nations of the world. To this end he fixed his aim on some of the main springs of national greatness—the excitement of a spirit of enterprize in commercial pursuits—the improvement and discovery of agricultural staple productions—the facilities of external and internal communication—and the progress of national Education including Medicine, and a preparation for estimating the evidences and excellency of Christianity.

To promote *a spirit of Commercial Enterprize*, he formed a Chamber of Commerce in 1836, the year after his arrival; he hastened to remove imposts which were proved to him to be vexatious, he revised and lightened the pressure of various taxes, and he modified and re-arranged some of the rents of the Deccan which he found to be unequally imposed.

To improve and call into existence those *agricultural productions* which are the true riches of a country, and tend most directly to

encourage and reward a spirit of industry and good order in the native population—he labored to introduce and cherish the cultivation of Cotton, Sugar, Silk, Indigo, and actually projected a scheme of the brightest promise and with the wisest provisions, connected with these and similar objects.

Together with this, he gave his best attention to the *facilitating communication* with England and internally. He was the ardent friend of Steam, and promoted the construction of roads, tanks, drains, sea-walls, bridges, &c. to improve the internal communication, without which Commerce and Agricultural productions would, he knew, be attempted to little effect.

Once more, *education with a bearing on the only true religion, Christianity*, occupied his care from the first moment of his landing. His ardent desire was to raise the prostrate nations of India to the knowledge, the skill in medicine and the arts, the internal jurisprudence, the habits and comforts of domestic life, and the tone of civilization which prevailed in the more favored nations of Europe. He longed to communicate to India all the blessings, intellectual, social, and religious, flowing from the beneficent revelation of Divine Mercy in the gospel.

The diffusion of the Evidences and Claims of that gospel he considered the ultimate scope of education. He attached a transcendent importance to Christianity as the most stupendous benefit ever vouchsafed by Almighty God to a lost world, and the Evidences of which needed only to be candidly weighed to gain universal acquiescence. He fully believed that the propagation of the gospel in every safe and direct method was the design of Providence, in entrusting India almost by miracle to the sceptre of the greatest, the freest, the most powerful, and most enlightened of the Western nations. To deprive a hundred and fifty millions of people of the means of knowing the grand bequest designed for them by the Father of the Universe, by barring out the access to its documents, its history, its truth, its character, he accounted a cowardice and a crime of no common atrocity.

Sir Robert on one occasion said to the Bishop of Calcutta (Wilson) in 1835 (when the Bishop was spending more than a fortnight on his visitation under his roof) that no one could divine what would be the state of the country fifty years from that time; that we were educating India for Empire, as, said he, I told a Director twenty years since; and that we seemed drawn on by a train of events, without the intention, and contrary to the intention of the British Government, and the

wider dominions, that we might be the instruments in the hand of Providence of illuminating the Eastern world.

At the same time, Sir Robert was most wise and cautious in his particular measures; and he once expressed to the Diocesan of Calcutta a strong objection to the teaching of our Holy Religion by means of Heathen Masters, who by their ignorance, their deceit and their hatred to Christianity would be sure to connect the most false notions of it in the mind of the young Heathens and Mussulmans.

The foundation of the personal excellencies of Sir Robert Grant's character, by which all these measures were planned and carried out, was sterling conscientiousness, and integrity sustained by religious principle. This gave purity and elevation to all his public conduct. There was a devotion to India and unconcern for his own immediate interests, an independence as to secondary pursuits, a contempt and abhorrence of jobs or what seemed like jobs, whether little or great, an anxiety to discover and bring to light modest merit, a determination to examine every case even in its minutest ramifications; in a word, that conspicuous integrity and straightforwardness which constitute the primary excellencies of a public person, and which when joined to talent and experience go to form the great Governor.

Of his most exemplary private character and his religious views and feelings we need not speak. He was a *Christian* Governor. He understood and honored the religion he professed. He knew what was meant by a heart-felt and vital Christianity in contradistinction from one of form and profession. His piety rested on true repentance for sin, faith in the atoning sacrifice of Christ, the sanctifying influence of the Holy Spirit, love to God and man, the study of the Holy Scriptures, habits of prayer and attendance on all the appointed means of grace, every good word and work.

The love which he thus felt for Christianity, he testified by the observance of family devotions, by his presence twice on the Lord's-day at Church, by his lively interest in Christian Missions,—and his anxiety that the Ministers and Members of our Holy Religion should set a conspicuous example in the sight of the Heathen. When death suddenly threatened him in the midst of his usefulness (he had only been three years and four months in India) as death approached, and broke up all his designs and projects, at a moment when his family and himself least expected it, he knew where to turn for hope. His prayers for mercy were most humble and sincere; his examination of his own heart penetrating; the prostration of his soul before God under a sense of unworthiness unreserved; his renunciation of his own rights before the bar of God and his humble reliance on the alone

merits of his Saviour most entire ; whilst his love to hear the Holy Scriptures read to him, so long as reason remained, proved to all around him, whence he drew his consolation in the last struggle.

Sir Robert died on the 9th of July 1838.

RADHU DAS.

RADHU DAS was, by caste an Oriya chasa baishnab; a class of religious mendicants so numerous as to have obtained distinct recognition as one among the many respectable castes in Orissa. They are found all over the country; generally inheriting a little free-hold land on account of some idol or other which has been endowed by the Oriya rajas, or rich landed-proprietors; or that has been given to their ancestors, on account of some service done, or some merit deserved. These endowments are seldom sufficient to support the holders of them; but they make up the deficiency by begging about the country, or practising as bairagi-gooroos.

The native village of Radhu Das is named Kaserpur, and stands in the district of Paddampur, about ten miles east of Cuttack. Radhu Das was not the eldest brother of the family; and therefore, when his father died, the elder brother took possession of the idol and its endowments which were enjoyed on its account. At this time Radhu was twelve years of age; and though his brother Ram Kissen Das desired him to remain in the family, Radhu consulted his own interests and happiness, and removed to a math or monastery, called Panch-goliah-math, situated at Bhogerpur; a religious house of considerable wealth and notoriety: and was adopted by the superior—an old unmarried baishnab—as his son and heir. Though improved in his worldly prospects by this removal, Radhu was not happy; the close habits and tyrannical demeanour of the old bony miser of the math, rendered his life miserable; and he resolved to quit the place, though it might cost him the loss of the old bairagi's favour, influence and property. After he had resided about six years in Panch-goliah math, the fame of Sundara Das's wonderful sayings, and reputed miracles spread every where in those regions; and the inhabitants of the whole country, excepting rival devotees and Musalmans, were held in terror and admiration by his name. Radhu, with thousands of others in these parts, paid a visit to the wonderful devotee, Sundara Das, and he liked him so well, that he immediately devoted himself to his service; to attend upon his person, and do whatever he should command. At the commencement of his acquaintance with Sundara Das, though yet but a youth, Radhu assumed the chain, the kapnee and the jata, some of the distinguishing marks of a devotee of Vishnu. The iron chain embraces the loins, and is used instead of a silver chain or piece of thick string in ordinary persons to fasten the pindha or lower gar-

ments to. The kapnee is a strip of coarse cloth, about a hand's breadth wide, passing between the thighs, and fastening before and behind to the chain. The jata is formed by allowing the hair on the head to grow, and matting it together with ashes, mud, and oil. Radhu assumed also, his paduka or wooden-clogs, and the baishnab's staff;—entirely laid aside all clothing, except a warm cloak in the cold season, and covered himself with a coating of mud and ashes. It will not be difficult to conceive of the appearance of the young bairagi by the assistance of these remarks. A small-sized man, about four feet, eight inches high, entirely naked, except his kapnee;—his chain round his loins rubbed bright;—covered all over with mud and wood-ashes;—which coating has become dry; and is of a grey-colour;—his head of long hair matted with oil and dirt, hanging down about his back and shoulders;—the water from his eyes having made channels through the dirt down both his cheeks; and the perspiration has forced itself likewise from his arm-pits down his sides;—but there he sits, in his own apprehension a saint; just because he has made himself dirty and disgusting, by the assumption of the outward signs of physical mortification, without, in the least degree, possessing the answering dispositions within.

Radhu was at this time filled with self-righteous pride and consequence. When exception was once made to his dirty appearance, and something was said also about his being *inwardly* defiled with sin, his prompt and indignant reply was, “No, I am not a sinner; you Phiringees are sinners; you drink wine; you eat flesh; and are slaves of self-indulgence!” Radhu Das served his beloved gooroo, Sundara babaji, in the capacity of chief attendant, for the period of six years; during which time, however, some very important events and changes, indeed of everlasting consequence to the soul of the young and self-consequent devotee, occurred. Sent on an errand to Cuttack for a little sugar by Sundara Das, Radhu had occasion to pass through the Chaudri-bazar just when the messenger of the gospel was preaching Christ on that stand, and listened to what was said. The thing, however, which most attracted Radhu's attention was the distribution of tracts at the close of the opportunity. He was induced to solicit a book for himself; and received the tract called the “Das-agnan,” or Ten Commandments, being a copy of Watts's Catechism translated into Oriya by the Serampore Brethren. He gladly received the book; but in consequence of the printed character being somewhat different from the written, he was unable to read it; and carried it away with him; but the next day he laid it at the feet of Sundara Das,

on it as a curiosity, little thinking, as he and his disciples used to say afterwards, what a mighty charm was contained in those few leaves of paper; and not being able to read himself, he that day turned over the little tract to his scribe, Gangadhar Suringi. Ganga stumbled and floundered at first, in his attempts to read it; but by a little patience and practice, one by one, like rays of living light, the commandments of the great living, omnipresent Spirit, flashed upon the listeners' minds; and as they went on listening, filled them with admiration and astonishment! They had never heard such words before! "Oh my children," cried Sundara Das, "what have you got here? Here is the essence of all truth! This is the living Shastra!" Every one of the gooroo's disciples—Gangadhar, Ramchandra, Daitari, Radhu Das, Krupa Sindhu, Bamadeva, and many more, fully partook in the delight felt by the devotee at their glorious discovery; and the "Das-agyan" forthwith became their chief Shastra, their Mahamantra, their watch-word; and its fame from that time became established throughout those regions. The discovery of the Ten Commandments as above related, occurred soon after Radhu had attached himself to Sundara Das, and was soon followed, in quick succession, by the possession of single Gospels, the "History of Christ," the "Jewel Mine of Salvation," and a complete copy of the New Testament. Gangadhar's office was to read these books to the gooroo, and the whole conclave of his disciples; so that Radhu Das fully participated in the benefit resulting from their perusal; and he increased daily in the knowledge of God, and of the gospel of salvation. That the old gooroo really admired and revered these sacred books, no doubt can be reasonably entertained; but his design was *not* to follow their light, not to carry out their directions by renouncing heathenism and becoming a disciple of Jesus Christ; *but to make their glorious doctrines of truth and benevolence subservient to his own interests and notoriety as a religious devotee.* Hence he instructed his people to look upon *himself* as their author. He said he had been in a former birth, incarnate in Judea, and had then written the books now obtained; and that he had now appeared in Orissa to give them circulation. Like all Hindoo legislators, while he declared the obligation of all other persons to keep the Ten Commandments, he took special care to except himself from such obligation; and under favor of this exception he frequently and openly violated one or other of those commandments. He was addicted also to lying; was sometimes overcome with anger; and while he sometimes, under sanction of the second commandment, refused all honor and worship to idols, at others, he would suddenly change his mind, and stating some feeble reason for his conduct, would order his disciples to respect and worship both idols

and brahmins. But his falsehood was what most offended his numerous disciples. He named various periods, as the times when he would, as he called it, manifest his glory, and subjugate all ranks and conditions of men to his authority. For some time they looked to the arrival of these predicted, these promised periods with great interest; expecting the development of some sort of glory, which would exalt their own credit, and extend their influence beyond the narrow circle they had hitherto filled. Some of them, with this expectation, parted with their property, and renounced their worldly callings. Period after period, however, passed away without bringing any signs even of Sundara Das's glory; and after years had elapsed, leaving the disciples nothing but disappointment, and in some cases involving them in serious pecuniary embarrassment, their devotion was changed for disgust. They now clearly saw that he had been all along imposing upon them. These departures from the glorious rules they had discovered in the New Testament and in the Das-agyan prepared their minds to renounce their connection with Sundara babaji; and when Gangadhar became in earnest about the renunciation of brahminism and Hinduism, with caste and credit, and all their associations and emoluments, they still farther took the alarm. They discovered that Sundara was an impostor; they perceived that the tendency of his gooroo-worship was to lead them into a vortex, which would ruin their present worldly prospects, and from which they could never retire. This last alternative, in many cases, changed their love for, and admiration of their Christian books, even into a strong feeling of dread. They renounced the shastras they had almost adored; and to remove their danger and prevent reproach, they took, in good earnest and in public, to the reading of the Bhagabat and other orthodox Hindoo shastras. In many cases, however, the disciples had become too well acquainted with the New Testament, and with scripture doctrines in general, to permit them to renounce them. The sublime and important doctrines revealed in the Bible, had entered too fully into their understandings, and had produced far too powerful an impression on their hearts, to allow them now to give them up, and again swallow unmixed, the wild fables and unnatural, unphilosophical doctrines of the Bhagabat-gita. They said they had been imposed upon; they said that the baishnab was a wicked, designing man; but they loved the Scriptures the more, because by their light they had been enabled to discover the cheat. These persons, among whom was Radhu Das, resolved to renounce Sundara Das and his service altogether; but they resolved also to *continue* the perusal and study of the Christian books and scriptures.

village situated near the place of his paternal residence, where he practised as a devotee on his own account. The state of Radhu's mind at this time was a very unhappy one ; he had too much light to permit him to adopt the deceptive lies and trickery, necessary in the case of a Hindu bairagee, if he meant to succeed in establishing a name ; yet not moral courage enough, at once to renounce his caste, his heathen companions, and his objectionable livelihood, to satisfy his own conscience by following Christ, who, he knew, was the true and only light, which lighteth every man that cometh into the world. But the grace of God had taken deep hold on Radhu's heart. He struggled hard against light and conviction ; he tried to collect disciples ; he preached the Ten Commandments ; and explained away the command which enjoins the renunciation of all things in order, if need be, to follow Christ ; he commuted a public profession of Christ into a love for and study of his word ; and even maintained that such a profession would be in itself wrong, because it would involve a loss of caste, and cause thereby a large diminution of useful influence among the people. Such fallacies, however, did not long avail to satisfy him. His mind was full of disquietude ; his old companions were, one after another, renouncing their caste and becoming Christians. His convictions of sin, his poignant sense of spiritual danger, as well as the persuasions and warnings of his best earthly friends, constantly increased ; and all pressed upon him with irresistible importunity. After about six months independant practice as a bairagee-teacher, in this miserable state of mind, Radhu formed his resolve, and came over to Cuttack, where he proposed himself a candidate for Christian baptism. He shaved his head and cast away therefrom that mass of filth, his jata, the accumulation of years ; bathed his dirty body ; cast off his iron chain and kapni, and was clothed and in his right mind. After some months' probation, Radhu was received into the church, and was baptized on the 17th of July, 1831 ; the seventh Oriya convert by the General Baptist Missionaries at Cuttack. The change from bairagee to Christian habits, cost Radhu no difficulty. The former had been merely outward, and were contrary to nature. He liked comfortable clothing ; and good food ; and all the social affections flowed as freely as if he had never worn the jata or kapni, and as if they had suffered no interruption.

After his baptism, Radhu found no difficulty in changing his asceticism for a domestic and married life ; and became united in marriage to the daughter of Balaramji-jachak of Bhogerpur, with whom he lived till his death in great harmony, and by whom he had four children. Towards his wife he was kind and affectionate ; but like many Hindoos was a negligent and too tender a father. A few months before his death

he lost his only son by the small-pox. This was a grievous stroke to Radhu ; and he never properly recovered his cheerfulness of spirits and activity of habit. He used, when deeply sunk in grief, to talk of his former ascetic life ; and observed that if he had remained a devotee, he should have avoided this sorrow. These complaints, however, were only a momentary alteration from his usual good sense and settled piety ; for he presently raised his eyes and hands to heaven, and said, ' It is the Lord's will. He has done right ; the child was not mine, and was only a frail possession ;' calling upon his wife to dry her tears and cease to weep. For some years after he became a Christian, Radhu was employed as a School-ameen ; and his industry in that office proved that he was not idle. He affords, in this respect, one instance at least, that bairagee converts are not all idle, worthless characters. He visited his schools morning and evening ; heard the children read their lessons, and gave them instruction on the important truths of revealed religion. In these labors Radhu was industrious and useful. On the breaking up of the numerous heathen schools in and about Cuttack, (a very doubtful measure,) Radhu was, for some time, employed in the Printing Office at Cuttack ; but being physically too small and feeble for his work, he commenced the business of a merchant, which he conducted with credit to his profession of the gospel till the time of his death. It is a circumstance that speaks much for the credit of Radhu Das, that, whereas, when he first became a Christian, his Mahajan, a wealthy heathen, would not trust him with a pice ; when he first became a merchant at the request of his pastor, he was enabled, from the same Mahajan, to borrow 400 Rs. ; and for years before his death, he was gladly supplied by the same individual with whatever sums he asked. His honesty and truth-speaking were generally and fully acknowledged by the heathen around him, and by others also with whom he was acquainted, and with whom he traded, in Calcutta, and from thence to Berhampore and Ganjam, both Christian, Heathen and Muhammdans.

In the present infantine state of Christianity in India, and especially considering the state of mental and moral debility, and positive moral and mental perversion, in which Christianity finds the natives, it would be unreasonable to look for eminent piety among the native converts to Christianity. The physical inertness, moreover, which is induced by the enervating climate of India, tends to render what is called eminent piety, a matter of more rare occurrence here, than in the western regions of the globe. Radhu, with one exception, however, for the period of eighteen years maintained the strict consistency of his Christian profession. In the early part of his religious course he with

several others, fell into a mischievous and disgraceful delusion ; which has in other lands than these, since the first days of Christianity, involved many better taught and morally better trained than these new disciples, in declension and final apostacy. He took perverted views of those passages in the New Testament, which command perfection ; and conceived that it was the duty and privilege of Christians to arrive at the same state of innocence and perfection of physical subjugation, as the first parents of the human race experienced in untainted Eden. This led Radhu and his companions into some disgraceful irregularities ; and brought upon them the exercise of church discipline. He and several others suffered excision from church fellowship ; and were faithfully shown their errors, and admonished to repent and forsake their sin. It was above said that Radhu fell into a *delusion* ; and the justness of this observation appears in the subsequent conduct of himself and the rest of the offending party. They at once saw their errors, and gave the most satisfactory signs of repentance. The object of discipline being secured by the recovery of the offending, after about a year's exclusion from the church, the repentant wanderers were restored to their places ; and they were restored more experienced Christians than they were before they went astray. God had made the errors into which they had fallen to "*work out*" their good. He had taken occasion thereby to produce lasting benefits to their souls. They reaped experience, most precious experience, from their fall ; and were more watchful and circumspect during their whole future course. Every vestige of the pernicious error disappeared with the exercise of the wholesome discipline which was put into force ; and it has never troubled the church since that period.

Radhu Das was very anxious for the salvation of his family and relatives. He took great pains to bring over his elder brother, and once succeeded so far that the idol was offered for sale, and the land, enjoyed for its support, was about being devoted to the location and cultivation of Christian natives. The resolution of Ram Kissen, however, gave way ; and he tied up the god in a dirty cloth, and reinstated him on his throne. He succeeded better with several other of his relatives. His aged mother joined him ; and is still alive, a consistent Christian. Others, to the number of seven or eight, followed the example of their aged relative ; and, renouncing heathenism, put themselves under the sound of the gospel.

The end of Radhu Das was peace ; he desired to depart and be with Christ, which he felt was far better. A large wen for years had been growing on the right side of his throat ; and for several months before the close of his earthly course, had made serious encroachments on his

vital strength. At length it destroyed the vitality of the immediate parts ; he had no taste on his palate ; and little sensation on that side of his face, throat and head. For a long time his friends in vain entreated him to submit to an operation for its removal ; but he shrunk from the recommendation. At length, when he saw that death must soon occur, from the progress of the disease, he submitted ; and set out on his journey to Balasore in company with his wife and other friends, for the purpose of undergoing a surgical operation by the Rev. Mr. Bachelor. The surgeon, he found on his arrival at Balasore, had gone forward to Jellasore on his way to Calcutta. He laid his dak immediately and overtook Mr. Bachelor at Jellasore-Patna. In a day or two the wen was skilfully removed under the influence of chloroform ; and Radhu, for thirty-six hours, appeared to be doing well and promised a speedy recovery. On the Tuesday night following, however, a virulent fever prevalent in the neighborhood, attacked the already much exhausted patient. He lingered till Thursday morning following, when he fell asleep in Jesus.

The experience of Radhu during the last hours of his life, when he knew that his time to depart was come, displays the power of divine grace, and the precious hope the gospel gives to those who have placed their faith on the Almighty Saviour of sinners. During the night of Wednesday while meditating on the great love of his Saviour, Radhu exclaimed in accents of praise ; ‘ My confidence, and my desire are no longer in earthly remedies, but only in Jesus Christ ! ’ He called the brethren and sisters around him and said to them, ‘ Come and pray for me.’ At this moment he was in great affliction. He was delighted with prayer, and prayed much. About one o’clock on Thursday morning, he called his wife and bade her sit beside him. ‘ Eliama,’ said he, ‘ sit down and sing a hymn ; ’ and himself repeated some verses from the ‘ Jewel-Mine of Salvation,’ and the hymn the chorus of which is,

“ The water of comfort O Jesus impart,
Make strong with thy grace, my poor trembling heart.
My heart is unsteady ! Make steady my heart,
The water of comfort, O Jesus, impart ! ”

He then prayed with great earnestness to God, and said, “ O God, detain me no longer in this poor suffering body, nevertheless let it be unto me not according to my will, but thine ! ”

About day-break, the same morning, his doctor gave him some medicine ; which he took in obedience to Mr. B.’s desire ; though he did not desire it. After this, he again called his wife to his side and said, kissing her, “ My much loved wife I cannot remain any longer with

I have now no more in this world to hope for or possess!" Thus he committed his wife and children into the hands of the Lord. Having done this, he said to his friend, who attended him, "I commit my dear wife and child to your care! Take her as far as Khunditur, and commit her to my brother Banamali, who will take her to Cuttack." After this effort he wept, but exclaimed, "Not my will, O Lord, but thine be done!"

While the day was dawning he asked all the Christian brethren to engage in prayer for him; for he knew he should not be long here. He now seemed very happy. Soon after this he asked for a little water, which he drank and begged that he might have no more medicine. He gave directions about his burial;—asked his friends to pray that the Lord would receive his soul into heaven;—inquired the time of morning,—and being answered that it was eight o'clock, quietly resigned his soul into the hands of his Saviour.

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ANUND MUSSEE.

PURMANUND (afterwards Anund Mussee) was born within twenty miles of Delhi, he was of the Brahmin Caste. When old enough he came and settled at Delhi, and soon was in full employment in the various duties of his calling as Pundit and Priest,—in marriages, funerals, preaching and teaching the mysteries of the Hindoo faith, according to the traditions of his fathers. Bigoted and rigid in all his opinions, he was fully satisfied that his images were real gods, and that all other religions were false.

In the year 1812, it pleased God to put into his mind that it would be well to examine into the errors of the Mussulman faith, that he might be more satisfied of the superiority of his own creed. He gave himself diligently to study the subject. He examined their precepts and their practices, and convinced himself that they were in the dark as to their divinity. And he was now a Hindoo more on settled principles, as he himself said “I was a Pharisee. I said in my heart I am a good man, and I ought to be a happy man, and yet strange it seemed to me I was not a happy man. My conscience was frequently disturbed, and my peace of mind broken, and I wondered why. On one occasion it occurred to me it will be well to examine the religion of the *Saheb logue*. Of course I shall find it easy to disprove it, and it will become my duty to convince them of their error and warn my people against their deceptions.” While exercised by these desires deeper convictions seized him that he was not what he ought to be: the evil of his own heart was a constant plague to him, and in order to shake off these troublesome feelings he thought he would try the effect of travelling on pilgrimage to Nuggercote’s holy hills, for he had read in one of his books, that wherever a cow had been killed that place became unholy and polluted. Delhi therefore must, he thought, be an accursed place, since the sacrilege was of daily occurrence. At Nuggercote, the fire bursts forth from the ground, and Anund under the idea that by means of this fire he might purify his body and spirit travelled thither and remained on the sacred spot for seven long and weary months, exposing himself bareheaded to the glare of a burning sun by day, and the pinching cold by night. He continually made idols of clay, to which, after baking them in the sun, he bowed down in adoration. “Yet this,” says he, “gave me no peace, but rather much

pain of body and anguish of mind. Surely thought I, something more must be done, or I shall not be cleansed from my sins and impurity. I here heard of a wonderful god, preserved not far off by holy Brahmins from the polluting touch of wicked men, by touching him however, that metal of every kind would turn to gold: I hastened to the spot, and entreated permission to behold this wonderful god. The Brahmins stood around and ordered me to retire, but believing that if this was god, his power must be great, and that he would be able to cleanse my heart and make it pure as gold, I determined to try by strength to break through all opposition and touch him. I did so, and accomplished my purpose, and rubbed my brass ring upon the idol, but it was a brass ring still. The idol was a large black stone roughly hewn into the human form with four hands. It was about two feet high. Six months of the year it was usually covered with snow, and safe from exposure, but in the warmer months, when the heat of the sun had dissolved the snow, thousands crowded from all quarters to have a distant glimpse, to offer their customary tribute and gather to themselves some imaginary virtue at the sight. Anund was disgusted, wasted and overcome with disappointment and fatigue—he returned home. “Yet still,” said he, “strange as it may appear, I fancied I had done a very meritorious act, and thereby obtained great personal holiness and purity: I actually fancied myself possessed of a power to bless or curse whomsoever I pleased, yet conscience told me, from time to time, that I was still the same man, unholy and impure, and my emaciated body at the time was only a picture of my famished soul.” His faith in Hindooism now began to waver, but he hoped as his forefathers had for so many years lived and died in this creed, he might be right, he therefore persevered in his idolatries.

About this time a Mr. C., a conductor of ordnance at Delhi, received from Calcutta some Nagree translations of the gospel of St. Matthew and St. Paul’s epistle to the Romans, and being anxious to read them he directed his servant to go and seek some instructed man to come and teach him. Out of the millions at Delhi, God chose *Anund*! “God guided this man to my house, and I well remember the time,” said Anund, “it was the very night my boy was born. Jesus Christ came to seek the father and the child.” In the morning he went to Mr. C. saying in his heart he would now know what Christianity was. He taught Mr. C. six months, by which time his understanding was a little opened to see the excellency of what he read, but knew not what to do. He was sadly perplexed, only his inclination to say a word against Christianity was all gone; he now felt respect and veneration for its

At last he ventured to ask Mr. C. to explain the passages

which he could not comprehend ; he however declined to do so and recommended Anund's going to a missionary then in the neighborhood. Anund acted upon the advice and went to the missionary ; he received him kindly and questioned him about taking employment in translations. Anund told him how delighted he had been with the Epistle to the Romans. The missionary put into his hands that portion of the Bible which was already translated into Hindoostanee, to re-translate into the Brijbasha, the radical language of Hindoostan, which is without any mixture of Persian or Arabic, and distinct also from the Sanscrit. The missionary did not talk much with the enquirer about his soul, appearing to think he had given him employment which would do its own work. The word of God is the sword out of his mouth. Another pundit was also engaged by the missionary to assist in the work of translation, in which they were employed for eighteen months, translating the Pentateuch and the Testament. Anund wrote the whole out with his own hand, the other pundit seeming to care nothing about it. He was beginning to be persuaded that Christianity is truth. "I stood," said he, "halting between two opinions for a long time. I told the missionary I would be a Christian, but I trembled when I said so, and in my private dwelling I was a more rigid and superstitious Hindoo than ever, for I dreaded the possible consequences of the anger of my own idols. Once I remember particularly, in coming from Hurdwar, where the missionary had been to distribute books among the natives who annually frequent the place, we had halted for the night, and had finished our evening Christian services. I was watching for an opportunity to have my own poojah in secret, and having found a convenient shade, and washed and cleaned my idol, and set him in his place, I was busy with my prostrations and worship. The missionary surprized me in the midst of my employment. I was confounded and ashamed, and conscious of my own duplicity and folly ; but such was the power of my natural apprehensions, that if the Hindoo idols were really God, their revenge would be intolerable of my denial of their authority and power, and that they would afflict me with painful disease or cover me with leprosy." Thus affected he attended the morning and evening prayers of the missionary and finished with his own idolatries ere he went to rest, under the idea that if he were defiled by Christian communion, this would secure his purification. Oftentimes the missionary urged him to be baptized but his reply always was, "I am not ripe." The Missionary at last was called away to some other place, and the subject of this notice once more returned to Meerut.

About the year 1814, he first met with Mungle Doss, a Christian

convert of Mr. Bowley's, who took him to Mrs. Sherwood's;* she patiently and perseveringly explained to him those passages which he did not understand. Light darted into his mind. "Oh," said he, "she was my friend, she was my mother, she filled me with God! I found and believed all my life had been a lie. She often talked to me on other subjects as well as on religion: for instance on Astronomy, and Geography; and I often compared her excellent words with our foolish fancies on these subjects. Her account of the sun and moon, the earth and planets, so satisfied my understanding, that I said in my

* The following very interesting notice of Purmanund is from the pen of Mrs. Sherwood, the author of the affecting little tale of "Henry and his Bearer:"—

"Whilst the army was in the field in the latter part of 1814, I was left at Meerut, and found it very difficult to get a person to read the Hindoostanee service to about forty or fifty persons, who had for many months been accustomed to meet in a room which we had built for that purpose in our garden. A writer under one of the Civilians at Meerut, had undertaken to perform the service; but, on Sunday (I think the 18th of December,) the congregation assembled, and he did not arrive.

"Whilst I was in distress, not knowing how the service could be performed, Purmanund, with his brother came in; and made themselves known to me, by saying that they had been in the service of Mr. Chamberlain, the Baptist Missionary, at Sirdhana, who had directed him to come hither. I was pleased with the appearance and manner of speaking of Purmanund; and, happening to mention to him my dilemma, that I had a congregation waiting, and no teacher, he offered his services—assuring me that he would read such parts of Scripture, and such prayers only as I approved. I was thankful for the offer; and directed him to use the church of England Prayers, of which I had some copies in Hindoostanee; and certain portions of Scripture; together with Abdool Messeeh's Hymns. I accompanied him to the Chapel; and endeavored to the utmost of my power to observe whether his expositions of Scripture were such as were agreeable to truth. I was greatly pleased with him, as were all the congregation.

"From the time that he first came he performed divine service in our little chapel at Meerut once a week; and read and expounded the Scriptures, every morning, to our servants assembled in the hall.

"In February 1815 the Rev. Mr. Thomason arrived at Meerut; and at my entreaty, appointed Purmanund as my school-master in the city of Meerut, under the Church Missionary Society, with a salary which included the services of himself and his brother. A room over the gateway of that ancient city was procured for his school, by favor of the judge, and many of the old scholars and pupils of Mr. Bowley flocked to him.

"Purmanund appeared to me to be a man of a quick and lively imagination; and had a manner of expounding Scripture particularly adapted to the natives, and sometimes highly beautiful. It appeared to me that he was better fitted for preaching and expounding to grown persons, than for teaching children; although the children in his school made a very fair progress, whilst we remained at Meerut.

"In the latter part of June 1815, we left Meerut, on our return to Europe. Meerut lies about two days march from the river Ganges, where we were to take boats to go down to Calcutta. The ghaut or wharf of the Ganges nearest to Meerut, is called Gurmucktesir. Near this place is a sacred grove, in which lives a Brahmin, highly honored by the Hindoos. In this grove at the very time of our departure from Meerut was to be held a meeting of Brahmins on the occasion of an eclipse. Purmanund, who in his astronomical studies, had just learnt the nature of an eclipse, was anxious to impart his knowledge to the assembly and also to take this opportunity of preaching the doctrine of the cross: he therefore went before us to Gurmucktesir; and joining the assembly of the Brahmins, had much conversation with them concerning the eclipse and explained to them the way of salvation. They heard him with eagerness."

heart, if in these things so wise and true, why not also in religion. Truth brightens all she tells me with peculiar lustre, I am convinced, I desire to be baptized." He therefore requested Mr. Thomason to give him baptism when he came up the country with Lord Moira. Mr. Parsons, then the Chaplain, said, "Wait a little, baptism is a little word, but conversion is a great one."

Anund's enquiring spirit would not let him rest. He drew a comparison between the cautious and conscientious scruples of Christians to admit people into the fellowship of their communion, and the indecent eagerness of the Mussulmans to invite proselytes to their opinions. Mr. Thomason on his arrival conversed with him very frequently about his desire to be baptised, and Anund told him, on one occasion of his hope and expectation that his wife was yielding to his endeavors to induce her to see the excellency and salvation of Christianity. Mr. Thomason recommended patience, instruction and prayer to God, and in order to employ himself usefully, to try and set up a school, which under the kind aid and countenance of Mrs. Sherwood he was enabled to do. First, however, he went home again to Delhi, and endeavored to persuade his wife to become of his way of thinking, but she resisted all his efforts and moreover tried to turn him from his purpose of becoming a Christian. Finding her resolute, Anund was constrained to leave her for a season purposing to renew his efforts to awaken her heart on every favorable opportunity, and for the present returned to Meerut. Here he found Mr. Parsons, the chaplain, about to remove to Calcutta, at which he was greatly perplexed. "If the minister leaves me," said he, "who will instruct, who will pray for me, who will care whether I am saved or lost, and *no baptism!* for Mr. P. still continues to say—wait!" Fain would Anund have gone with Mr. Parsons to Calcutta, and there seemed to be no objection, till a gentleman who was present exclaimed—"No, Anund, stay where you are, you must not go away, but remain and teach the people. God has elected Meerut." There was a large congregation, principally women and children, who used to assemble at Mrs. Sherwood's house every Sabbath day, and Anund was employed as a reader in the Hindoostanee language. They were generally of that class of people called Portuguese, who profess Christianity though grossly ignorant of what it is. But another trial now came on. The 53rd regiment was ordered to Madras, and the Sherwoods went to England, and Anund was left alone. However the Hindoostanee service was still kept up, though the number of the congregation was considerably reduced.

Anund now had very severe trials and troubles to test his faith, and there were times when he was ready to yield to despondency. There

seemed to be none who took any care about his soul, while he was beset by his Hindoo relatives and friends, who reviled him for what they called his folly, and triumphed over his apparently deserted state. But in the midst of all he felt that God had not forsaken him, and this gave him consolation and encouragement. He prayed the more, and strove to consider all his trials as only intended to prove his faith.

When Lieutenant T. came to Meerut, it was to Anund, like the breaking forth of the sun from clouds. He told him that a new chaplain was coming, who would care for him, instruct and help him, and that when he arrived he would be comforted. Anund's trust in God received new life from this information, and all his desponding thoughts died. In the meantime he read the scriptures with Lieut. T. and translated the prophet Daniel.

The new chaplain arrived, and Anund soon had free communication with him : their special subject of conversation was baptism. To add to Anund's joy, he received a letter from his brother informing him of his wife's determination to come to Meerut and be a Christian.

Anund continued to labor at Meerut for the space of many years.

JACOB DAVIES.

JACOB DAVIES was born Feb. 22nd, 1816, at Newtown in Montgomeryshire. His parents and the circle of his friends were pious, and he thus grew up under the holy influences of home religion. When fifteen years old he left school and began to learn a business—we believe, that of a blanket-manufacturer. About the age of seventeen, the religious impressions which had been made upon his mind from infancy having issued in his conversion to God, he was baptised. He soon afterwards commenced preaching in the villages around his home.

His prospects in business were most encouraging; a fair road to affluence was open before him, but his desire for the ministry overcame all worldly considerations. He entered Horton College, Bradford, in 1840, and applied himself to his studies with the greatest diligence and success. Habits of thought and self-discipline previously acquired, enabled him fully to appreciate and improve all the advantages which were afforded him; and his piety and integrity of character secured the respect and love of his tutors and fellow-students. His studies at Bradford were continued until the early part of 1844, when he offered himself to the Committee of the Baptist Missionary Society, was accepted, and appointed to labor in the island of Ceylon. On the 12th of March, he was solemnly designated to this service in Westgate Chapel, Bradford; and on that occasion gave a most touching account of his conversion, together with a statement of his motives for choosing to labor in a foreign land. This excited, it is said, 'the deepest interest, evincing as it did, a clear, enlarged and solemn apprehension of the trials, difficulties, temptations, and responsibilities of a missionary life.' After receiving very many proofs of the high esteem and affection in which they were held, Mr. and Mrs. Davies embarked in the *Brunette*, in the month of May.

At this time there were two Baptist Missionaries in Ceylon: Mr. Daniel, residing in Colombo; and Mr. Dawson, at a distance of about seventy miles, in Kandy. The former was engaged in abundant English and Singhalese preaching in the two chapels in Colombo, in the management of numerous stations and schools in the villages, in bazar and village preaching, and also in the education of a class of young natives gathered out of the churches and designed for preachers to their countrymen. Mr. Dawson was occupied specially in superintending the Mission Press, but he was also engaged in preaching and

The intention of the Missionary Committee was that Mr. Davies should, until further aid was sent to the island, settle at Kandy, and relieve Mr. Dawson of a portion of his work. But the unexpected removal of one of these missionaries, before the *Brunette* had been a month at sea, rendered other arrangements necessary. The health of Mr. Daniel had for some time been so infirm as to excite the fears of his friends that his life was drawing to its close: he, however, persisted in all his labors, until on the 26th of May, whilst preaching in the Pettah chapel, his strength suddenly gave way, and his extreme danger became apparent. All that medical skill and attention could do to restore him was done; the most tender care was afforded him in the family of the Chief Justice of Ceylon, to whose house he had been removed; but after lingering until the next Sabbath day, he 'fell asleep.' The surviving missionary, Mr. Dawson, hastened to Colombo to carry on the work of the station, and to await the arrival of Mr. and Mrs. Davies. They reached Colombo on the 16th of September, and were cordially welcomed by the missionaries and other friends. After deliberation, it was arranged, that Mr. Dawson should return to his former post, leaving the newly arrived missionaries to sustain the heavy and numerous responsibilities of the Colombo station.

It must be seen that the position of Mr. Davies was one of much difficulty. Without any knowledge of the native language, or acquaintance with native character, he had at once to enter upon the offices which had been vacated by an old experienced missionary, and which had proved too numerous and arduous even for him. But the difficulties of the case did not daunt him, and he at once applied himself to his work—preaching three times in the week to the English congregation, and once by interpretation to the Singhalese; visiting, as often as he could, the village stations, and directing the labors of the native pastors. He at once recognized the importance of educating the young preachers whom Mr. Daniel had collected, and he strove with untiring zeal for their improvement; introducing them to the Greek Testament and to Logic, as well as carrying them forward in the studies they had previously commenced. The financial accounts of the mission also called for much of his attention. The almost sudden death of his predecessor left matters in a state unintelligible to a stranger; and with characteristic love of exactness, he labored to bring the scattered accounts into a satisfactory state. It is much to be regretted that he should have done this at the sacrifice of the rest and relaxation which his constitution required: after a day of toil he frequently permitted himself to be occupied with matters of this kind

that not one of these duties was discharged in a hasty or careless manner. Whatever Mr. Davies undertook he performed conscientiously and thoroughly. His pulpit exercises in particular were prepared with the greatest care; and the time devoted to this study was all sacred to the purpose, so that he would scarcely break in upon it for his necessary food. In the midst of duties so numerous and engrossing, he had little time for studying the Singhalese language; but all he could command was appropriated to the task.

In these arduous toils the health of Mr. Davies was gradually undermined; and about a year after his arrival in Ceylön, he consented to give up the class of native students. His reasons for this were twofold: the Committee had arranged to send out a missionary for the special work of educating such young men; and on the other hand, the students pleaded Mr. Daniel's promise that they should be detained under instruction a few months only. Mr. Davies, therefore, discontinued his labors in this respect, and waited for the expected succour from England. The relief thus afforded him was valuable, but it did not suffice to restore the strength he had lost: he continued to sink in health, and when on the 15th of January, 1846, Messrs. Allen and Lewis arrived at Colombo, they were painfully surprised to see his wan appearance and his evident feebleness. In pursuance of instructions received in England, Mr. Allen proceeded to Kandy, while his companion took up his abode with Mr. Davies at Colombo. But now that the help so long expected had arrived, his strength immediately failed, and some serious fears were entertained that his work was done. Complete change of air and relaxation from labor were absolutely necessary, and in the beginning of February, Mr. and Mrs. Davies and their infant went to Kandy, whence in a few days they removed to Kotmale, near Ambegamua; where, through the kindness of influential friends in Colombo, a gentleman's bungalow was placed at their service. Here in a desolate, but lofty and salubrious situation, they spent about a month, with very little immediate benefit to the invalid. On his return to Colombo in April, however, it was evident that he had derived great advantage from the change and rest he had enjoyed, and he cheerfully returned to his beloved labors. In dividing the work of the station, Mr. Davies, in accordance with the directions of the Committee in London, retained the general superintendence of the sub-stations, while the charge of the contemplated Academy was assigned to his colleague; Mr. Davies remained sole pastor of the English church in the Pettah, and Mr. Lewis stood in the like relation to the Singhalese church in Grand Pass.

It being found impossible to re-establish an Academy of the kind

projected, Mr. Lewis was, in the commencement of 1847, directed to remove to Calcutta. He accordingly left Ceylon at the end of April, and Mr. Davies was thus once more alone. But his health was now tolerably good, and a few months after, he gave, in a letter to the Secretary, the following cheering account of himself: "I believe I can go through as much labor as any other European in the colony. Whenever I go into the jungle, I am obliged to walk through the sun from six to ten, and even twelve or fourteen miles, and preach three, four, or five times; but with the exercise, and care and prudence, I do not feel I am the worse for it. Indeed, my native brethren almost invariably get tired first. I do not think it wise to walk too much in the sun, but in my case it is unavoidable. I leave home early in the morning, ride in my bandy six or twenty miles, as it may be. By that time the sun is powerful. Then I have to leave my bandy and the main road, and walk from one station to another through the villages, till I return to the road again in the evening, and ride home; so that I am obliged to walk in the worst part of the day, for the people can be seen at no other time."

The reduction of pecuniary expenditure, and of the number of European missionaries in the field, (rendered necessary by the financial state of the Baptist Missionary Society,) had a happy effect upon the native pastors and church members, in exciting them to more self-denying effort and more fervent prayer; and towards the end of the year, the aspect of things was more encouraging than Mr. Davies had before known it. An extract from a letter dated Dec. 26th, 1847, will present to the reader a general view of the operations under his direction, and the cheering prospect which appeared to be opening before him. "On the 15th inst. we had a general meeting of all the native helpers and churches, at Kottighawatta, for the purpose of mutual encouragement and exhortation. The weather had been for several days very rainy, and much of the surrounding country inundated; yet the chapel was in every part completely crowded. A European friend counted one side, and reckoned that there could not have been less than 550 persons present. It was by far the largest Singhalese congregation I have seen. The people seemed to be more attentive and serious than usual, and several of the native preachers spoke very warmly. After the public meeting, we had the Lord's supper; there were some members present from all the churches: the whole number amounted to nearly 200. You know that I am not over-sanguine, but I felt throughout the meeting as if God was really present with us, and that his work was about to be revived. We have in the Colombo district nine principal, and eight sub-stations. In the former about three

public services have been held weekly, and in the latter, one. 124 villages have been visited twice a month; and many more, occasionally. During the year, thirty-one persons have been baptized and three restored: seven have died, five have been excluded, and three have removed; leaving a clear increase of nineteen. The total number of members at present, is three hundred and seventy-eight, and of candidates fifty. The church-books have been carefully examined and the list of members scrutinized; which has made the total number in the churches less this year, than in the last year's report, notwithstanding the clear increase. We continue to urge upon the native preachers, as a matter of first importance, to *instruct* their churches in the duties and doctrines of Christianity; and weekly meetings have been held for this special purpose at all the stations; I believe, with very good results. We have thirty schools, with an average attendance of eight hundred and sixty-five children. Our new school-books and system of teaching have been fully brought into operation. I did not encounter half the difficulty that I expected, in getting the teachers to adopt the new plan; and I can confidently say that nearly all the schools are greatly improved; and some are so in a very gratifying degree. Although there is a very deplorable indifference to eternal things prevailing here, especially in Colombo itself, and although there are many things among our converts, I ardently wish to see improved; yet upon the whole, I think our cause more encouraging among the natives than it has been since my arrival. I have long been sadly dispirited, but at present I am growing more hopeful. I have been much pleased with some of the converts who were baptized during the latter part of the year; and I hope a few of the children in some of the schools are under serious impressions."

But whilst Mr. Davies was thus cheered in his work, his health was again giving way; and at the very beginning of the year 1848, he found it necessary to recruit his strength by a journey to the interior; Mr. Dawson, meanwhile, attending to the wants of the Colombo district. He went to Kandy and Nuwera Ellia, and afterwards made a stay of three weeks with some friends residing in a very healthy situation not far from Kandy.

On his return, in February, he felt quite well, and he took advantage of Mr. Dawson's presence in Colombo, and the relief from English services which this afforded him, to pay numerous visits to the stations in the jungle. About this time he records, with gratitude to God, deliverance from extreme peril in thunder-storms of extraordinary violence. He writes, "On two occasions we were mercifully preserved from instant death; both times, our house was in the very centre of

the storm. I can never forget the awful scene. A cocoa-nut tree in our garden was struck ; another very near, was shattered into a thousand fragments ; and a bullock about the same spot was killed. For two hours we were in expectation of death every moment."

The improvement in his health was of very brief duration. About a month after his return from his visit to the interior, he was severely afflicted with acute dyspepsia. This he attributed partly to exposure to the sun while visiting jungle stations in some fiercely hot days, and partly to fatigue and anxiety on account of his valued friend Dr. Elliott during the dangerous illness through which he had passed. Finding no means effectual to his recovery, he arranged with Mr. Allen, to exchange stations for a few months ; hoping that the less regular work of Kandy would suffice to restore him ; and he removed thither on the 1st of June. His expectations were not realized ; he became much worse, and was obliged to proceed to Nuwera Ellia, which, on account of its great elevation and consequently cool climate, is regarded as the most healthy spot on the island. In a letter from this place, dated Oct. 23rd, Mr. Davies thus describes his sufferings : " I have been dreadfully ill. Four times on the point of returning to England ; as the necessity of this was the opinion of every one I consulted. While we were in Kandy, Dr. Elliot engaged our passage in the *Persia*, and advised us to depart at once. I could not consent to this, till all other means had been tried in vain ; especially as the doctors could not discover any organic complaint which demanded immediate removal. Before and since our coming here, I suffered dreadfully. I was for weeks without any sleep ; my nervous system was so disordered, that my alternate mental depression and excitement was more awful than I wish to tell. I shudder, even yet, when I think of it." The reader will no doubt be astonished, that with symptoms so alarming, and in opposition to advice so urgent and unanimous, Mr. Davies should have remained in the island. His distressed wife gives the simple reason in a letter of the same date ; " My husband's heart is wrapped up in Ceylon." When, however, the letters from which these extracts are made, were written, his health was somewhat better, and, though the improvement was extremely uncertain, hopes were entertained that appearances would soon be more favourable. He therefore continued for some months longer at Nuwera Ellia, where a cottage had been most liberally placed at his disposal by the Hon. H. C. Selby, Queen's Advocate ; paying occasional visits to Kandy, and one of eight or nine days' duration to Colombo.

He finally left Nuwera Ellia about the latter part of April, 1849, in a state of health by no means satisfactory. Writing from Colombo,

in June, he says, "My health is feeble, but not worse than I expected. I may perhaps, with care, last a few years."

The progress of the work in his station had not been generally so encouraging as in the preceding year : yet in some places much success had been obtained ; and a new marriage-ordinance had removed some vexatious impediments to progress, by conferring upon his native helpers powers which had been before exclusively possessed by the government catechists. But his absence from Colombo for so many months must have seriously interfered with the carrying out of his plans.

The continued embarrassments of the Baptist Missionary Society, also, had made it necessary that still greater reductions should be made in the expenditure ; and Mr. Davies found it impossible to carry on all the stations with the sum placed at his disposal. It was at length resolved that Mr. Allen should remove to Colombo to his assistance ; and that, dividing the charge of the village churches and schools between them, they should endeavour to reduce the expenses of the mission to the lowest possible amount. When he made this arrangement (in September), the condition of his health was much the same as it had been since his return in April. But a few days after the arrival of his fellow-missionary and family, he sustained a severe spasmodic attack, and all his friends once more united in urging his departure to England ; and he now yielded his assent. But the resolution was formed too late. He was about to be removed, not to an earthly, but to the heavenly home.

The account of his last days shall be given in the language of Mrs. Davies. "On the 27th of October, decided symptoms of dysentery came on, and Dr. Elliot had him carried up to his house. About noon, leeches were applied, and they drew long and much, and caused extreme exhaustion ; but the inflammatory symptoms were a little subdued. The next day, however, these returned more violently, and the Doctor did not dare to use any further reducing measures. From this time I believe that Dr. E. had no hope of his recovery ; but I felt as if I were sure he would be again raised up, and he too had strong hopes of it himself. Dr. Elliot was unremitting in his attendance ; he remained in his room every night, and seldom left him by day : two other doctors were also attending him. But all their efforts were useless, and about midnight on Thursday, November 1st, he was evidently entering the dark valley. I felt that I must give up my treasure ; and though I expected he would linger a few days more at least, yet something seemed to tell me then that the closing scene

he took my hand, and said, 'Eliza, I am dying—there is no mistake about it now.' I asked him if his mind were at peace: he said, 'Yes, quite, quite at peace.' I inquired if there were any thing he wished especially to be attended to: he said, 'No, nothing: I have given all up.' I said, 'Have you no message to send to your friends?' He replied, 'Tell them all to trust to nothing but Jesus for a dying hour. All else is vanity—worse than useless.' The intense perspiration, from which he had suffered for three days previously, had now subsided, and a burning fever took its place. The restlessness caused by it distressed him much, and he said, 'Oh, Doctor! which is the easiest posture to die in?' His question was not noticed, so I repeated to him the verse:—

' Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.'

'Ah!' he said, 'Jesus, Jesus!' and after this he uttered no expression of uneasiness, but lay composed and quiet till day-break. Our friends who had watched him through the night left the room, and we were alone. He had sunk into a stupor, but every few minutes, he aroused and spoke to me. Once, when speaking of the children, he said, 'There are those new Bibles in my almirah, give them to them, as my dying gift; and tell them to love and serve the Saviour whom that Bible teaches. There is *just one for each* of them.' Till he was gone, I did not know that there were *three*,—the third being for his unborn babe; yet I noticed the emphasis with which he said, 'Just one for each.' At another time he said, 'I am in deep water now, love; but it is a comfortable voyage, and the water is so refreshing.' When I repeated to him, 'Though I walk through the valley of the shadow of death,' &c. he said, 'Repeat that again, love; my memory is quite gone.' At another time he asked, 'Did you hear the music? So sweet! so sweet!' After some time Dr. Elliott and Mr. Dawson came in; we were standing together around his bed, when suddenly a most radiant smile lighted up his face, and looking at each of us successively, he waved his arms above his head, and said, 'Follow me, follow me, follow me to glory!' While we were alone, he turned to me once and said, 'Did you say you would pray with me?' My heart was too full to answer immediately; when he clasped his hands, and with as firm a voice as ever in health, he committed his soul to God, and expressing his own utter helplessness and unworthiness, cast himself entirely on the atonement of Christ. While I live I shall never forget the deep

faith. Mr. Dawson now repeated to him, at intervals, various passages of Scripture, to all of which he listened with evident pleasure. But about nine o'clock a dreadful vomiting came on: he lingered, however, till two. He was generally sensible, and expressed to the last his unshaken trust in God. A little before two, his breathing was very, very labored, and then all was still; and five minutes after, without any struggle, his ransomed spirit left its poor shattered tenement."

Thus, at the early age of thirty-four years, was this excellent missionary taken away in the midst of his usefulness. On the evening of the next day, Saturday, his remains were laid in the Dutch church-yard at Wolfendahl. A vast concourse of spectators of all ranks and classes proved the high estimation in which he was held by the whole community of Colombo, from those high in authority to the humblest in the social scale. The next evening, Mr. Allen preached his funeral sermon to an assembly that more than filled the chapel, many of whom were deeply affected.

WALTER MACON LOWRIE.

WALTER LOWRIE, the third son of Walter and Amelia Lowrie, was born in Butler, Pennsylvania, on the 18th of February, 1819. Until his eighth year, his father was absent from home during the winter months. This left the principal part of his early training to his mother, and well and faithfully did she perform this responsible and sacred trust.

At an early period he was sent to school, where he learned the usual branches of a common English education. It was soon perceived by his teachers, that it required but little effort on his part to get the lessons assigned to him; and the place he usually occupied was at the head of the class. In his tenth year his parents removed to Washington city; at the age of fourteen, he was sent to Jefferson College. In the same year (1832) the mother, who had so carefully watched over him in his youth left this world for a better. After spending a year in the preparatory department, he entered the freshman class in October 1833, and continued in the college, with some interruptions for relaxation till he graduated in September, 1837.

In the latter part of 1834, the seminary and the neighborhood were blessed with a precious and powerful revival of religion. Many of the students in the college, and large numbers in the congregations of that region, were added to the church. In this revival, after a time of deep conviction of sin, young Lowrie obtained a hope of peace with God in the Saviour. He was then in his sixteenth year, and his letters from this period show the state of his mind, as he became more and more instructed in Christian experience and warfare.

Before leaving college, Mr. Lowrie had fully decided to offer himself as a missionary to the heathen, and during his last year in the seminary, his mind was settled on Western Africa as his chosen field of labor. In December, 1840, he was received as a missionary of the Board of Foreign Missions of the Presbyterian church. No objections to his preference for Africa were made by his friends, and for several months the question of his field of labor was considered as fully settled. In the spring and summer of 1841, however, the exigencies of the China Mission induced the Executive Committee to review the question of his field of labor.

The Mission to China was then but commencing, and was encompassed with many difficulties. That great empire was at that time

closed against the Christian missionary ; and Singapore had been selected as the most suitable place where the language of China could be learned, translations made into it, schools established, and other missionary work carried on. The Rev. Messrs. Mitchell and Orr had arrived at Singapore, in April, 1838 ; in the following October the former was removed by death, and in 1840, Mr. Orr was obliged to return home. In the same year the Rev. Mr. McBryde, and in 1841 Dr. Hepburn reached Singapore ; in one year Mr. McB.'s health had declined so much, that he must soon withdraw from that sphere of labor, and thus leave Dr. Hepburn alone in the China Mission. In these circumstances, and having at that time no other suitable man to send, the question in the view of the Executive Committee was clear, that China, and not Western Africa, was the proper field of labor for the new missionary. It was believed, also, that from the tone of his piety, his cheerful temper, his thorough education, his natural talents and untiring industry, he was peculiarly fitted for the China Mission. It was, however, with many misgivings, and much reluctance at first, that he contemplated this change in his field of labor ; but as there was a perfect unanimity of sentiment in the Executive Committee, the professors in the Seminary at Princeton, and other ministerial brethren, all of whom he greatly respected, he yielded cheerfully to their judgment—viewing these things as a call from God to labor in that great and destitute part of the Saviour's vineyard.

On the 5th of April, he was licensed to preach the gospel, by the second Presbytery of New York. After leaving the Seminary in May, he spent a few weeks at home, preaching on the Sabbath in different churches. In July and August, he was sent by the Executive Committee to the most distant land office, in Michigan, to secure the pre-emption right to the Mission station among the Chippewa Indians, as the government had advertised the Indian reservation for public sale.

He was ordained on the 9th of November, 1841, and on the 19th of January, 1842, he set sail from New York on board of the ship *Huntress*, for his destination. The voyage was a most rapid and pleasant one, and on the 27th of May, the vessel anchored in Macao roads. At this period hostilities existed between Great Britain and China.

On reaching China, the new missionary was instructed to inquire particularly, in view of the state of things then existing, into the practicability of establishing a station, at Hongkong, or any point on the coast further north. Having obtained this information, and joined his colleagues at Singapore, they were authorized to decide the question of removing from Singapore, and concentrating the whole mission-

had been at Macao for some months, having left Singapore in hopes that a sea voyage would recruit his health.

Having made himself acquainted with the existing state of things in China, Mr. Lowrie left Macao on the 18th of June; and after four months of unavailing efforts to reach Singapore, he returned to Hong-kong on the 18th October. This voyage was attended with some circumstances which we think will interest our readers. Mr. Lowrie left Macao on the 18th June on board the *Sea Queen*, a vessel which, her captain affirmed, had never had a fair wind since she had been launched fifteen months before. After beating about for thirty-one days, in the face of the furious monsoon of the China seas, they found their wood, water and provisions running short, and as the current was then so strong that the vessel could not make progress against it, her head was put about on the 11th of August for Manilla, where it was intended to refit. But their troubles were not over yet, for the wind which had been hitherto favorable for going to Manilla, now veered to the opposite point of the compass, and was directly in their teeth, which again was succeeded by a calm. However they reached Manilla on the 23d of August, after experiencing very severe weather in which several vessels had been wrecked on the coast. On the 18th of September, Mr. Lowrie having determined to go on to Singapore, embarked on board the *Harmony*, for that port. All went on smoothly for some days; the vessel was a good sailer, the gales in the right direction, till the 25th, when the ship struck against some unseen obstacle with tremendous violence. It impeded her onward progress; again she struck, and again she "reeled like a drunken man." The course was changed, but shortly after the vessel struck again with even greater violence. The sea was boiling in short uneasy waves on all sides, and the ship's bottom seemed to be dashed on some deeply sunken rock, every time she sunk in the hollow of the waves. Through the violence of the blows, large pieces of her keel were broken off, and rose to the surface; the copper was torn off in masses from the bottom, and it was evident that the vessel's back had been broken. The pumps were manned but to little purpose—in less than an hour there were three feet water in the hold, which increased so rapidly that before the expiration of four hours, the ship was abandoned as she was settling fast. It was after dark and there was a heavy sea running when the boats were ready, and it was a work of difficulty and danger to get into them. Twenty-one, including the Captain and passengers went in the long-boat, and the mate and seven men in the jolly-boat. A heavy rain was falling till midnight, and it was as much as those in the boats could do, by means of small pieces of canvas, to keep before

the wind and sea. The following morning they managed to rig the long-boat, with two masts and a couple of sails, with which they managed to make good way. The distance to Manilla was four hundred miles, and in the dreadful weather that the shipwrecked people had, while at sea in their boat, it is miraculous how they ever lived to see the land again. We shall transcribe the account of the perilous voyage in Mr. Lowrie's own words.

"From the progress we had made the night before, we had great hopes of seeing land either to-day, or early on the following, but we soon began to think of other things. About ten o'clock the wind rose, the sea ran very high, and frequent squalls of wind and rain darkened the heavens and drenched us to the skin. The Captain sent the best helmsman to the tiller, and sat down himself by the compass, and for eight long hours he did not move from his seat. Conversation ceased; and scarcely a word was uttered in all that time, except the orders from the Captain to the helmsman. 'Port! Port your helm, quick! Hard a port! Starboard now! Mind your port-helm, &c.' Many a longing, anxious look did we cast before us to see if there were any signs of land; but still more to the west, to see if the gale gave signs of abating. But no! darker and darker grew the heavens over us; higher and higher rose the sea; louder and louder still roared the waves as they rushed past our little boat, and faster fell the rain. If a single one of those waves had come over the boat's side, it would have overwhelmed and swallowed up the boat, and every one on board; and it was only by the utmost care and skill that she was kept before them.

"Death never seemed so near before. An emotion of sorrow passed through my mind, as I thought of my friends at home who would, probably, be long in suspense in regard to my fate; and of regret, as I thought of the work for which I had come; but for myself, my mind was kept in peace. I knew in whom I had believed, and felt that he was able to save; and though solemn is the near prospect of eternity, I felt no fear, and had no regret that I had perilled my life in such a cause.

"Thus the day wore away, and night approached without any signs of more moderate weather. The wind was now so strong and the sea so high, that it was with the utmost danger that we could hold on our course. Every thing was wet, and we tried in vain to get a light for the compass; besides by our calculations, we could not be more than thirty or forty miles from land; and at the rate we were going, should reach it about midnight; but to attempt to land in such a sea, in the dark, would be madness itself. What could we do? Backwards, or

sideways, we could not go, on account of the sea ; to go forward was to throw our lives away ; to remain where we were, *even if it were possible*, seemed to be remaining in the very jaws of death. It was, however, our only hope, if hope it could be called, and accordingly preparations were made for heaving the boat to. The foresail was taken down, and securely fastened to the yard ; the largest cord we could muster (about thirty fathoms) attached to this and to the boat. The mainsail was then lowered, and watching an opportunity, the foresail was thrown overboard, cord paid out, and the boat's head turned to the wind. This last was a most perilous operation ; for had a wave struck her while her broadside was exposed to it, all would have been over with us. The plan, however, succeeded admirably. The little foresail being between the wind and the boat, it served to break the force of the waves ; and as it lay flat on the water, it was not acted on by the wind ; and thus served also as an anchor to keep the boat's head to the wind. We then had the mainsail hoisted up in the form of a staysail, to keep the boat steady, and thus we were hove to.

“For a while, the result was very uncertain. The wind howled past us with a force that made every plank in the boat quiver ; the rain fell in torrents, with the violence of small hailstones, nearly all the night ; and we could hear the great waves, as they formed and rose away, ahead of us,—and then rushed toward us, with a sound like the whizzing of an immense rocket. Sometimes they would strike us, as if with a heavy hammer, causing the boat to jump bodily away ; and then again, their white, foaming, phosphorescent crests would be piled up by our sides, as if, the next moment, they would dash in and overwhelm us in an instant. There we lay packed together so closely, that we could scarcely move ; while every now and then, a dash of spray came over us, covering us with pale phosphoric sparks, that spread a dim and fearful light for a few inches around. Oh, it was a dreadful night ! There was distress, and perplexity, the sea and the waves roaring, and men's hearts failing them for fear.

“Not one of our company, I will venture to say, had any expectation of seeing the light of another day. For myself, I thought, deliberately of each and every member of our family, and breathed a silent farewell to each : of many of my friends by name, of former scenes and seasons : of various missionary fields, and offered prayers for each and all : of my own past life, and of the certainty, for so it then seemed to me, that in a few hours, I should enter on the untried realities of which I had so often thought. I know not that my mind was ever in a calmer state, or that I could more deliberately reflect on what I wished to fix my thoughts upon : and though I could not feel

those clear convictions of my safety I have sometimes felt, yet my faith was fixed on the Rock of Ages, and death seemed to have but few terrors for me. In such a night, and with such expectations, it was wrong to sleep; and though benumbed with the rain and cold, and almost exhausted for want of rest, I did not close my eyes during the whole time. Many precious Scripture truths passed through my mind; such as—‘When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee!’ which I applied to myself in a spiritual manner, for situated as we were, I could scarcely expect to have them literally fulfilled. I know not when I felt more strongly the delightful sublimity of the expression, ‘He holdeth the waters in the hollow of his hand,’ or the feeling of security even for the body, which for a moment it gave me.

“As you may suppose, there were few words spoken, and the only sound we heard, besides the wind and the roaring sea, was that of the boys baling out the water. Towards two or three o’clock in the morning, (by our conjectures, for we had no light to see with,) the wind and sea seemed to abate, and finding we shipped very little water, we began to hope that our lives might yet be spared. The morning slowly dawned, but as it dawned, the wind and sea increased. As soon as we could see, the foresail was hauled in and hoisted to the wind, and the mainsail spread, and we commenced again our perilous course. Soon the cry, ‘Land ho!’ was raised, and when the morning had fairly dawned, we saw it stretching along right before us, about ten miles off. We must have been driven many miles during the night to be so near it. Soon our hopes were greatly excited, for the land had the appearance precisely of that about the entrance of Manila Bay. We could see what we took to be Point Hornos, Mount Mariveles, the island Corregidor, and the Lora Mountains; and we were filled with joy at the prospect of so soon ending our voyage.

“We steered directly for the land, meaning to get behind some projecting point, and wait till the sea became calm. Meanwhile, however, the wind and sea rose again; the heavens became black behind us, and there was a great rain. To our sorrow, also, we found that we had mistaken the land, for none of us had ever seen it before. But it was too late to go back, the squall was upon us; and though the rain fell so fast, that we could not see more than twenty yards, yet on we must go. There was a little island on the right, and the Captain was on the point of steering the boat, so as to get round under its lee, when we saw heavy breakers right ahead. We turned off to the left, though at an imminent risk, for this brought our broad-

breakers on the left too, but we were directed in a channel between them, and rounding a projecting point of rocks, we saw a little cove sheltered from the wind, and as smooth as an inland lake. Soon our boat touched the bottom, only a few yards from the shore. We jumped overboard, secured her by ropes, to two or three trees, and we were safe! It was a time of joy. With one consent, we gathered together under the trees, and offered up our thanksgivings and praises to God, with prayers for future assistance and protection. It was a scene worthy of a painter's skill—our little boat fastened to the trees, our scanty baggage piled upon the shore, and ourselves under the custard-apple trees, standing with upturned faces, while the rain dropped upon our bare heads, as we lifted up our voices, and I trust our hearts also to that God who had held the winds in his fist, and the waters in the hollow of his hand, and had brought us through dangers which we never expected to survive. It was well we came in when we did, for it was then high tide, and a few hours later, the channel through which we had passed, was itself one mass of breakers. Our boat would inevitably have been dashed to pieces there, and some, if not all of us, would have perished among the waves.

“After all due attention to our boat, and having refreshed ourselves with biscuit, raisins, cheese, and *plenty of water* (for there were several streams only a few yards from our landing place,) our next care was to find where we were. We knew it to be an island, for as we came in, we had seen land at a great distance eastward, which we supposed to be Luconia; but we were not certain, whether we were North or South of the entrance of the Manilla Bay. From a little point hard by the landing place, we saw a telegraph station on a hill, and thus concluded that the island was inhabited, and probably by Spaniards. Accordingly, Captain Smith, Mr. G. (who spoke both Spanish and English,) and myself, started to discover what we might. Chun Sing brought me a cutlass, that had been saved in the long boat; but being a man of peace, I told him to take it to the Captain, and armed myself simply with a walking stick. Thus accoutred, we set off; but Mr. G. weakened by exposure and want of food, broke down in less than three hundred yards, and declared, he could go no further. He went back to the company we had left by the boat, and the Captain and myself went on alone to the telegraph station. We found it deserted. Thence we kept on, and soon saw a bullock tied by the nose, a pile of boards and some paddy fields; sure signs that inhabitants were near. We were now joined by about a dozen of the sailors, two of whom had cutlasses, and the rest walking sticks, and a Portuguese.

lish. Altogether we were a remarkable looking company, and being high in spirits from our late wonderful escape, we went on right merrily, save that our mirth was often checked by allusions to the other boat. We all thought she was lost, judging it impossible she could have weathered such a gale, and that all on board must have perished.

"Finding a narrow path, we followed it over a hill, and down a little valley, and presently came to a pumpkin field, in which was a small native house, and some Indians eating boiled pumpkins. They very kindly gave us some, and one of them, who spoke Spanish, told us there was a village about a mile off, where the Resguardo (an officer under the Spaniards) would receive and entertain us. He went along to show the road, and off we started, but instead of one mile, it must have been three. We crossed hills, went through villages, picked our way among bushes, through mud half-knee deep, and along the sea shore, fording a great many small brooks, and being wet several times with rain; but we were used to the rain, and did not regard that. We passed several natives cutting wood; met several riding on bullocks, one of them was so polite, as to take off his hat when he saw us; and at length came to the village. It was a collection of some twenty or thirty huts by the sea shore, and all the windows and doors of the houses were crowded with women and children, who gazed at us as if we had fallen from the skies.

"Our guide led us to the house of the Resguardo, when who should come running to meet us but Mr. Fillin (the mate) and one of the men who had gone in the jolly-boat. 'Oh, Captain,' said the former, 'is this you? How many of you are saved?' They had arrived in sight of land, the previous afternoon about 4 o'clock, and when about four miles off, a tremendous sea came upon them, turned the boat clear end over end, and threw them all into the sea. Two or three clung to the boat, but were washed off by the waves; another (the best swimmer in the ship), tried to swim ashore, but must have been dashed against the rocks, and carried out by a back current; while the mate and this other man, taking each an oar, had made for the land, and succeeded in getting ashore, through the surf, though with great difficulty and danger.

"We remained in Luban, (the name of the island), two days; then hired a potine, or native schooner, with amazingly torn and ragged sails, for \$100, in which we left Luban on Sabbath morning October 2, for Manilla. We reached Manilla about 2 o'clock p. m. the next day. The silly Captain of the potine, had almost wrecked us again in a squall off Corregidor at midnight, and had it not been for Captain

and took command himself, we should certainly have been cast away on the rocks of Point Limbones."

From this place, Mr. Lowrie obtained a passage back to Hongkong, which he reached on the 17th of October.

During the time of these disastrous voyages, the providence of God had made the question plain, on which the missionaries were seeking for light. The war between Great Britain and China, had been terminated by a treaty of peace, with which the contending parties appeared to be satisfied, and by which five cities on the coast were opened to the commerce and enterprise of Western nations, as well as to the labor of the Christian missionary. The time had now fully come when the labors of the church of God in behalf of China, needed no longer to be carried on at a distant seaport.

In the early part of the year 1843, Mr. McBryde and his wife were obliged to leave China on account of the failure of his health; and in the summer, Dr. Hepburn and his family arrived at Macao from Singapore. Mr. Lowrie spent his time chiefly at Macao, engaged in the study of the Chinese language, and preaching on the Sabbath to the American and European residents of that place. In August, he commenced a voyage to the north, with the intention of visiting all the newly-opened cities, to make inquiries as to their relative advantages for missionary labor. Proceeding from Amoy to the north, owing to contrary winds, the voyage was slow, and they were several times driven to seek for shelter on the coast, by stress of weather. After almost reaching Chusan, the vessel was driven back by the north-east monsoon, and the voyage was then relinquished.

In the mean time, the Executive Committee had decided to occupy three stations in China,—one in the Canton province, one at Amoy, and the other at Ningpo or Shanghai, as might be found most eligible. Dr. Hepburn was assigned to Amoy, and after being once driven back by a severe gale, he reached his field of labor in October. Mr. Lowrie was stationed at Ningpo.

During the year 1844, the missionary force in China was much enlarged, by the arrival of nine missionaries and a printing press. The theory of printing the Chinese language with metal type, a large portion of them being divisible characters—was to be reduced to practice, and tested by actual experiment. The type were to be cast, and four thousand different characters were to be arranged in cases for the compositors. To be convenient, the characters most frequently used required to be placed together, whilst regard was to be had to the principles of the language, as arranged under their different radicals

but he had no knowledge of Chinese, and the entire arrangement of the Chinese characters, devolved on Mr. Lowrie. This required an amount of labor which occupied Mr. L.'s time for some months.

In the following year, the Missions of the Presbyterian Church in China, began to assume a more settled form—and the missionaries commenced their work at their respective stations under favorable and encouraging circumstances. In this year also all who were of the Christian religion (whether Protestant or Roman Catholic) were by proclamation declared equally protected in their several professions in the Chinese empire. In 1846, the Missions in China were further strengthened by the arrival of four missionaries.

Mr. Lowrie's study of the Chinese language, while in Macao, was much interrupted by the business matters of the different Missions, of the whole of which he had the control and general management. The Mandarin dialect, which he studied there, is not spoken in the south of China, and hence he could converse in it with his teacher only. This he found to be a serious disadvantage. The Ningpo and Mandarin dialects are as different from each other as the French is from the Spanish. In learning to speak the former, he had therefore to begin anew, with the advantage however of hearing it daily spoken by the inhabitants. But here also his time was a good deal taken up with the business of the Ningpo Mission, and correcting the proof sheets of works issued from the press. So many and such long continued adverse circumstances, at times almost produced discouragement in his own mind, as it regarded the spoken language. But even in it his progress was not slow; in less than eighteen months he commenced preaching in Chinese. His knowledge of the written language was more satisfactory to himself. In August, 1846, he wrote several essays, which were published in the *Chinese Repository*, a monthly periodical, published in China, on the proper Chinese words to be used in translating the name of God into Chinese. In September, he commenced the preparation of a Dictionary, of the "Four Books," and afterwards he decided to include also the "Five Classes." These books contain the body of the Chinese language, and if his life had been spared, he would no doubt have made it a Dictionary of the whole language.

Until the latter part of May, 1847, Mr. Lowrie continued his regular Chinese services on the Sabbath; and during the week he found many opportunities of making known the truths of the Christian system. A portion of each day was given, with increased interest to the preparation of his Chinese Dictionary, his plan enlarging as he advanced with the work.

Having been appointed one of the delegates for the revision of the

translation of the Bible, he left Ningpo on the 29th of May, and reached Shanghai early in June; and when his colleagues assembled, he took part with them in this important work. Much time was taken up in deciding on the proper Chinese word, to be used for the Elohim of the Old Testament, and the Theos of the New. This question he had carefully examined before the meeting of the delegates, and his further researches led him very clearly to prefer the Chinese word *Shin*. It was his firm conviction, that to use the Chinese *Shang-te*, or the word *Te*, for the true God, was only to confirm the Chinese in their idolatry.

Mr. Lowrie having been summoned to return to Ningpo sooner than he had intended, set out with two attendants from Shanghai on the 16th of August, by the Canal to Chapoo. They arrived all well at Chapoo, on the morning of the 18th. A boat was engaged, one of the regular passenger boats, and on the evening of the 18th, all went on board with their baggage to be in readiness for an early departure next morning. During the day of the 18th, he had been about through the city without anything unpleasant having occurred in his treatment by the Chinese. On the morning of the 19th, the boat in which they had taken passage, set sail very early. The wind was unfavorable, being strong from the south. Accordingly it was necessary to beat, and the boat sailed, as is supposed, about twelve miles in a south-easterly direction; when suddenly a vessel was seen bearing down upon them very rapidly. It was a craft like those which belong to Chapoo, with three masts and eight oars. At this vessel the boatmen and other Chinamen (passengers) in the boat, were greatly terrified, and were for turning back, but Mr. Lowrie endeavored to allay their fears. As they drew nearer, he showed a small American flag which he had with him, but still they came on, and soon discharged their firearms. Upon this, he went to the inner part of the boat, having been previously standing in the open part of the boat on the bow. When the pirates came, they boarded the boat with swords and spears, and began to thrust and beat all who stood in their way; especially they seemed to seek out and maim the sailors, or the strong and able-bodied, to put an end to their interference. All agree in stating that they did not see a *single* blow inflicted upon Mr. Lowrie. He is said to have seated himself on a chair or box, and remained quietly; and when they were breaking open a trunk with their heavy spears, he took out a key and gave it to them, saying, "There is no need to break it open, here is the key."

The pirates continued their work of plunder, breaking open every thing, and taking out such things as they wished, and stripping away

the clothes from the Chinamen. Yet they did not touch any thing that was on him ; even his watch, and perhaps seven or eight dollars that were in his pocket, they did not take. They stripped and beat his servant, which he requested them to stop, as the poor man was sick. Being probably unable to stay and witness such cruelty, he then went out and sat on the bow of the boat.

Before they had finished plundering, something seemed to have awakened a fear in the minds of the pirates, lest when he reached Shanghai they would be reported to the authorities, whereupon they debated for a moment whether they would kill him or throw him alive into the sea. They hastily determined upon the latter, and two men seized him ; and they being unable to effect their purpose, another came up, and he was thrown overboard. One of the boatmen, who was near to him during his last moments, states, that while the pirates were ransacking the boat, he was engaged in reading his pocket Bible, and when they seized him on deck, he had it still in his hand. As they were in the act of casting him into the sea, he turned himself partially round, and threw his bible upon the deck.* He had also the presence of mind, as he was going overboard, to throw off his shoes, and he swam about for some time in the water. He was seen, to turn several times, as if he would struggle towards the boat ; but as one of the pirates stood with a boat-hook in his hands, ready to strike him when he approached, he desisted, and soon sank.

His trials and sorrows soon ceased. The work assigned to him by the Head of the church was all finished. In a moment as it were he was called, we trust, to exchange this scene of conflict and of trial for the joy of his Lord. He was only in his twenty-ninth year.

* This bible was afterwards found and taken to Ningpo. It is a copy of Bagster's 12mo. edition in Hebrew, Greek, and English. It is the same copy he preserved with so much difficulty and care in his shipwreck in the *Harmony*.

FREDERIC CHRISTIAN GOTTHELF SCHRÖTER.

THE REV. MR. SCHRÖTER was a native of Saxony; he was prepared for missionary labors under the Rev. John Jænické, of Berlin, who furnished the Society with its earlier Lutheran missionaries. He was admitted to holy orders in that city, on the 28th of August, 1813; and subsequently he went to England, where he was chosen by the Church Missionary Society as a missionary for their Indian station.

In May, 1815, Mr. Schröter, in company with Messrs. Norton and Greenwood, left England on board the *Chapman*, Captain Forster, for Ceylon. The passage may be said to have been on the whole very pleasant. While off the Cape they met with a serious gale, which continued for two days. On the 2d of October, the island of Ceylon was made, and on the 7th, the vessel anchored at Trincomalee. The missionaries waited on General Jackson, the commandant of Trincomalee, who received them kindly, and as the ship was likely to remain in harbour for a month and more, they proceeded to Colombo, on board of a brig called the *Shannon*, expecting to reach that place in three or four days, but owing to contrary winds and stress of weather, they were a fortnight in making Point de Galle. Here they were cordially welcomed by Messrs. Squance and Erskine, Wesleyan missionaries. At this place a letter met them from the Secretary to the Corresponding Committee at Calcutta, requesting Messrs. Schröter and Greenwood to proceed immediately to Bengal, that they might enter on the work to which the Society had finally destined them. The Governor arriving, however, at Point de Galle on the following day, the missionaries waited on His Excellency. He received them with great cordiality; conversed freely on the moral and religious state of the island, and promised on their arrival at Colombo, to deliberate with the Hon. and Rev. Mr. Twisleton and the Rev. Mr. Bisset, whether in the then existing great want of such assistance as they could render, he could allow them to pass on to the Continent. This was overruled, and the missionaries proceeded to join their brethren at Calcutta in 1816.

In consequence of an application from Major Latter, of Titalya, Mr. Schröter left his more immediate missionary duties and repaired to Titalya, a place near Darjeeling, on the confines of the Nepaul country, in order to acquire a knowledge of the Thibetian language. In this occupation he continued with some interruption till his death.

which took place in July, 1820. The principal object of his being placed here, was to translate the Scriptures into the Thibetian language, in order to carry on missionary operations among that people, and by their means to have the knowledge of Christ introduced among the Chinese. But just as he was becoming competent to the task he was removed.

Mr. Schröter left the following manuscripts, the result of his labors ; —1, A Dictionary, Thibetian and English, formed from one in manuscript in Italian and Thibetian, composed by the Roman Catholic missionaries at Lhassa. 2, A supplement to the above Dictionary. 3, The commencement of a Dictionary, English and Thibetian. 4, A Treatise on the Thibet Alphabet. 5, Heads for the formation of a Thibet Grammar. 6, Copy of a Thibet manuscript, and part of a translation of another.

A NATIVE OF INDIA IN SWEDEN.

IN the year 1752, a little Moor, of seven years of age, was brought to a School Divine, at Stockholm, in Sweden, with a request from a person of high rank, who had taken him up as an orphan, that he would take upon himself the care of his education. The captain of a ship who had brought him to Sweden in 1751, gave him out to be a prince. He was a child of fine and excellent parts; and though at first he was somewhat savage, yet by his natural sincerity, he rendered himself superior to other children in many things. In the space of a year, he learned perfectly the Swedish language, and could speak it fluently, and read it. He was very attentive to what he heard and read, and would reprove those who offered to play with him in the church, telling them they ought to hear the sermon with attention, otherwise the priest would preach in vain. And indeed he was always mindful of the word of God, and taught and admonished others, with great simplicity, to do the same.

In the summer of 1753, he was called to go with his teacher to some persons of high rank. One of them asked him, why he had not staid in his native country? He answered, "I could not be saved there." Why not? said the same person. "Because," replied he, "I had not God with me." Another person of eminence asked, what course of living he would choose to take? He answered, "Such as pleases God." Upon being asked what he would wish most for in this world, he replied "I will die." This answer appearing somewhat strange, the inquiry was made where he would go when he died? He answered "Into heaven." He was then asked how he knew this? He gave for answer, "Because I believe in Jesus." Shortly after this event he fell sick, and though the physicians gave hopes of his recovery, it was deemed expedient to administer to him the rites of baptism. As soon as he was baptized he experienced an exceeding great joy, and spoke much, though in consequence of the shortness of his breath, and the indistinctness of his articulation, only these words could be distinguished—"I have put off the old man, and put on the new man."

Being at church a little before his sickness, there was sung at the end of divine service a verse out of a Swedish hymn, to this purport, I am certain and rely on it, that neither death, nor life, shall separate me from my Jesus; at which he smiled. His teacher asked the reason of his mirth, he said "My laughing is not earthly." What then?

time silly people teased him on account of his blackness of color, he gave only for answer, "I am the work of God." A woman asked him, "When shall you be white?" He replied, "Sometime hereafter I shall become white, when the righteous shall shine forth as the sun, in the kingdom of their Father." Scripture passages flowed from his lips like living water. Whatever he heard or saw amiss in wicked children he reprehended; especially he was grieved, if his Jesus whom he tenderly loved, was not spoken of with due reverence. His Jesus was all in all to him. In his last sickness, though he was very weak, yet he was much pleased to hear such texts as contain something of Jesus; got them instantly by heart, and recited them with joy. He prayed frequently, and thanked God more especially for having brought him out of the *wilderness* (as he expressed it) to the light of the gospel, and made him his child. Though on account of the pain in his breast, he could not speak for three or four weeks, yet in the night before his death he recovered his speech, prayed fervently, and spoke more clearly and distinctly, than he had done while in health. He spoke to those about him till the morning of the 14th December, 1754, when he suddenly expired.

THOMAS KILPIN HIGGS.

THOUGH the career of this youthful missionary was short—it was full of energy and promise ; giving hope of eminent usefulness :—and there are still many both in India and England, who cherish his memory with sincerest love.

He was born at Dorchester, September 20th, 1805, second son of the Rev. James Higgs, who was then Pastor of the church there ; and Elizabeth Kilpin—each of whom had descended from a long line of pious ancestry ;—and were unceasing in their labours, watchfulness and prayers, for their own beloved children.

Amidst the endearments of a happy home, his opening mind expanded—habits of independent thought were formed—the natural warmth and tenderness of his affections cultivated—and that deference to parental counsels and claims nurtured, which formed through life a most beautiful trait in his character. With an intellect of superior order, awakened and guided by the solitudes of parental love, he readily acquired knowledge, and attained considerable proficiency in elementary studies before he was sent to school—and when there, from his affectionate disposition, docility, and aptness to receive instruction, he soon became a favorite with his tutors, who were equally beloved by him. In his fifteenth year he left school ; and again pursued his studies under his father's guidance till his seventeenth year—when he entered a London house of business ; here he was indefatigable in seeking the interest of his employers, but the demand on his physical powers was too great to be long sustained with impunity—and hence it is believed the origin of that fatal malady that cut short his days in their brightest promise.

His childhood and early youth having thus been passed under influences and restraints, conducive to the improvement of *moral*, and the foundation of *Christian* character ;—he was convinced of the necessity of *personal* religion—a remarkable tenderness of conscience—occasional indications of love to God—and fear of divine displeasure, manifested themselves in childhood ;—but these, like the morning cloud and early dew, passed ;—and like them prepared the mental soil for the Spirit's renewing energy. These blessed effects being produced, he publicly professed his faith in Christ, August, 1822, and commenced his efforts for the salvation of souls by establishing a society of young men to meet every Sabbath afternoon for prayer, reading, and conference—here he preached his *first* sermon on the 22nd September, from I Sam. vii. 12. Having completed his 19th year—and in reviewing the

engagements of the day, he says—"The mercies of God to me are so manifold, I know not how to express my gratitude." At this time he repeatedly intimated his conviction that his life would be short; and his ardent desire that it should be spent—"in promoting the glory of God, the cause of my Redeemer." Again he says, "Oh, how I pant for the perfect vision of my God; when will this season of trial be over—and the grand, glorious, everlasting future burst on my raptured soul?" From this time, though still diligently engaged in secular pursuits, the cherished desire of his heart was to glorify God in the gospel of his Son. After three years' residence in town he went to Harrow—where his preaching talents were more publicly exercised, and attended with much encouragement—he writes—"How long I shall be here I cannot tell; but I thirst and pant to be actively engaged in the Lord's vineyard, dispensing the word of life to poor perishing souls."

During his stay at Harrow, he was unremittingly employed preaching in the neighbouring villages—his efforts were crowned with the divine blessing—and his memory is held in affectionate recollection by many who were then his joy; and *will be* his crown of rejoicing. To be *fully* employed in the work of the Christian ministry was now his overpowering ambition—the one object of his most intense desire. Encouraged by his beloved father—the Rev. Mathew Wilks—and others who saw in him the essential qualifications of a "good minister,"—business was relinquished, and he entered the college at Newport Pagnell, where thirty years before his father had been a student. There he was permitted to continue his much loved village labours; but,—as the objects for which he entered required—so he gave up to them his most intense application, and passed through his college curriculum with great credit to himself, and delightful satisfaction to all who loved him. Just at this time his beloved father was called from the scene of earthly labour to his heavenly rest—his exceedingly kind and tender attentions contributed greatly to the comfort of that father's last days—and his subsequent care, for his beloved and widowed mother, was all that the fondest and most dutiful son could give.

His heart was set upon missionary service, and having counted the cost, he pleaded with his surviving parent, *willingly* to resign him—it was a severe struggle, but faith prevailed—and with all a mother's love she gave him up to her Lord—in the confident persuasion that they would very soon meet in heaven:—and so they did—for she heard not of his death till he welcomed her there.

He was accepted by the London Missionary Society, and at their suggestion spent a few months at Haileybury college, where he gained some knowledge of eastern languages before leaving England.

He was ordained at Newport, June 10th, 1830, when his revered tutor the Rev. T. P. Bull, Dr. Townley, Rev. J. Arundell, S. Hillyard, and other beloved brethren, took parts in the interesting service. He preached his last sermon in his native land from Rev. xix. 12. "On His head were many crowns"—with an energy and effect that astonished his most partial friends. In July he embarked at Portsmouth, with the Rev. G. Christie, for the scene of his future labours. The parting, though painful, was hopeful; and little then was it anticipated that what his friend, the Rev. W. Buyers wrote to him would so soon have been realized. "This field of labour will soon be left to others, and if we sow plentifully, *they* if not *we* shall reap—and those who sow and those who reap shall rejoice together."

In January, 1831, he arrived in Bengal, where he was received with truly brotherly kindness by the missionary band. He was appointed to join the Rev. G. Mundy at Chinsurah, and there, loving and beloved, he labored with zeal, energy, and untiring devotedness in the Great Master's service.

The cheerful, manly tone of his piety—his readiness to make personal sacrifices and accommodate himself to circumstances—with his aptitude for acquiring languages, made him a valuable acquisition—but He who is so rich in resources can well spare even the instruments which He Himself has fitted—or, when they are so "made meet" for the Master's use—can give them higher, holier, happier work in his house above. Incessant study and work soon exhausted his strength, but through months of suffering he continued to toil on—preaching, visiting the sick—and distributing tracts—and he records in terms of glowing gratitude many instances of usefulness, both amongst the natives and the European soldiers stationed there. In July, 1833, his health had become so seriously impaired that the Physicians considered a sea voyage indispensable—this, with total cessation from work, and a short residence in a more genial climate, was advised as the only chance of recruiting his wasted energies and prolonging life—accordingly he went to Singapore, and was so much benefited by the voyage, and so greatly improved in appearance, that on his arrival he said, "Really I am ashamed to introduce myself as an invalid,"—hope again became buoyant, and he thus pours forth his feelings to his mother. "I have been endeavouring to take a short survey of my life as I this day enter on a new year. I am again raised from affliction, and feel a gradual return of health. Should any one ask me, 'Do you *now* repent having come?'—my reply would be, 'So far from that, I consider it the highest honor that can be conferred on mortal man to be so employed—and while I am daily more sensible of my own

deficiencies and unfitness—I feel more and more resolved to spend my energies, talents, and life itself in the blessed service. I have never once suspected that I am not in the path of duty, and so long as He sees fit to continue capacity for labor, I shall not think of deserting the field. Oh, pray for me that I may live and labor in this benighted land for the glory of God in the salvation of the poor heathen—and that after my work is done, my mouldering dust may repose beneath the soil of India, to await that glorious morn when the shout of the archangel shall resound from pole to pole—and ‘the trump of God shall sound, Rejoice.’ ”

Thus, apparently restored to health, he prepared for returning to his loved charge at Chinsurah—delighting in the thought that he should not *now* go alone, but with a most beloved companion who would share his labors, joys, and sorrows—one who like himself was devoted to missionary service, and who had been eminently useful at Malacca. He was married to Miss Edwards (now Mrs. Weitbrecht,) Oct. 16, 1832, and their mutual friends can say nothing more descriptive and truthful of them, than that *they were worthy of each other.*

With the blessings, prayers, and congratulations of their friends they embarked for Calcutta, and who can tell the bright vision of domestic happiness—holy enterprise and *united* labor which cheered them on their homeward voyage—hearts, glowing like theirs with love to Christ and souls, can alone imagine.

But the Lord’s thoughts are not as ours; and a severe cold caught by sitting on the damp deck of the vessel brought on a return of every bad symptom, so that he rapidly declined, and before the voyage was completed he sweetly fell asleep in Jesus on the 4th Dec. 1832, at the early age of 29, leaving to his bereaved partner the precious assurance that her sad loss was his gain. He rested from his labors before he had fully entered upon them, yet had they not been in vain in the Lord; for a blessing had in several instances rested upon them, so that we may truly say, his works followed him.

His constant prayer was for “resignation to the will of God, whatever it might be;” and the “hope which maketh not ashamed” was his support and sustained his spirit in passing through the dark valley. There it was that he graciously realized the comfort of the “rod and staff” of his Almighty Saviour, and he “feared no evil.” He left this world of sin and sorrow on the evening of his Lord’s own day, and the following morning his mortal remains were committed to the deep, there to await the resurrection of the righteous, when the sea shall give up the dead that are in it.

A monument to his memory was erected by his affectionate brother missionaries in Union Chapel, Calcutta.

HANNAH MARSHMAN.

(HANNAH SHEPHERD was born on the 13th of May, 1767.) She was the daughter of Mr. John Shepherd, a freeman of Bristol, who possessed some estates in that neighborhood; and of Rachel his wife, who was the eldest daughter of the Rev. John Clarke of Frome, in Somersetshire, an eminent minister of the gospel, and for more than sixty years pastor of the Church at Crockerton in Wiltshire.

It was her happiness to be early trained in the ways of God, and to be taught with the first lisplings of infancy the words of truth and peace. Her mother appears to have been an eminently godly woman. It was but a day or two before her death, that she affectingly referred to the scene of her mother's death, and fervent wishes for her offspring. She said, "My serious impressions commenced very early. It was the custom of my dear mother to retire with me and talk to me of heaven and heavenly things. Her health was at this time very indifferent. I recollect sitting by her bed-side and listening to her words; they made a great impression upon me—they were gentle like the morning dew. And then her prayers for *me*, and for God's blessing on us *all*, were so fervent and affectionate. When at the early age of eight years, I saw her lovely countenance silent in death, her tender and affectionate words rushed upon me; I endeavored to recollect them, and though unconscious of the loss I had sustained, prayed that God would be my God, and I think he heard my prayer. The removal of my dear mother so sensibly affected my father's health, that he never fully recovered the stroke; in about three years he followed his beloved wife to the silent grave."

Thus, at the early age of eleven or twelve, she was deprived of both her natural protectors. From this time the charge of the orphan devolved on her grandfather, the Rev. Mr. Clarke. He instructed her himself, and whilst imparting secular knowledge with unremitting solicitude, he nurtured to the fullest extent those seeds of genuine piety, which had already been sown in the heart of the child by the pious mother.

To the happy years she spent under his roof, and to the high and holy advantages she there enjoyed, she was accustomed to the last to refer with grateful affection and holy delight. It always gave her pleasure to repeat to her children and others, with a zest and interest peculiarly her own, the trite yet wise maxims and anecdotes with which her mind had been stored by her grandfather, and those who were

accustomed to meet beneath his roof. In the case of Mrs. Marshman were verified those many and encouraging words of Holy Writ—"to train up a child in the way it should go"—with the assurance that out of the mouths of babes and sucklings, God *can* and frequently does perfect his praise!

At the age of fifteen, however, her heart was increasingly impressed with her lost state as a sinner before God, and her absolute need of a Saviour. From this time, for two or three years, her health was so bad that her friends often despaired of life. To this period, she used to tell her children, she could look back as the happiest of her life, for it was a season of peculiar mercy. In her affliction she learned the character of God, as a tender Father, and the suitableness and preciousness of the Saviour.

Soon after her recovery she felt it to be her duty to make a public profession of religion by Christian baptism. The ordinance was administered by the Rev. Mr. Marshman of Westbury Leigh in Wiltshire, to which neighborhood she had recently been removed. At the age of seventeen, she became acquainted with the late Dr. Marshman (who was however no relation to the Mr. Marshman mentioned above,) with whom in a wise providence she was appointed to share the labors and enjoyments of a long and useful life. Soon after their marriage they removed to Bristol, where they remained for some years, and where a sphere of usefulness appeared to be pointed out, and where the cup of domestic bliss was so full, that it was not without many misgivings that Mrs. Marshman was brought to contemplate the prospect of a change, and to enter into the spirit of her partner, which required them to break off every association at home—they however finally determined to leave all for Christ's sake; to spend and be spent in his service among the heathen.

(They embarked on board the *Criterion*, on the 24th of May, 1799, and arrived at Serampore on the 13th of October of the same year. Here after a short residence, Mrs. Marshman commenced a school for young ladies, which soon became popular, and proved of great assistance to the Mission. She continued her labors in the school, and also in the education of the natives, till within a few years of her death.)

Her naturally vigorous constitution was for many years a stranger to disease and infirmities, but a few months before her removal, it was observable to her friends, that a gradual but rapid decay of nature was taking place. How beautifully did religion unfold itself in the experience of her last hours. Occasionally she seemed to suffer acutely, but how exemplary was her patience under it. In hours of her illness

from enthusiasm : her's was a settled and well-grounded hope. She "*knew in whom*," and in what she believed. It was her prayerful wish to enjoy the comforts and power of religion—she realized this, but it was serene not ecstatic enjoyment. Her last hours were undisturbed and calm. Frequently she ejaculated those words of Watts :

"Far from my thoughts, vain world, begone !
Let my religious hours alone ;
Fain would my eyes my Saviour see,
I wait a visit, Lord, from thee.

Mail, great Immanuel, all divine,
In thee thy Father's glories shine ;
Thou brightest, sweetest, fairest one,
That eyes have seen, or angels known."

She naturally possessed great constitutional energy and capacity. Her temper was ardent and enterprising, and her attachments powerful ; this was sweetly blended with deep religious feeling, moral worth, humility, unfeigned faith, and a zeal which no difficulties, no privations could quench or overcome—what had she not to encounter and endure in the early years of the Mission !

On Tuesday, March 2d, 1847, a sudden change had taken place with every appearance of danger. Her countenance was serene, and though her voice was feeble, her articulation and mental powers were unimpaired. She addressed the Rev. Mr. Denham in her accustomed manner, and said she should not be long in this world. After speaking to him for a little while, she proceeded to speak of her removal and of her trust in the Redeemer ; she thought a few hours before the world and all its scenes would have closed upon her. She recurred to her early experience and "the great searchings of heart" which preceded her consecration to God. At her request Mr. D. read the xlii. Psalm ; she ejaculated the words read in the language of prayer.

The following morning, Mrs. Denham called, she appeared a little better. She dwelt particularly on her mother's kind instructions and death. About 5 p. m., she appeared to be in deep thought, her countenance bore indications of peaceful repose. She repeated a verse of a hymn, and after a pause, in a firm and audible tone, uttered several stanzas appropriate to her present state and expectations. She ceased and Mr. D. enquired, "Whose verses are those ?" Mrs. Voigt said, "Olney, Mamma ?" as she was particularly attached to Cowper's hymns. "No, I committed them to memory before I was eighteen years of age. It was a time of mercy to me." She again referred to this favored period—and dwelt upon the exercises of her mind. "It

me." Mrs. Voigt having for a moment left the room, she now re-entered, and Mrs. Marshman said, "Where is Bunyan's Pilgrim?" Mrs. Voigt took it down and placed it in Mr. D.'s hand. She looked at the book and said, "How wonderful that book should have been made so useful!" Mr. D. replied, "A Native Christian recently told me, his heart leapt for joy whenever he read it;"—adding—"had Bunyan when in gaol, known how extensively useful it would prove—even in this land and on the banks of this idolatrous river, which to men in his day was all but fable, such a thought would have cheered him in his gloomy prison." "*Would have cheered him?*" she rejoined, fixing her eyes on Mr. Denham, "*it did cheer him. But I am near the river he describes. Oh that I may be landed safely!*" "But there are no fears, Mamma?" urged her daughter. "*No, child, no fears, He has said, 'Fear not, I am with thee, be not dismayed I am thy God, I will strengthen thee, I will help thee—He is able to save to the uttermost every one who cometh unto God by him—WHOSOEVER cometh he will in no wise cast out.'*" Looking at Mr. D. she said—"Should you say anything to the people about me, after my removal, speak from those words which have been made so precious to me: 'He sent from above, he took ME and drew ME out of many waters,'—but read where Christian passes the river." Mr. D. did so: that which seemed to affect her most was the part where Christian begins to sink and Hopeful encourages him. They were talking just as Bunyan describes Christian and Hopeful to have talked; though a dream it was no longer a similitude, the scene, the *circumstances were real, were all but identical*. As Mr. Denham read, he paused, for she occasionally spoke on the circumstances recorded—when he came to the words, "and after *that* they shut the gates; which when I had seen, *I wished myself among them*"—she fervently ejaculated the words.

At her wish Mr. D. turned to Christiana's removal and the remaining characters. That of Standfast and his last words appeared to interest her greatly. "*This river hath been a terror to many*"—when he came to the words, "Now while he was thus in his discourse his countenance changed; his strong man bowed under him;" after he had said, "*Take me for I come unto thee.*" Her death-like countenance, yet so serene, greatly affected all who surrounded her bed. Mr. D. could read no more. He knelt down and prayed, that her feet like his might stand fast in that dread hour. Her death, which was most placid, took place

FREDERICK WYBROW.

THIS excellent and devoted missionary was born on the 20th March, 1805, in London, in which city he spent the first fourteen years of his life; his father, Mr. George Wybrow, holding at that time an appointment in the finance department of the War Office. His education was carried on chiefly by means of private tutors, and he gave many early proofs, of that elegance, quickness and vigor of mind which, in after years, made him so interesting as a companion and so useful and attractive as a minister.

His natural disposition was not an ordinary one—together with great amiability, generosity and devoted attachment to family and home, there were conspicuous in him, from boyhood, an enterprising spirit and a courage which seemed plainly to indicate, that an every day life would be far from consonant to his taste and wishes. From his earliest days the army was the profession of his choice, and humanly speaking, his career would have been of a military character, but for a circumstance which the providence of God made instrumental in reconciling his mind to that more peaceful and honorable profession, in which, though only for a few short years, he labored so faithfully.

When his father retired from public life necessary arrangements detained him in London longer than the rest of his family, and Frederick was chosen to be his companion. During this period he met with an accident which deprived him of the sight of his left eye and nearly lost him his life. He was spending the evening with some young cousins and one of them heedlessly shot an arrow pointed with tin at him, and to the grief and horror of the poor boy, it penetrated the eye so deeply that it nearly came in contact with the brain. The effects of this accident were of the *most alarming* nature, but the blessing of God rested upon medical skill and the tender care of his beloved and anxious father, he gradually recovered, and in the autumn of 1819, joined his family in Herefordshire.

Shortly after his return home, Frederick, together with his younger brother Henry, entered the College school in the city of Hereford, which at that time was under the superintendence of the late Dr. Taylor.

He remained there about four years, during which time he was regarded as a lad of much promise and distinguished himself considerably, never failing each year to carry off prizes for Latin and English.

poetry. He was esteemed by his tutors, not only as a boy of talent, but for his high sense of honor and scrupulous love of truth. He was invariably a bold and kind protector to his younger school-fellows, and by those of his own age he was greatly beloved.

In the year 1824, he was entered as a commoner at St. John's College, Cambridge, and a few months afterwards became a candidate for one of the Duchess of Somerset's scholarships, which he obtained with great ease, many classical men of the 2nd and 3rd years having been thrown out. During the few first months of his residence at the University he applied himself with considerable attention to his classical and mathematical studies, and from the rapid progress he made in those branches of knowledge, he was assured by the tutors that he might be a successful candidate for high Academical honors.

This was a critical period; the temptations of College life proved a snare to him; we feel it right to state, that the companionship of gay and thoughtless, though gentleman-like young men, soon had an injurious effect upon one naturally fond of society and qualified to occupy a prominent place in it. Reading, though not wholly given up, was greatly interfered with by continual scenes of gaiety, but *not* of profligacy, for which, from his earliest years, he seemed to have an intuitive horror and contempt.

His neglect of study, and of the opportunities of distinguishing himself as a scholar, were deeply regretted by his father, and were even then sources of sorrow to himself, when he reflected upon the sacrifices made and the anxious expectations of his family with respect to him.

To a considerable extent therefore his talents were thrown away at the University. He contented himself with a common degree. He left Cambridge, however, greatly beloved by a numerous circle of friends.

In August, 1828, Mr. Wybrow entered the ministry, not perhaps altogether without serious impressions, but I may not add with those feelings, and sentiments, which should be the experience of all, who embrace that holy and responsible profession. The world, as can well be imagined, had many fascinations for him at this period of his life and for two or three years after he was ordained, his time was chiefly occupied with intellectual pursuits and sporting.

His sermons, always his own composition, contained much that displayed the vigor of his mind, and the brilliancy of his imagination, but were wanting in that all-important soul-saving doctrine of **justification by faith in a Redeemer**, which, in after years, he delighted

to preach, and always brought before his hearers with a simplicity and energy not to be forgotten.

His first curacy was that of Norton Canon in the county of Hereford. In this village, where his warmth of heart and kindliness of disposition endeared him to its rural population, he remained until he entered priests' orders. The death of his beloved and cherished mother occurred about this time and was intensely felt by Frederick, who during the whole of her long and trying illness was one of the most devoted and untiring of nurses. He mourned her loss with the deepest feeling and *then it was*, that earth and earthly pleasures lost much of their charms.

His brief sojourn at the Curacy of Munslow in Shropshire, to which he was appointed soon after his heavy affliction, was cheerless and unhappy, and his affectionate nature seemed to feel so acutely his bereavement and separation from the loved ones who were left, that when the Curacy of Almeley, in Herefordshire, was offered to his brother Henry, it was thought advisable by his father, to request that, that offer might be transferred to Frederick, Henry being at the time established in a Curacy in Gloucestershire.

The events connected with this exchange, were of the deepest moment to the subject of this memoir, and through him, to many other members of his family.

At a short distance from Almeley is the parish of Lyons' hall, and to the Rector of that place, and his truly Christian wife, Mr. Wybrow became strongly attached. Frequent mention is made in his letters from India of his Aquila and Priscilla, and such, they *were indeed* to him. Mr. Randall having once been curate of Almeley, himself, felt a peculiar interest in the people, and made Mr. W.'s acquaintance very soon after his arrival. We feel we cannot do better than transcribe a note received from that excellent man, in which he has kindly detailed, with faithfulness and simplicity, the most eventful circumstance connected with Mr. Wybrow's history.

"On leaving Hereford, one Saturday afternoon in the summer of 1830, I met Mr. F. Wybrow on horseback, when after making the usual enquiries as to health, &c. &c., I observed to him, 'My dear Sir,' you are going the wrong way,—intending simply by that expression,—in an opposite direction to his parish, and Church, which was to be served on the following day. This, with a mind ill at ease (as he afterwards told me) he supposed, admitted of another and still more significant meaning. Accordingly, in an embarrassed and hesitative manner, he replied; 'Oh, I am going to be absent for three weeks.'—Upon hearing this I enquired in the words of Eliab to David,

1 Sam. xvii. 28. 'And with whom hast thou left those few sheep in the wilderness?' Alluding to my former dear flock at Almeley, over whom he had been appointed, though not as my immediate successor. A more painful question I could scarcely have asked, as he had serious misgivings on this point. After informing me as to the person whom he had engaged to take his duty in his absence, he abruptly left me, but with a mind deeply convinced of his selfishness and sinfulness, in seeking his own pleasure at the sacrifice of a proper provision for his people. This passage of God's word, under the guidance of the Holy Spirit, proved a nail, in a *sure place*, and what is remarkable, was, afterwards, more firmly fixed, and fastened, by the great *Master* of assemblies—for it actually occurred to him the next day from another quarter, it being read in the first lesson of the evening service, but whether by himself or not, I cannot determine. On his return home, much earlier than he had intended, he opened all his heart and joined with me in prayer to God, and in conversation on the best subjects. Almost as soon as this blessed change took place, he began to think of dedicating the remainder of his days to the work of evangelizing the heathen, and soon came out as an extempore preacher and a speaker upon missionary occasions. All wondered at the things which he spoke, but none will know the greatness of his success, as a preacher and speaker, till the *last* great day."

In this beloved spot he remained about six years, and some of his nearest relatives look back upon days spent with him at his quiet vicarage as the happiest in their life. A sole surviving brother and a loved sister owe him a *deep debt* of gratitude; and a beloved brother and sister, who have passed into eternity since his death, were never weary of speaking of him, and what, under God, he had done for their souls.

Upon leaving Almeley he was requested by the Committee of the Church Missionary Society to undertake a tour in the South of England and also in North Wales, after which he again, became a settled pastor, and labored during the winter of 1836, at Box, near Bath, and a letter from his tutor Mr. Horlock, which will be found below, will serve to shew how highly he was estimated in that place.

Early in the spring of 1837, he again visited the home he loved, and during that visit, he communicated to some of his family his intention of accepting the office of Secretary to the Church Missionary Society in India, if sanctioned by his Father. That sanction could not be withheld, by a parent, who felt the love of Christ in his own soul, and his reply to Frederick's request was, "Go, and God be with you." On the affecting subject of his final departure from a beloved

“ Bitter indeed was the separation on both sides. He concealed, with all care, from his father and sister the exact time of departure, even the day previous to his quitting us I well remember his conversing in his usual happy manner. The evening was spent upon the water, and we all joined in singing the hymn he was so fond of, “ Guide me, O thou great, Jehovah,” &c. but when the time of family-worship arrived and we again united our voices (for the last time on earth) in singing the praise of God, he was too deeply affected to offer up a prayer and this was done by my dear and faithful brother Henry. The next day being Sunday, and knowing that he had to preach at Almeley, my sister and myself retired to our room earlier than usual, thinking he might wish to be alone. I thought his farewell colder that night, than it was wont to be, but oh, his heart was bursting, and a powerful effort alone enabled him to restrain his feelings.

He followed us out of the room, watched the last wave of our dresses, and listened intently to the last accent of voices, that were *ever dear* to his affectionate heart.

In the morning he went to his beloved father’s room, to gaze upon him once more.

What he then felt and how difficult it was for him to tear himself from the presence of *one so unspeakably dear*, will be seen from his own letter, which will accompany this.

Henry went with him to Almeley, hoping, I believe, to spare him the anguish of again addressing that favored flock, but no sooner did his eye rest upon the tower of the Church in which he first proclaimed a Saviour’s love, then he claimed *afresh* the privilege he had promised himself, nor could he be dissuaded from his purpose. Henry unable to tender him assistance was persuaded to proceed to Lyons’ hall, to await Frederick’s arrival there. He was enabled to command his feelings upon this trying occasion better than he had dared to hope, for although more than once unable to proceed he recovered himself, and his parting sermon will long be remembered by those who heard it. The Church was crowded and many were the tears shed. After service, he spoke kindly to many, and shook hands with all, who could get near him, and bidding them farewell, he hastened to his friends at Lyons’ hall, where his mind was refreshed by prayer and intercourse with those who led him first to love the service of his Saviour. In the evening, with much composure, he delivered an interesting and affecting discourse to an overflowing congregation, and thus ended his ministry in England. The next morning, after partaking of the Lord’s Supper, with his beloved friends, and brother Henry, he took his leave of them, and

proceeded to London to receive his instructions from the Committee, previous to his embarkation.

He was addressed by the Rev. W. Jowett, and a few consolatory remarks were made to him, by the Rev. Samuel Marsden.

After which he addressed the Committee in an animated and affecting manner, and was then commended to God in prayer by the Rev. Edward Bickersteth.

A few days were spent in London in the necessary preparations for his voyage, and finding that the vessel was on her way to Portsmouth, he met her there, and sailed for Calcutta, Sunday morning, July 23rd, 1837.

“ To my beloved Father and dear Sister.

“ My father, my unspeakably dear, my kind, tender, always affectionate father—forgive me if I have taken a step that has grieved you in taking leave of you without letting you know that I was saying *farewell*. Oh I could have fallen upon your neck when I left you and wept as I now do as I write. But I thought, and others quite agreed with me, that it would be better thus, and we should be spared grief and agony, that would have gone nigh to have unmanned me.

“ I am passing through waters of exceeding distress, but a strong and tender hand bears me up and leaves me not wholly in sorrow to sink. May the same blessed Comforter uphold and sustain my dearest father and sisters.

“ As I looked my last yesterday, upon the beloved walls of Clifford, and looked first at your window, and then at that of the room where my beloved sisters were, this passage kept forcing itself upon my memory, and consoled me not a little. “ Sing ye unto her a vineyard of red wine. I, the Lord water it every moment, lest any hurt it; I will keep it night and day.” My heart echoed, Lord, thus be it with yonder beloved household. Water it gracious God, every moment, keep it, Oh keep it, night and day.

“ Beloved and dear Harry will tell you how compelled I was to go sooner than you anticipated. I knew it many days ago, but trembled to let you discover it, lest our peace and comfort together should be destroyed.

“ And now, dearest, most indulgent father—Farewell, for the present. I will write immediately from London, and acquaint you with every step in the path I trust the Lord is directing me to go.

“ Kiss with that tenderness I know you will my own dear Louisa. My beloved Bessy said yesterday, and I feel it in prayer, that they are well nigh, as dear to me, as my own soul. Happy meetings are yet in reserve for us, I trust on earth; and if not in *Jerusalem our happy*

home. That grace, mercy, and peace, may be your portion, dearest father, and yours also dearest sisters, is the heart-cry and prayer to God, of your truly affectionate

FREDERICK."

" *Salisbury Square, July, 1837.*

"MY DEAREST SISTERS,—Harry should not have left me without being made the bearer of a letter, had not the time been wholly engrossed while he was with me, and had I not likewise known that a line from me could be made to reach you before you left Misenden. A thousand thanks, my dearest ones, for the few lines you each sent me, a thousand thanks for the several little mementos inexpressibly dear to me just now. The dames of Orient India may offer me every lock of their glossy black hair, but they should not buy from me, one tress out of those which I possess, and which I shall carry with me as choice treasures. Gardens yonder, may be very glowing, and the roses of the east deserve all the praises poets have lavished on them, but I shall have with me *one* precious though withered rose, from my beloved Clifford which will be dearer to me, and sweeter than all.

"Oh dearest sisters, I need not tell you, for you already know, how dear to me is every remembrance of you. I need not tell you what it costs me to part with you—but agree with me, the sacrifice now making will be a cheap one indeed, if I shall be privileged to see the poor desolate wilderness of Bengal *begin* in the least degree to rejoice and blossom as the rose.

"I long, my dearest ones, now to be gone. I have passed through the deepest of the stream through which I had to struggle and am on the tenter hook of expectation till I sail. As I watched *Clifford*, then *the point*, then *Merbiges*—then *the Black Mountain*, till not a vestige could be discerned of all that spake of *Home*, and the precious ones under its roof, so shall I soon strain all the powers of vision to catch one last glimpse of England—the home, the country of my beloved, tender, kind, affectionate kindred. And where shall I find a father like my father? A brother like my beloved and faithful Harry whom, God knoweth, I love tenderly and truly? Where shall I find sisters to care for me, and cheer me, and make life pleasant to me, as my Louisa and Bessy used to do? Oh, I am not desolate "nor in despair," but I hope and look, and trust to find *all in Christ*. All, all will be a thousand-fold returned, if I be blessed with the good will and favour of Him that dwelleth in the bush.

"All circumstances like these endear the *Saviour* to his poor servant's

FRIEND, that sticketh closer than a brother.' May the same circumstances, my beloved sisters, be so sanctified to you likewise (why should I doubt it), that you may find the present season, a season of great profit to your souls. What is the lesson taught when the arm of one whom you delighted to honour, yet an arm of flesh, is removed? Oh it is the affectionate call of the loving Saviour, 'Cease ye from man—Come UNTO ME, poor vexed and heavy laden ones, and I will give you rest.'

"Come dearest sisters, one and all, let us come drawing nearer to, and living more entirely upon *Jesus*.

"May all precious blessings be abundantly showered down this day from above, on dear dear Harry and Catherine, by this time his sister and wife—very pleasant can I indeed say, has his faithful love ever been to me.

"Methinks we ought to be two grateful creatures to our God and Saviour, for that he has bound us together as David and Jonathan were united together in tender friendship and affectionate regard. I shall be jealous of Catherine, if she robs me of one *particle* of that affection, which Harry has ever borne me.

"Write me some little account of the wedding before you leave Miserden, and relieve me by telling me all went well, for Harry was very late, and had many things to prepare, when he left me. Our dear friends in the Lord, Mr. and Mrs. Allen, I find are with you; give them a brother's love, a brother's affectionate regards—tell them while I renew my acknowledgments for a hundred past kindnesses, my heart thanks them, gratefully thanks them, for this valued attention to my dear Harry: tell them inasmuch as any of my friends shew *him or you* the least kindness—they shew it unto me. Tell dear brother Allen, I shall never forget the moments when we stood together, under the shade of a tree and from thence addressed our parting prayers to God. Oh may we ever stand together under the shield of Him, who is the shadow of a great *Rock* to his people, in this weary sinful world. Harry will tell you something of the day of great moment to myself, when I received the Committee's last instructions, and was commended in solemn prayer by dear Bickersteth to the blessing and favour of Almighty God.

"I felt borne up in a manner unlooked for and can indeed say, I enjoyed moments rich with many blessings."

The separation from this beloved and cherished one was long, and deeply felt by all he left behind. Few tears were shed and little grief expressed, but *each bereaved* heart retained the *loveliest* remembrance of his ever warm kindness, and devoted affection, and his life-long

he will *live* in the *memory* of the few members of the family circle who yet survive him.

A few extracts from his journal, and some interesting letters, descriptive of his voyage, and his endeavors to lead his thoughtless fellow-passengers to the feet of that *Saviour* he loved so well, must close the first part of this short memoir of the *dearest* and *best of brothers*.

“Looked my last at the shores of my native land—the last objects within view were the Lizard and Land’s End lights. Oh that there may be much inward light in my beloved country. Specially in that dear spot—my father’s hearth and home. May light and peace and joy in the Holy Ghost be *there* through Jesus Christ our Lord.

“We have been now nearly seven weeks at sea—seven weeks since I wrung for the last time, perhaps, the hand of my faithful and attached brother Harry—two months since that sad and bitter parting from Clifford, the anguish of which I shall never forget. Oh, that choice blessings from above may be the portion of my near and dear ones in England. Oh, that they and that I may live before God, labor for God, and by the good Shepherd’s gracious guidance be brought at last to the enjoyment of that *rest*, which remaineth for the people of God.

“Read my dear departed friend Vaughan’s first sermon on the fruits of the Spirit. May the love he treats of be a main constituent in my character. Not many years since was this dear brother all ardor and energy, discussing with me extensive missionary projects; purposing in conjunction with four or five holy men to assail Satan’s kingdom in New Zealand, and now he has for six months been an inhabitant of that bourne, whence no traveller returns. If my span should be shortened in India, Oh! that when the day of my departure draweth nigh, I may be able to say with blessed Paul—‘I have finished my course, I have kept the faith.’”

“August 21st, 1837.

Ship London,

Atlantic Ocean,

Nearly opposite Sierra Leone.

“MY DEAREST FATHER,—We have been now a little more than a month at sea, and have experienced during that time abundantly enough to shew us, that our God made the sea, as well as the land, and is just as able to keep his poor servants in perfect safety in the one situation as in the other. I have reason to be very thankful for the uninterrupted health I have enjoyed, and am glad to tell you as a proof of my seamanship, that I have not been ill for half a

doctor of the ship in saying, that I am the solitary instance within the compass of his recollection of such complete emancipation from the horrors attendant upon apprenticeship at *sea*. One night a gale of wind came on in the Bay of Biscay, and though the awful grandeur of the Ocean in its wrath delighted me, yet my thoughts often reverted to Clifford, and I used to fancy, if poor Louisa and Bessy could see me now on the poop of this tempest-tossed ship, how affrighted they would be. Before I had accustomed myself to observe the readiness with which the beautiful vessel righted herself, after every plunge I was compelled to hold my breath, mentally enquiring whether it would be possible for her to recover herself out of the tremendous depths, in which at intervals she seemed to bury herself.

“About the third day after its commencement the angry gale moaned itself to rest, singing among the sails and rigging, like a thousand organs in full swell. The nights were far from comfortable at this period, for the timbers creaked with a deafening noise, and our cots swung round like tetotums. So wearied out were the poor ladies, with sickness and sleepless wretchedness, that one simple girl sent her maid to the Captain to *beg* him to *make* the ship go more quietly. However, we rounded Cape Finisterre at last, and left that restless Bay of Biscay, to enjoy the smooth and quiet sea off the Madeiras.

“The Captain would not land, but the ship passed so near the land that we could even see the houses that crowned the summits of the precipitous but beautiful cliffs. Well shall I remember the Madciras, for we held our first service on board, just as we hove in sight of them ; not being able to do so before, on account of the pitching and tossing of the vessel.

“To my great delight I find I have a very attentive auditory. The capstan is my pulpit, covered with the ensign of England by way of cushion and furniture. One would have supposed that the poor, dissipated soldiers and sailors, who, with thirty-two passengers, form my congregation, would have turned a deaf ear to all that I could urge, but I am *thankful* to say that matters are by no means thus, and the poor rough fellows are melted to tears, which they sometimes cannot conceal. I find an extemporaneous way of addressing them very serviceable ; a laboured and refined exposition would infallibly send them all to sleep—I go among them from time to time, visiting such as are sick, and lending tracts and books to all who will receive them. I meet with the kindest reception, and am treated with a respect by these poor fellows which I am delighted to notice for their sakes as

at the present time, and rejoiced am I to turn my knowledge of French to some account. She has a French Bible, which I read and expound to her, and then through her I am glad to say, I have access to two poor Hindu women. Marie interprets my expositions to them, poor creatures, and it may please God to grant his blessing on these my first attempts to communicate gospel truths to heathen souls. Of the thirty-two passengers, I can find only one (a poor old lady) who can altogether go along with me in religious views. The party, however, are very respectable, and I have very seldom to remark that expressions are made use of which I am obliged publicly to notice. An Irish dragoon officer, the beginning of the voyage, used, it is true, to swear dreadfully, but I thank God I had courage given me one quiet night when I got him alone upon deck to speak to him on the subject; in the most cautious and affectionate manner I could devise. He laughed at me at the time, but how delighted have I since been to receive his earnestly expressed thanks and to hear him calling my attention to the pleasing fact, that he has nearly laid aside that hateful and abominable custom. He is still, poor fellow, far from the kingdom of God—but that good Lord who made one kindly warning to come home, may yet do greater and more blessed things for him. He no longer sleeps, he tells me during service time, leaning upon the pommel of his sword as he used to do, but pays the most gratifying attention to the word which is preached at our evening worship. I have been enabled to introduce singing on board, and on the bosom of the Atlantic, we sang

‘ Rock of ages cleft for me
Let me hide myself in thee.’

“ A ship is now bearing down upon us in full sail for *England*, so I must rapidly draw to a conclusion, after touching upon a few matters that may interest you.

“ Would that you could see the exceeding beauty of the sea in these latitudes, the depths of its exquisite blue far exceed my anticipations, and on dark nights it is sometimes studded with little phosphoric fish that glitter like ten thousand stars, as they dash by the vessel.

“ Hosts of flying fish are disturbed by us as we pass along, and very much enliven the scene by the interest they excite. We have caught only one shark, and a terrible fellow he was; I took good care to jump out of the reach of his tail, one flap of which would certainly have knocked me overboard to be food for his voracious comrades, who were swimming about the vessel. And now the homeward bound ship draws nearer and nearer, and message after message reminds me of the necessity of laying down my pen.

“Bound as I am, I *trust*, in the *spirit* for India, still, still I may be forgiven, if I cast many a *yearning* look at our sister-vessel on the deep, as she parts from us to wend her way to happy, happy England. My thoughts are often with you, my poor prayers constantly ascend to God for you. *Let us not be* afraid, our mutual petitions will be heard: blessings are, I trust, in store for us, and amongst them that cherished hope of seeing one another again, to praise our God together for all his mercies past. Give a kiss of peace to my dearest sisters and my love to dear William, let my beloved and faithful Harry have this letter when you have read it.

“Remember me to Mary Evans. Let my dear Almeley people and the *kind* Randolls and Allens know that all is well; and with every affectionate wish and prayer, let my beloved father believe me to be his grateful, grateful son,

FREDERICK WYBROW.”

“*The London, Sept. 22nd, 1837.*”

“MY DEAREST FATHER, AND SISTERS, AND BROTHERS, HARRY AND WILLIAM,—I had hoped to have sent you another letter to follow the one which was forwarded by the *Eliza*; which I trust arrived safely, but have hitherto been disappointed. We have seen several ships, but they have not approached near enough for us even to dispatch a boat to them. A week or two ago, a vessel was in sight, and I immediately set about a letter to dear Harry, but having scribbled a couple of pages, I reluctantly left off, on observing that the ill-natured ship had veered off, and did not pass within two miles of us.

“I am thankful to tell you that my health is good, nothing troubles me but a cold, which is passing away, and the want of exercise, which cannot be obtained in the narrow limits to which we are confined. I am often on the point of singing the poor Starling’s song—*I can’t get out*, but such sighs, are ever checked when I think how usefully the time of my present confinement may be employed.

“How grateful ought Christians to be, who have one little chamber that they can call their own. My cabin is a place where I can retreat from the frivolity and worldliness, of which, alas! we have so much on board and approach my *best* Friend, sure to find that if none else do, *he will* sympathize with me in my wants and wishes, and give me first fruits of that peace which we shall enjoy more fully when the wicked cease from troubling and the weary are at rest. The large assemblage of passengers meeting daily in the cuddy, manifest much civility and kindness, but I am not fond of being

love to converse upon. All attend my public ministrations on the Sabbath, and many seem to have some respect for religion, but alas! I cannot discern more.

“ Having brought forward the subject as I thought they could bear it, I have lately with as much earnestness as I could, been *entreating* them to see how incompatible the love of this world is with the service of God, and have urged them to observe how Christianity, the word of God tells us, that we cannot serve God and Mammon. Not one single remark is ever made upon these sermons, if I except a question which one gay lady asked me as to whether I thought it sinful to go to balls. I talked over the matter with her mildly, and have reason to hope, she is weighing the subject in her mind more than she has hitherto done. Sometimes I find myself dragged into most painful discussions with an unhappy free-thinker who occupies the cabin adjoining to mine—last night on deck I was endeavoring to prove the unity of the Father and Son, to the satisfying of the mind of a very interesting man, the first mate of the ship, who, alas! seems to have imbibed unitarian views. These sketches will serve to shew you how my heart begins to long for Christian communion again, and how joyfully I shall hail the day that unites me once more to even a little band of God’s faithful people in Calcutta. I have added to my Sabbath ministrations, a Wednesday evening Lecture, and though my hearers are very few in number, I have some comfort with these. I think several of them are in earnest in their search after salvation. Two of the dragoons formed last Wednesday a part of the little congregation, a serjeant and a private. Of these I am full of hope, and trust that our acquaintance may not have been in vain. The private came on board a poor wretched dissipated creature, but God seems in mercy to have blessed to him the second sermon he heard, and now, no longer ashamed of Christ, he is able to encounter the ridicule of his thoughtless companions for having put away old things and for giving himself to new pursuits, the reading of the Bible and fellowship with religious people. He reads with avidity the books I supply him with, and takes much pleasure in those whose tone is decidedly spiritual. His poor mother, in Scotland is a widow and will hear, I trust, with joy, that this her son which was dead is alive again—he was lost but is found.

“ I spend some hours of most days in the attempt to learn Bengalee. My dear Harry will learn with delight that the language as far as the construing of it goes is decidedly easy. I will venture to say that with common diligence I could, even now after six weeks’ study I have given it, construe a hundred lines a day and trace most of the words up to

their roots. The great difficulty is in Orthography, the characters are certainly most intricate, and when compounded together assume such a variety of forms, as almost to make a beginner's heart sick with despondency ; but patient attention to these matters soon vanquishes the difficulty and progress is made.

“ *Downright* study is carried on with *much* difficulty on boardship, the hoarse outcries in various directions sometimes make the vessel a perfect Babel, and moreover, the rolling and pitching of the craft, is at times so violent, as to make it impossible to sit long in the same posture. The oddest scenes take place sometimes at the dinner table. My gravest mood is often put completely to flight by the ridiculous promenades, that plates and dishes, decanters and mutton chops make in directions in which they were not designed to go. *A Stoic* could not behold the same and be unmoved, but would be compelled to join in the hearty laugh which echoes round the room. When it blows hard and the swell is running high, our rest at night is very much disturbed. In fact, though sheer weariness makes one go to sleep, still, often, little refreshment is obtained. You may trace our course on the map down the coast of Portugal and Africa, till we come about opposite Sierra Leone. Then under the powerful rocky islet of Trinidad, and the mainland and from thence passing within about an hundred miles of Tristan d'Acuna, we made sail for the Cape. We are going on gloriously now at about ten knots an hour, and the good ship makes the sea froth again as she sweeps over it. It is quite strange to find oneself undergoing in such a brief space of time so much variation of climate ; we passed from the cold and stormy Bay of Biscay, to the latitudes of the balmy Madeiras ; from thence we proceeded till the sun became vertical and the heat excessive, and *now* we are all shivering with cold again and have no fires to go to. I am often obliged to sit in my cloak in my cabin, so trying is the temperature here, especially, after having just passed through the warm latitudes. The heat about the equator was vastly more agreeable to me than the cold which we are now enduring. The ceremony of shaving is omitted on passing the line in our ship, but a gratuity is given to the sailors by each passenger. Understanding that this money was to be spent in dissipation at Calcutta, I refused to make any addition to a sum that was to be so wretchedly disposed of, but I put a guinea into the hands of the chief mate to be given to the man, who should conduct himself with the greatest sobriety during the voyage. This step was productive of the best consequences, the attention of the Captain and the chief mate was drawn to the circumstance, and they

heretofore had been thrown away in vile dissipation, and that too on the *Lord's Day*. The scene round the ship in these latitudes, is of the most animating description, thousands of Cape pigeons or pietadas are flying round the vessel. Albatrosses come sailing by on wings which are eight or ten feet in expanse; crowds of birds, exceedingly-beautiful creatures, follow in our wake, and now and then a whale sporting at a distance is descried, or a troop of porpoises come gamboling by. Alas! all these poor things from a shark to a flying fish on a too near approach to our ship learn what a destructive creature man is, and find out to their cost that they draw near to him at their peril.

“*October 10th.*—No ship has appeared during the interval, hence my commenced letter has been lying in my desk, but I proceed to write, knowing that at all events I shall be able to send it from Calcutta. Thanks be to God, we have safely rounded the Cape, not having approached nearer than one hundred miles of it, in order to avoid the strong currents which are near the coast. Many a gale have we had, since the day I began to write, and well can I understand now, the perils of them ‘that go down to the sea in ships and have their business in the *deep waters*.’ This stormy weather came on just as we neared the Cape, and terrible were the sights and sounds we were called upon to witness. We had all gone to rest one night, the wind blowing a gale and a heavy sea running, but sleep soon came and we were all quiet. I started from sleep, suddenly being awaked by the most awful of sounds, and I felt the ship staggering from side to side in a way to make me sure something very unusual had occurred. All was dark but the tremendous noise of water rushing over my head and pouring down the hatchway by hogsheads, even to the half filling some of the cabins made me think it possible that all was over. The roar of water over my head ceased not, and my heart sunk within me; for I verily thought the ship was on her beam ends, and that in an instant or two my last account must be rendered. I did not rush forth as many of the poor affrighted passengers did, calling out loudly to know what was the matter, but silently and fervently commended my soul to the keeping of our gracious Master, beseeching him to pardon guilt and sin and to receive me to himself. In a minute or two, intelligence reached us, that the present peril was over. The wind and sea had risen terribly, while we were asleep. The poor helmsman, in a post of great responsibility, grew nervous and lost his self-possession, altered the way of the ship by a few points, and brought a terrific wave aboard that threatened to carry all before it. Had a second sea struck

“Feelings of deep gratitude filled my heart, when I found how matters stood, but oh, what a practical comment was this scene of terror upon a discourse I had lately preached, of which the parable of the ten virgins was the text. May we all see the necessity of praying that we may be found watching, with lamps burning and loins girded, for in such an hour as we think not, the Son of Man cometh. The poor ladies were huddled together like a flock of frightened sheep, and among the odd things that took place, one poor boy going out as a cadet paralyzed with fear ran into their cabin drenched with the sea. They accommodated him, poor fellow with a dressing gown, and kept him with them till his alarm was over. I saw him come shivering by my cabin in the grey of the morning on his way to his own comfortless place of abode, which indeed, was *floating* with water. Since that time we have had a succession of gales for thirty hours, the sea broke over the ship, wave after wave, striking such powerful blows that we could feel her quiver to her very heel. In the day time, I must say, that I have looked upon these stormy scenes with a kind of awe-stricken delight. The billows take a thousand fantastic shapes; in this their frantic mood and the storm birds are sailing about by hundreds close to the vessel, as if delighting in the turmoil of the elements. The beautiful ship is sometimes sunk so low in a deep valley of waters, that I have been amazed to see her climb the mountain before her, the next moment sees her on the curling crest of the billow, driving down again on the opposite side and then mounting as a sea bird in the foam. In the day of which I am speaking, we ran no less than two hundred and sixty-four miles though we had but two or three little sails up instead of the crowd we usually carry. These gales have at last carried us nearly to the longitude of Bombay, but still about the same latitude as the Cape. A few days more and we shall about ship, and steer northward through the Indian Ocean, up the Bay of Bengal. We have still nearly five weeks before us, though we have been out so long. I always feel in dangerous weather a glow of comfort when I reflect on my loved ones and dear ones safe in their happy home. Fancy draws bright pictures; and I have *Clifford* and all its accompaniments before me. Right glad was I to-night to get the poop of the vessel to myself, the air was very cold and did not allure any idlers forth. I sat down to look at the splendidly brilliant moon and mused most happily, wrapt up in my cloak. How strangely different the scene to that of my early days.

“*November 7th.*—Bay of Bengal, near Saugor road. We are now, I thank God very near the close of our voyage, we have sailed up the Bay, just skirting the Nicobar and Andaman Isles, and hope to drop

upon a Pilot, to-night or to-morrow morning. I find I can endure the heat very well and indeed find the temperature delightful, when the state of the sea allows me to have my cabin port open, so as to get air. As you may suppose, we are all expectation now, longing to be in the hands of the pilot, steering up the Hooghly. When I reflect upon the magnitude of the work, now on the eve of commencing, and consider my feebleness and insufficiency, I *tremble*, but find relief in casting myself on the Christian's tried Friend and faithful Saviour. I trust I shall always be in the mind to believe that we can do all things through *Christ* which strengtheneth us. I preached on Friday what I suppose will be my farewell discourse to the ship's company. I have been always gratified by the deep attention of my hearers, but alas, they now seem to possess the very spirit of trifling. Some, it is true, I have the comfort of looking upon, as in a hopeful state, but I know of but one in whom I can trace the marks of genuine change of heart and conversion to God. Some of my discourses have been delivered under strange circumstances; once or twice in rough weather, I have assembled the soldiers in their quarters and addressed them there. They say, that they never hear me with so much satisfaction as when they have me to themselves; I suppose because the illustrations I select on such occasions are best suited to the military congregations around me.

"On the Sunday before last, I assembled the soldiers and sailors in the fore-castle, they spread a sail for me on a piece of timber on which I sat, and while they sat and lay around me I spoke to them, after prayer, on the text, "And there was no more sea."

"I longed to have sketched the deeply interesting scene. The vessel was stooping under the pressure of a noble breeze, and the deck presented such an inclined plane in consequence, that the men as they reclined on it, looked like a party of pirates who had consented to allow some servant of God to reason with them. The bows of the ship dashed up the surge as she ploughed on her way, and as the waves swelled and burst around us, I pointed to the very scenes before us to illustrate my subject. I felt the value of such circumstances as these, as a means to arouse and attract; and I conceive hopes that I shall be able to avail myself again and again of similar advantages when preaching under the canopy of heaven to the Hindoos. This bread cast upon the waters, perhaps the God of all grace will allow me to see again after many days.

"Once only have I quitted the ship since embarkation, and that was under the following circumstances. We were in the Indian Ocean,

some of the passengers to take a row in the captain's gig, that we might take a look at the ship, I gladly joined a party of six others, climbed joyfully with them over the side of our cage, and away we pulled. I never saw a much more interesting sight than our pretty frigate-built craft. Her poop was covered with the ladies who greeted us with waving of kerchiefs, &c. &c. In solitary stateliness she floated just as the long swell of the becalmed sea chose to carry her, we were about half a mile from her, when some of our party being in light white dresses proposed jumping overboard, and swimming in the Indian Ocean in defiance of the sharks with which we knew it to abound. Over they went one after another, leaving me to my meditations in the boat, where I sat, exercising a degree of prudence for which I in former days had not used to be famous. After swimming about for some time, repeatedly jumping into the sea, the Signors crawled again into the boat, just as the second mate, the last of the party was drawing himself out of the water, I observed sharks, first appear above the surface within three or four yards of the boat. There was a general shout of *Shark, Shark*, and we soon saw three of these frightful monsters thirsting doubtless for our blood; they were assailed constantly with a powerful boat hook, and after a lash or two with their tails disappeared and we saw them no more. Was not this tender mercy. Deeply penetrated by it, I appealed to my poor companions just saved from a horrible end, and wishing to awaken within their hearts, a sense of thankfulness and gratitude to God. Alas poor thoughtless fellows, with the exception of two, they seemed as utterly careless as before. Unless the grace of God visit men's hearts, neither will they be persuaded, though one rose from the dead. Only a few minutes before this I had once more remonstrated with poor Cornet—— for swearing, into which awful sin this unhappy fellow has relapsed. What would have become of him had he thus miserably perished. Very thankful did I feel that God had made me see it right to remain in the boat in spite of solicitation. Had I leapt into the sea with the rest, very possibly, being a good swimmer, I should have ventured to some distance from the boat, and might have died under the teeth of those terrible sharks, leaving to my sorrowing friends to say over my fate, *He died, alas, as a fool dieth.*

“Our adventure caused a great sensation on board, and *boat* excursions have not been attempted since. Poor tired land birds begin now to settle on the rigging, so weary that they are easily made prisoners; a butterfly the other day was wafted in at my port, and nestled in the

floated by, all these things indicate our near approach to the haven where we would be.

“*Nov. 9th.*—Saugor Roads. We have at last by the blessing of God arrived at the roads where we have found a pilot, who is just about to carry us into the Hooghly, where a steamer will take us in tow and pull us up the river to Calcutta. I sat up with the Captain last night, and watched with deep interest his precautionary proceedings as we approached land. Men were stationed at the yards to look out for the floating light. The lead was falling heavily into the sea every few minutes, the water shoaled to seven fathoms, and the Captain’s anxiety was momentarily increasing, when a voice pealed through the rigging—“A light on the lee bow.” “What light?” shouts the commander. “Blue light,” roars out the seaman. Poor Captain Wimble rubbed his hands with delight, and by his changed demeanour, shewed that a weight was taken from his mind. The light was soon seen by us from the poop, but its colour was changed to red, so to make all sure, we burned a blue light, which was instantly answered by one of the same colour, and we knew that safety and a pilot were ascertained to us. As we approached, sounding carefully, more lights were interchanged and never did I see a sight more beautiful, than the starting into existence, as it were of the pilot brig by the light of our mutual illuminations. We shortly dropped anchor, and in the morning were boarded by the pilot. The whole day was one of the keenest interest; for many ships are with us beating up the Bay, and there is a most animated contest between our ship, and the Mount Stuart Elphinstone, as to which shall outsail the other.

“*Nov. 10th.*—We are now at anchor off Saugor Island, the low land of which covered with jungle and trees lies before us, it rejoices my very heart to look at its vividly green vegetation, and to smell the delicious wafts of air that come from it. We must not land upon it, for it is full not only of wild game, but of tigers, who seem to be the sovereigns of the place, for we can discern but one single habitation where a man lives to keep the signal light burning. Early in the morning very curious boats came to us from great distances filled with poor Hindoos, who have fish to sell. Oh, with what deep interest did I look upon these poor fellows: they seem so gentle, so graceful, that they quite enlist all my sensibilities in their favor. Their frames are slight, but some of them are exquisitely moulded figures, and they dash their boats with the utmost intrepidity through the waves.

“A boat with a crew of eleven naked fellows is now fastened to our stern, for the tide, they have just rubbed up their curry and

of them are oiling themselves all over very elaborately, and we amuse ourselves by saying they are dressing for dinner.

“A Dawk, or post-office boat is approaching us from Kedgerree, to whose care I shall commit these despatches, for a ship is in the river bound for England, and I will not lose a day in acquainting you with my safety, and with the excellent health and strength God has favored me with: I will write very speedily again describing my sail up the river and reception at Calcutta. I have nothing to desire to increase my satisfaction, but that it should be augmented by the presence of my near ones and dear ones at Clifford and at Boraston. But even let this be as seemeth good unto the Lord. He purposeth I trust that one happy day we shall see each other again, oh, that by divine grace we may be able, then to assure one another, that we have pursued our Christian course, and kept *inviolata* our first faith. My trials have abounded on board this ship, you no doubt have your tribulations too—but out of all and a thousand more, is the Lord able to deliver us. Till I have leisure to write to them, let me beg that my affectionate regards may be given to my dear and beloved friends Mr. and Mrs. Allen—the Randalls, my *well* remembered Aquila and Priscilla, dear Lee, and Venn, and Penhorn; do not let our humbler brethren and sisters *at my poor Almeley*, go without the assurance that I affectionately remember their love and kind regard to me, for my poor work, and attempted labour among them. How glad I should be to hear of your welfare, you have but *one* treasure in India, but I have left *all* mine—except the pearl, the PEARL OF GREAT PRICE in dear and well remembered England; but this last especial treasure, may we never, never part with, in life and death, may Christ be ours, and we his, and then when this fitful scene is passed by, *thrice blessed* shall we be in the enjoyment of that noble inheritance of the Christian, which the Spirit terms—“undefiled, incorruptible, and that fadeth not away.” Dearest father, dearest brother, dearest—dearest sisters, how can I say how I love you, how tenderly cherished is every remembrance of you. Need I repeat, that my feeble cries to God cease not in your behalf, need I beseech your prayers for your distant but too well beloved Frederick, remember how he needs them, remind my dear Christian friends, that I crave for their intercessory supplications. The nearer I come to my work, the more stupendous it appears, the more weak and inefficient, in my own strength, do I feel myself to be. That all *precious, precious* blessings may be your happy portion, now and for ever, is dearest father, brother, sisters, the heart’s prayer of your very affectionate and grateful—

“ Calcutta, November 15th.

“ MY DEAREST BROTHER H.,—I have sent home a lengthy despatch by the ship *Perfect*, which we met coming down the Hooghly homeward bound, as we proceeded upwards towards Calcutta. But having an opportunity of writing by Overland, I avail myself of it, as a letter will reach England a month before the ship comes into port.

“ I will not touch upon the little history of my voyage as that is contained in my letter on board the *Perfect*, but describe to you some of the incidents occurring since that vessel passed us. The scene became more and more beautiful as we passed up the river, and the vigorous vegetation of the rich, and fertile soil was more and more lovely. We cast anchor a little below Fort William, this was on the afternoon of the Sabbath, and I hastened to go on shore, that I might go up with God's people to his house, there to bless my Father's name, for all the mercies and deliverances I have experienced at his hands. An English gentleman kindly befriended me and drove me to Mr. Chapman's, who has been diligently acting as Secretary to the Society in North India. When I made my way through the spacious apartments, to the room in which he was sitting, I found him engaged, as one would long to behold all who bear the name of Christ employed—two heathen youths were sitting at a table with himself and his dear wife.

“ They were reading the Scriptures together in English which the lads understood quite well. After kindly welcoming me, the chapter was finished: Chapman proposed prayer, the youths knelt down and we unitedly besought the Lord's favour and blessing.

“ Was not this, dear brother, an auspicious commencement of my missionary existence in India? I am comfortably established in this good man's house for a month, till I shall be able to look round about me, and see what is to be done. We were speedily at the Lord's house, and once more I am blessed with the enjoyment of these privileges which are so dear *to me* and to every Christian's heart.

“ Archdeacon Dealtry preached a useful sermon, having assembled round him a very numerous and attentive congregation. Scarcely a native was present with the exception of those who pulled the punkahs. I trust to see the day when this state of things shall be very different.

“ The Church presents a most beautiful appearance with its oriental fittings up, waving punkahs, the latter, however, by their incessant though noiseless motion, distract the attention a good deal, and I should think would at first very much disturb an extemporaneous preacher. Of this however, I shall soon be better able to speak from

the Archdeacon and Mr. Boswell, to preach in the two largest Churches of Calcutta, on Sunday next and the following Sabbath. I drove with Mr. Chapman, on Monday morning to our Mission compound at Mirzapore, to pay a brotherly visit to the Missionaries residing there. The heat of India is terribly enervating, and the poor soul, I hear, becomes listless and languid as well as the tenement of clay, in which it is contained. May God help me, nothing do I dread so much as the creeping on of this lazy indolent spirit, which a relaxing atmosphere is, together with a deceitful heart, so apt to foster and confirm."

"TO MARY BOWCOTT, AN ALMELEY PARISHICNER.

"MY DEAR CHRISTIAN FRIEND,—I think, I can hear you say, when you receive my letter 'Long-looked for, is come at last.' But my dear Mary and my much loved people at Almeley have not been out of sight, out of mind; but again and again do I think of you, remember all your love for me, recollect the happy years I spent with you, and scarcely a day passes, but I beg that the Lord's precious blessings and favour may be shed upon you for our dear Saviour Jesus Christ's sake. I trust, my dear friend, that it is well with your soul, that you are in that blessed, and safe posture, sitting and living at the feet of Jesus, looking up by faith at Him, who is the *Bright* and the *Morning Star* of his people.

"May your faith be lively and in constant exercise, and in the midst of trials and clouds, may it be your blessed privilege to sing as your own experience—

'Sun of my soul, thou Saviour dear
It is not night, if thou be near.
Oh may no earth-born cloud arise
To hide Thee, from thy servant's eyes.'

"I trust the loss of the stream has increased in you a blessed thirst for the Fountain.

"Oh, it comforts me to think that the last time I preached to you, I preached peace by *Jesus Christ* not *peace by myself*.

"Miserable comforters are men, were they our sole dependance, here to-day and gone to-morrow, warm at one time and cold at another.

"But, blessed be God, this is not the case with our Immanuel. He is, I love to *write it* Mary, as well as *speak it*, He is always the same, both yesterday, to-day, and for *Ever*.

"May we now, dear friend, live upon Jesus and for Jesus. And then by and bye we shall be *with Jesus* and not only so, but *like Jesus*. Is not that a sweet thought? Does it not refresh you to think that sin, hateful things, shall be utterly destroyed, and that we who have so

more, and shall remember it no more except to sing songs of triumph, over its destruction, shouting in joyful strains, ‘Thanks be to God who hath given us *complete* victory through Jesus Christ our Lord.’ ”

Mr. Wybrow's Indian Life.

After his arrival at Calcutta, Mr. Wybrow entered upon his office of Secretary to the Corresponding Committee of the Church Missionary Society, which brought him into connection with a body of excellent Christian men who harmonized with him in principle, and sentiment. They soon discovered what a valuable co-adjutor they had received in him; and he on his part rejoiced to see, besides the official connection, a bond of mutual Christian fellowship established, which is so cheering and animating to the Christian, particularly in a heathen land. He entered upon his responsible post under rather trying circumstances, and it required no small share of wisdom as well as faithfulness to do justice, “to be made all things to all men” and “to give every one his meat in due season.” Frequently we had occasion amidst conflicting elements, to admire on one hand his kind, forbearing and gentle spirit, and on the other that firm, manly and noble disposition, which never shrunk from the path of duty.

In order to render himself familiar with the various branches of missionary labour, and to profit by the experience of his elder brethren, he took up his residence at the Church Missionary Premises at Mirzapore. The missionaries soon made the pleasing discovery that they had gained in him a sympathising friend, who was prepared in all things to identify himself with them. He accompanied them to the schools and bazaar chapels, taking a lively and cordial interest in all their concerns. He appropriated several hours daily to the study of Bengali, in order to be enabled soon to join them in the preaching of the gospel among the Hindus.

Mr. W. also afforded his willing assistance to his clerical brethren at Calcutta; and he generally occupied a pulpit on the Lord's-day. He used to preach extempore, and those who heard him will not easily forget his discourses. He certainly was an eminent preacher, and most acceptable to his hearers. With his little Bible in his hand, and a countenance beaming with kindness and benevolence, he handled his subject with a readiness, vigour and impressiveness, that at once rivetted and carried along the attention of his hearers. There was the free, spontaneous flow of utterance, accompanied with a happy gift of illustrating his subject with similes; his elegant and graphic sketches were like the delicate touches of the painter's pencil, and then his

whole being, imparted life and threw a sweet fragrance over his discourses. After delivering a most impressive sermon a neighbour told me, "This is the kind of preacher who does our hearts good."

The writer of this had the privilege of frequent personal and epistolary intercourse with this truly good and holy man. He happened to meet him for the first time, soon after his arrival in this country. His expected visit was announced by another old friend in these words: "I am going to bring you a friend, who is a friend and brother indeed." We were struck at first sight by his pleasing, gentlemanly and benevolent manner; and soon a mutual friendship was established, which proved a source of increasing comfort and joy, and continued uninterrupted till death severed the bond. Spending a day in his society was regarded and enjoyed as an intellectual and spiritual feast. How we enjoyed his expositions and prayers at family worship. When fine talents, a highly refined taste and a mind richly stored with knowledge, are sanctified and consecrated to the service of Him who is the Giver of all,—how beautiful and lovely are these gifts, and how much they become instrumental in spreading blessings around.

His kind and affectionate disposition attracted natives as well as Europeans. On visiting the cottages of a Christian village, he had a *kind word* to say to every individual and he had a smile and a question for every child. And they repaid him in kind; he was the great favourite of little ones. On one occasion he was preaching to the native congregation, by an interpreter, on the text Ps. xcii. 12. "The righteous shall flourish like the palm tree;" his discourse being interspersed with the most touching illustrations from nature, all of which his native hearers could fully comprehend. They were quite struck and delighted—and that sermon is remembered by some to this very day.

Thus many of his friends arrived at the conclusion, that Wybrow was the man to be a missionary among the Hindus.

It was on this interesting occasion that a little orphan girl about ten years of age addressed him in the following way:

তুমি যদি থাকিবা, তবে আমি সুখী হইব।
তুমি যদি যাইবা, তবে আমি দুখী হইব।

Which signifies:—

If you remain here, I shall be very glad,
If you go away, I shall be very sorry.

He was so much pleased with the words of the child coming from the simplicity of her heart, that he declared, "A greater compliment could not have been paid me." Mr. Wybrow's correspondence

with his missionary brethren breathed the same pleasing spirit of conciliation good will and brotherly love. There was "Aliquid Christi"—something to encourage, to revive and refresh the mind in every letter. And frequently did he give vent to his longing desire to see the day when he should be ready freely to preach salvation by Christ to the Hindus in their mother-tongue. Upon this his mind was bent, and towards this end he laboured day by day with unwearied zeal and perseverance.

In October, 1838, Mr. W. proceeded to the Western Provinces, in order to visit his missionary brethren scattered abroad in different stations. The writer accompanied him as far as the western borders of Bengal. The journey was made on horse back, and the afternoon was spent in preaching in the villages near the encampment. On one occasion when witnessing in a body of hearers a marked attention, he could not forbear any longer and said "Dear brother, I must say a word to these people;" and though in broken accents, he bore a faithful testimony to the truth of the gospel. He was indeed a "burning and shining light." From that time forward he spoke a word to young people particularly, wherever an opportunity presented itself.

An extract from a letter descriptive of his further progress in the western provinces will doubtless be interesting to the reader.

"I am, I thank our good and blessed Lord, quite well, his hand has been my protection as a shield, and I am safe. Some mishaps indeed have happened, which have rendered my travels highly interesting. Twice I lost all traces of my people and tent, and was left to shift for myself. On the first occasion in a pitchy dark night, I rode to an English gentleman's house, inwardly praying to God that my plea for admittance might not be rejected. My heart almost failed me as my poor tired horse paced into his compound, for I cannot tell you how I shrink from asking favours of this kind, but no sooner was my case made known, than with all gentlemanly courtesy my host ushered me into his comfortable dining room, where lights and ladies formed a strange contrast with the dark, cheerless and inhospitable streets of Jaunpore, about which I had been riding so long, vainly asking tidings about my tent and people. I was soon made a welcome and honoured guest, and not a little thankful was I, as I pondered in the night watches on my altered circumstances.

"On a second occasion my people took one road from Azimghur to Jomalpore, and I in all simplicity another, never dreaming that there were two! After riding *one* poor horse twenty-three miles, I found myself on the bank of a deep broad river with a perfect certainty that my people must have gone by another route! My position was rather

precarious, but no time was to be lost, so I rode my poor half dead horse after a party of seapoys escorting treasure, at the head of whom I had seen an English officer. I overtook my kind countryman after riding a few miles, and was taken by him into his tent, and made as much of, as if I had been his brother. I slept that night on my mother earth and the next morning rode across the country fourteen miles, when to my great joy I found my dismayed servants at another crossing place of the deep river on the banks of which I had arrived the day before.

“Among the trials we experienced together in Bengal we were spared the uncomfortable apprehension of being robbed. In these inhospitable tracts my tent has been twice plundered, and all portable articles of value carried off! The oily thieves of Hindustan pull up a peg of your tent, come in as quietly as a cat, and with a dexterity that is quite surprising, carry off things from your very person and bed without waking you!

They are dangerous fellows to meddle with; having sometimes as I hear, a short sharp dagger fixed to the elbow, with which they strike fearfully when in extremity. I keep loaded pistols near me, but really one does not go to sleep very comfortably, when the probability is quite evident, that some snake-like robber shall be creeping all about the tent during the night. It is in vain to trust to the chowkedars of the district; I verily believe them to be the thieves, for they sit within three paces of the tent, and yet these things occur. I now keep watch myself till 1 o'clock, and make my people by turns stand sentry for a short space each man.

“When I was two marches distant from Allahabad, down came my poor mare at full speed, giving me a terrible shake and almost dislocating my wrist. Kind Mr. Taylor, the judge, sent me leeches which relieved the swelling, and a palankeen which conveyed my shaken bones into the station; in three days I was well enough to continue my journey to Agra. You can well imagine how rejoiced I am to meet a missionary station from time to time, and what a solace is it to me to be with Christian brethren and sisters once again. Dear L. has endeared himself more and more to me during my sojourn with him and he is happy in his new condition. Thomas (a Christian reader) is a great help and comfort to me, I feel persuaded, if all the rest should forsake me in extremity, he would not. He longs poor fellow, to hear news of his little wife, I told him again and again, that no news is good news.”

Our dear friend sufficiently experienced on this first tour that travel-

probably he would have been spared some of the untoward accidents mentioned, had he enjoyed the company of one initiated in it. He was a capital horseman, but on several occasions I reminded him that he forgot he was in India. While the writer was still accompanying him through the western part of Bengal, one morning early at daylight two wolves, one with a fowl in his mouth, were seen scampering out of a village near the hills. Mr. W. gave the chase, which considerably delayed our arrival in camp, and the consequence was that he suffered for two days from severe headaches.

In 1839, some months after his return from the Upper Provinces, Mr. Wybrow was married to a pious excellent young lady, Miss Barlow; this union was truly a happy one. Animated with the same spirit as himself and the same earnest desire to labor for the spiritual good of the Hindoos, and like him resolved to consecrate her life to the service of Jesus—she proved indeed a most faithful and affectionate helpmeet to this man of God.

We may mention one or two expressions of his feelings on this interesting subject: "What shall I say to you, about my dear Mary? Hour after hour, I find something fresh to admire in the gently affectionate, wise, self-denying, spiritually-minded wife, that God in his very goodness and bounty has given me. I tell her sometimes, that she is to me as a beam of light in my house, before whom sadness, despondency and doubt must rapidly flee away. May God enable me to be a faithful spiritual adviser and friend to her, who is like to prove so choice a blessing to me. Many of our most welcome friends in the Lord were with us on our wedding day, especially all the members of our late Committee so dear to me, and hearty were the prayers they offered up for us, and the interest they took in our welfare."

Towards the latter part of 1839, Mr. Wybrow resigned his part as Secretary for reasons which this is not the place to enter upon; suffice it to say that those were stormy days, and he longed for a quiet retreat from the pelting violence of the blasts. His desire to devote his undivided attention to direct missionary labour was sharpened by his trying position. There were many who regretted his departure from Calcutta where his preaching was so acceptable and blessed to numbers. He removed to Agurpara a newly rising missionary station, where by the pious and zealous efforts of Mrs. Wilson, a Church had been erected, and a little congregation of native Christians, with more than a hundred orphan girls, demanded the spiritual care of a regular minister. If we mistake not, the English school lately erected at the place, was likewise opened about this time and well attended.

His stay however at this interesting spot was of short duration.

the Rev. Mr. Wilkinson being obliged from failure of health to return to Europe, Mr. Wybrow accepted the proposal to take charge of the Mission at Gorruckpore. Some of his friends had their misgivings as to the desirableness of this step, and endeavoured to persuade him not to proceed to the new field; and one or two even anticipated serious ills; but he thought he recognised a divine call in this new opening, and in June, 1840, proceeded on his way up the river.

The following extract from a letter will show his feelings and views at that important juncture:

"All that you have urged, dear brother, against my going, has occurred again and again to my mind and made it difficult to me to come to a resolve, but hard as it is to come to a conclusion, methinks the balance turns in favour of Gorruckpore. I am keenly awake to the grief of leaving many most dear friends behind me, with a scene of certain usefulness, but "*Audiatur et altera pars.*" I have as you rightly imagine been in the midst of thorns, and I long to escape from the irritation they produce, prayer under such circumstances is restrained and usefulness hindered. We have but a few years to live, let me rather go to a distance and spend the years that may be left me in the undisturbed effort to serve a good Master, and to serve him with all my heart. You should hear me read and speak Hindee, and then you would joyfully anticipate with me, that it will be very possible for me soon to use the language to some purpose. I have made at all events such advances, that if health and grace be given, I venture to foretell, that I shall be able to minister to the Christian flock in prayers and preaching three months after my arrival at Gorruckpore.

"You must recollect that Wilkinson is quite ruined in health and must go to England, nor is it likely that he will return. What then will become of the three hundred Christians located on the Society's noble estate, and all the anticipations formed with respect to so interesting a Colony."

After a passage of eighteen days Mr. and Mrs. Wybrow reached Ghazipore, from whence he wrote that the anticipations of ill felt by some of his friends had already in part been realized: Mrs. Wybrow became dangerously ill, a premature confinement reduced her strength to the lowest ebb, and her little one died shortly after his arrival in this world of sorrow.

However after reaching Gorruckpore this devoted man addressed himself at once to the laborious duties which were awaiting him. The following extract from a letter addressed to a friend in Calcutta is a pleasing proof of the ardent zeal with which he labored during the short time that remained of his distinguished career. He says:

"Occupations many and onerous so press upon me that I seldom write, having no leisure to enable me to do so. I have however had some time to spare lately owing to an accident with my horse. He got into an angry mood, reared back and fell backward upon me, to the serious hurt of my knee and ankle; which I have not yet recovered the use of, but am indebted to crutches for the means of locomotion. I am grateful to be enabled to say, that when I am well and strong, I am able to contend with the difficulties of the Mission, having found the acquisition of Hindustanee vastly a more simple matter than I had anticipated. I read with ease, converse with the people and preach extemporaneously to the Christian flock, which is a mercy I had not ventured to anticipate so soon; but the urgent necessity of the case is a powerful incentive, and the acquisition of a fresh language is rather a pleasure than a penance to me."

Thus nobly and vigorously did this man of God press onward in his holy career, and many of those who appreciated his worth were looking forward to many years of usefulness, at the time when his course was well nigh finished. How frequently do we see the most eminent servants of God, who are the joy and admiration of the Church, cut off like John the Baptist, in the prime of life much too early in human estimation. But who can say to the Lord "What doest thou?"

Our dear brother labored only six months at Gorruckpore, and the gloomy forebodings some of his friends felt concerning him were alas too soon realized.

The following letter, addressed to one of his beloved relatives in England, was probably one of the last he penned previous to his death.

Nov. 13th, 1840.—"If I were again to plead the missionary cause in England my chief text would be that those who long for the extension of Christ's kingdom, must beseech God to give them the strong grace of enduring patience, that they may walk by *faith*, not by sight.

"Far from us be the base thought of drawing away our hand from the plough to which we have set it, but may ours be the rare grace of being able to hold on our way though nothing visible appears to cheer us, nothing save the sure promises of God which are Yea and Amen in Christ Jesus. I know you will pray that we may be sustained, and that as our day so our strength may be; and that I may be permitted with less divided affections to do my Master's work until the *evening* and when the evening is over, when the night is far spent and the day is at hand, how sweet will rest be to the laboring man who has been fainting under the burden and heat of the day."

In the earlier part of December, Mr. W. proceeded to the Christian

miles from the station. The neighborhood was known to be unhealthy, being much overgrown by underwood, and swampy in some parts. He pitched his tent near a large sheet of water. Doubtless he was attracted by the engaging scenery of the spot; and he little imagined that from the rising miasma the damp ground might prove injurious. Be that as it may, our dear friend was attacked with jungle fever on this spot, and his overworked frame sunk under the shock. He soon became aware of his dangerous state, and in lucid moments his soul was much engaged in prayer. He spoke with deep humility of himself, but with his whole heart he relied on his Saviour: His blood and righteousness were his comfort and hope.

After ten days he resigned his spirit into the hands of his Redeemer, whom he so ardently loved, and for whom he had joyfully forsaken a dear home and all its beloved inmates.

Deep and heartfelt was the grief of a large circle of friends, when the afflictive news of his death spread through the country, and some of them, to whom he had much endeared himself, could truly enter into David's funeral song when he mourned over the beloved friend of his youth: "I am distressed for thee my brother Jonathan, very pleasant hast thou been unto me; thy love was wonderful, passing the love of women. How are the mighty fallen and the weapons of war perished!"

The following extract alluding to his last moments is from the pen of his beloved partner who watched his dying bed:

"The most striking features in the last few months of his life were a daily increasing meetness for heaven, manifested in his humility and deep self-abasement, and yet simple faith in God's mercy through Christ.

"On the occasion of my dangerous illness on our journey he remarked to me: 'Mary, these are but the beginning of sorrows to us,' and I afterwards thought I could trace through various circumstances that he had a presentiment of his approaching end. His seasons of private communion with God were, during the last few weeks of his life, very long. I have particularly in my memory the last Sabbath he preached: we were out at Basharutpore, and I feared we should be too late for the station service, at least for the appointed time, and we certainly were so by some minutes. His text was the last verse of the 17th Psalm, and he certainly spoke like one not far from the gates of the realms of glory; as one who felt in all its reality the uncertainty and insufficiency of all earthly good, and the fulness and value of heavenly things: in fact that nothing less than being with and like Christ could entirely satisfy the immortal soul.

day he closed his eyes in the full enjoyment of peace ; but not till after passing through such intense bodily and mental suffering, as I pray God in his great mercy to spare me the anguish of ever again witnessing. Yet do I thank God from the ground of my heart for the lessons he read me in that and other parts of his life and character. After one season of long and painful conflict with the great enemy, he replied to a question from me, ‘ Yes, I am happy now ; He hath said unto my soul, I am thy salvation.’ About two hours before his departure he asked our kind medical friend Dr. B. to take a pen and write, ‘ that he died in the faith of Christ, and that he hoped through the precious blood of Christ, which cleanseth from all sin, to stand acquitted in the sight of God in the great and last day.’ ”

The following letter was addressed to a brother of Mr. Wybrow, by the Rev. W. Hovlock in whose parish he had for some time been engaged as Curate.

“ MY DEAR SIR,—I have indeed heard with great and sincere sorrow of the death of your brother. It was an unexpected blow and therefore it fell the heavier. I had hoped that he would have been spared many years to his friends and the Church of Christ, but the Lord’s ways are not as our ways, neither are his thoughts as our thoughts, and in this lamentable instance as well as others, we must try to say, Not our will but God’s be done. There is more than enough in his death however to afford the richest consolation to his friends under the heart-rending event, for he has departed *an eminent servant* of his *great and blessed Master*. He is enjoying far greater privileges than we are. He partakes of that rest which remaineth to the people of God, but we have still to bear the burden and heat of the day. However much we may mourn his loss, we cannot desire him to return to us. But how delightful the thought!—We shall finally be with him to enjoy a *blessed immortality* ! I shall be most happy to give you whatever information I can respecting him, but I am afraid I cannot furnish much, as he was with me so short a time. No doubt he was blessed in the conversion or spiritual advancement of many of my people, but I have *seen* no *evident* seals of his ministry, neither have any come forward to say that my dear and valued brother was the instrument of their salvation. Still he was *loved here and valued more than a mortal almost ought to have been*, as I believe many of my people thought more of him than they did of his Master. I could not wonder at this, as he had the sweetest disposition I ever saw in any fellow-creature. Love to God and love to man reigned within his breast and it was witnessed even by the *most worldly*. He thought the *best* of every one. I have seen him shake hands going into

Church with an old woman, whom he believed to be seeking Christ, but who was at that very time looking only to the things seen and temporal. Although I differed from him in his judgment often of characters, I could never sufficiently admire the principle that influenced him: *I never had, and I am certain I never shall have, such a helper in the Lord's vineyard*, as your dear brother. *We were of one heart and of one soul*: and an unkind expression never passed between us, or an expression even approaching to unkindness. We used to meet once every week for the express purpose of reading the Scriptures together and social prayer as private Christians, but we were often together besides, and we always then sought help and strength from above. We never entered the sanctuary either in the week or on the Sabbath without praying for a blessing on our work. These seasons I shall never forget—and before I knew your brother I hardly ever knew what it was to have a real Christian friend, inasmuch as *he surpassed all in spirituality of mind and in his walk with God*. I have been blessed with devoted curates, men of God, men given wholly to their work, but never one with whom I could take such sweet counsel, or one to whom I could open so freely my mind, when my spirit was cast down within me. We lived together as ministers should live! Oh, would to God that all ministers were like your departed brother. May God of his infinite mercy grant that a double portion of his spirit may rest upon *me*! Your brother's SOUL was given to his work, no labor, no toil for the good of souls was a burden to him. He could never take too many lectures in the week, nor preach too often on the Sabbath. I have known him walk to a distance on a Sabbath night after his duty in the Church to take a cottage lecture, up to *his knees in snow*. So great was his natural kindness that he could not bear to reprove any person for his faults, and his sermons were chiefly proclamations of God's *love* to sinners. I never shall forget the last Sabbath that he spent here. It was one of universal mourning and woe. I read prayers for him and he preached, but how I got through them I hardly know, and when I came to administer the sacrament, I completely failed: my feelings overcame me and I sat down, unable to do anything but weep. He was by God's help wonderfully supported and able to take the whole without MUCH difficulty. There was not a dry eye in the Church. And truly we 'sorrowed most of all for the words which he spake that we should see his face no more.'

"I cannot recollect any thing else respecting the labours of my esteemed friend at present. If I should, I will write again. I have

soon as possible, but I must make you promise that you will send me back the originals, as I cannot part with them. I may be able to get them copied here. With my kind regards to all your family and especially to Mrs. Wybrow,

I am, my dear Sir,

Box Vicarage, Augt. 14th, 1841. Yours very affectionately,

H. D. C. S. HORLOCK.

The following striking letter written by an aged convert from Muhammedanism at Gorruckpore, is a pleasing proof to show how the flock of native Christians regarded the death of their pastor, and how sadly they felt their bereavement. "Our shepherd with his staff in his hand and his sandals on his feet, has walked over the Jordan of death to the promised land of Canaan, leaving us poor sheep in the wilderness. Blessed be God, the pasture is not yet quite withered; the rivulets, and streams, and running brooks of living water are not quite dried up; and we know that the Fountain never fails: so that while we sorrow for our earthly head, our heavenly Head still lives, and we in him. We are the garden of the Lord, and if his sun shines upon us, we shall remain fresh and flourishing."

The following notice of the mournful event appeared in the *Calcutta Christian Intelligencer*:

"With deep sorrow we have to record the decease of this beloved and distinguished laborer in the Lord's vineyard. He departed this life at Gorruckpore on the 19th December, after ten days' illness of severe jungle fever. His last sermon was preached on the text, 'I shall be satisfied when I awake in thy likeness.' He was a man eminently calculated for missionary usefulness. He had a heart of love and a fluent tongue, and a remarkable industry and facility for acquiring languages. As an English preacher he never used even a note in the pulpit, and they who have most frequently heard him will be able to testify with what a happy power he preached the glorious gospel, and fixed his text and his illustrations on the memory. Nor has his ministry been in vain as to more solid effects. In private life he was a faithful and affectionate friend; and in this character there are some in India, who will long deplore his loss."

The following lines from the pen of one of his intimate clerical friends give a touching and faithful sketch of his character:

"I do not think the cause of Missions ever sustained a greater loss than it did by the removal of our dear friend. He had so much about him that commended the doctrine of God our Saviour; and the better one knew him, the higher he rose in one's estimation. His noble self-devotion, his genuine humility, his love to Christ and the brethren as

a sympathizer in joy and sorrow,—all made him justly dear to the heart, and often do I still sigh on the remembrance of him, as one of the greatest losses in personal friendship I ever sustained. But we are hasting on beyond the joys and sorrows of time. Our friend has got only little the start of us. It is enough to make us ‘draw in our breath’ to think of the transfigured dear ones that await our coming, and bid us hasten on, and be more done with the things of time and sense.”

JAMES THOMAS THOMPSON.

JAMES THOMAS THOMPSON, missionary of the Baptist Missionary Society at Delhi, died on the 27th June, 1850.

"He was," as stated by the Editor of the *Friend of India*, who know him well, the oldest missionary, but one, at this Presidency. "It is now" adds the same authority "forty years since the attention of the late Mr. Ward, one of the Serampore missionaries, was drawn to a young man in one of the Government Offices in Calcutta whose extraordinary zeal and activity in the cause of religion gave tokens of future usefulness. After a short period of probation, he was selected for the missionary station at Patna, in which great and populous city he labored with much assiduity for five years. Dr. Carey had then just completed the first translation ever made of the New Testament into Hindee, and was anxious to establish a station at Delhi, for the more effectual distribution of it among the people. Mr. Thompson was selected for that post and removed to it in 1817 and continued his labors in that vicinity for the long period of thirty-three years. When on the death of Dr. Marshman, the Serampore mission was broken up, and all its out-stations were transferred to the Baptist Missionary Society, Mr. Thompson was placed on the establishment of that body, and continued to labor in connection with it to the period of his death. He was perhaps the most complete master of the Hindee language to be found in the missionary circle. He spoke it with such singular fluency, accuracy, and taste, that his ministrations among the heathen were peculiarly acceptable, and he was always able to command a most attentive auditory. His translation of the New Testament into that language, has always appeared to us to be one of the simplest and most idiomatic, and therefore one of the most useful versions in use, though doubtless susceptible of much improvement. Some years ago he published a brief Commentary on the New Testament in the English language, but his forte lay in the native languages. He was the author of two valuable Hindoostanee Dictionaries, the one a large octavo, equal, if not superior, in value to that of Shakespeare, the other, a small School Dictionary in the same language, which has proved very useful in promoting the object for which it was designed. To him also, the cause of missions is indebted for many valuable tracts, which have had an extensive circulation. As long as health and strength

His illness, which may be said to have commenced about the 20th, seemed to be chiefly a prostration of strength, accompanied during the last few days with low fever. Notwithstanding the great weakness under which he labored, his zeal in the cause of Christ manifested itself in endeavoring, to the last, to make known to all to whom he had access the way of salvation.

From the first he seemed to have an impression that the sickness was unto death ; hence on the following Sabbath he administered the Lord's Supper, although a fortnight earlier than his usual stated period for that ordinance, and when asked by Mrs. Thompson his reason for doing so, his reply was, " I may not live to see another Sabbath." His people little thought that they were receiving for the last time the sacrament at his hands ! On the afternoon of that day he held his accustomed public Hindoostanee service with his native members and others, when he delivered a discourse, which, however, was briefer than usual on account of his extreme weakness. The following day, Monday, found him still more reduced in strength, but this did not prevent his going out to his usual labor in the city. It seemed to afford him no little satisfaction, even in his illness, to be thus engaged in endeavoring to make known to the heathen the truth as it is in Jesus. Tuesday and Wednesday were marked by still farther prostration of strength, yet he was enabled to sit up in bed and make a few remarks at the Hindee service on Wednesday afternoon, on the xviii. Chap. of Luke's Gospel, which at his request was read by one of his children. During the night he was very restless and at times unconscious. While laboring under this aberration of mind, he frequently sat up and spoke of revising one of his tracts, " The Ten Hindoo Incarnations," and of sending it to Calcutta to be printed. He also repeated different passages of Scripture, amongst others, part of 2 Timothy iv. 8. " Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." On Thursday morning, the 27th, he appeared to be much worse than at any previous period, still he joined his family at the breakfast table and partook of a little food, but his strength seemed to be hourly diminishing. At about 11 or 12 o'clock of the day, he conducted as usual English worship with his family, and sang with great earnestness, and apparently in as strong a voice as ordinary, part of the following hymn of Watts,

" Mine eyes and my desire
Are ever to the Lord."

Between 3 and 4 P. M. he fell into a slumber, previous to which he

was heard for some time to be in earnest prayer. In the mean time his medical attendant called in and soon discovered the painful truth that he was near his end. About 8 o'clock, while Mrs. Thompson was in the act of commending his soul to God his Redeemer, he quietly fell asleep in Jesus without a sigh or a groan.

The funeral took place next morning, and his remains were followed by a large number of friends to the city burial ground, where a still greater number awaited the procession. Some five hundred natives of Delhi, amongst whom he had for so many years preached the gospel, were present on the mournful occasion.

JOSHUA MARDON ROWE.

JOSHUA MARDON ROWE was born at Serampore on the 21st of November, 1830. His early training was received under the roof of his estimable parents,—the children of the Rev. J. Rowe of Digah and the Rev. R. Mardon of Goamalty. While Joshua was yet very young, providential circumstances occasioned the removal of Mr. and Mrs. Rowe from Serampore to Churrapunjee, where they proposed to open an English Boarding school. Many months had not elapsed after their arrival there, when the sanatorium was broken up and their school was consequently closed. They returned to Calcutta, and shortly afterwards removed to Bareilly, where for ten years they were engaged in the important work of educating the young. Their own children occupied no inconsiderable portion of their attention, and to the blessing of God upon their efforts and prayers, the exemplary character and religious principles of their son must be attributed. From Bareilly they were once more constrained to remove to Agra, early in the year 1846, accompanied by all their children except Joshua, whom it was thought advisable to send down to Calcutta to his uncle, Mr. Josiah Rowe, with whom he afterwards lived until a few months previous to his decease.

From his youngest years disposed to be thoughtful and serious, and ever remarkable for his love of truth, Joshua profited much by the ministry of the Rev. A. Leslie, of the Circular Road chapel, Calcutta; and some time after he had left his home he experienced that great change of heart which it is the work of the Spirit of God to produce, and shortly after this he came forward and offered himself for baptism and membership with the church. He was baptised in 1848, and throughout his subsequent career his conduct was most consistent with the profession he then made. His place in the chapel, except when he was sick, was never unoccupied either on the Sabbath or the week-days. The prayer meeting was his constant resort, and though naturally exceedingly reserved, he readily consented to take his share in leading the devotions of the assembly, as often as he was called upon to do so. His prayers were marked by great humility, fervor and simplicity, and greatly resembled those which are characteristic of aged Christians. Many who observed this recalled it to mind when they heard of his death, and saw in it evidence that

derable period he was a constant and diligent teacher in the Sabbath school connected with the Circular Road chapel, and it was evident that he was fully prepared to undertake any service by which he might glorify Christ.

In the world his conduct was as became the gospel of Christ. Diligent in business, he secured the approbation and esteem of those under whom he was employed. Most studiously did he avoid the society of light and trifling young men, never seeking their company, and never identifying himself with them in any way or in any place. Truly innocent in his words and ways, he would not willingly cause a pang to any one. Humility clothed and adorned him : it was seen in his countenance and in his whole manner. Though actively engaged in the duties of the situation which he held, he was most industrious in the cultivation of his mind. All the time he could command was faithfully improved, and his attainments in knowledge might shame many who are possessed of far greater leisure. In Persian he had read the best classics, and he wrote the character with all the fluency and grace of an oriental calligraphist. In Arabic Grammar he had made considerable progress ; and he had also studied with success the Bengali, Urdu and Hindi languages. A circumstance illustrative of his consecration to the Redeemer's cause may be mentioned here. He always endeavored to acquire at once a knowledge of the languages he was studying and the ability to convey religious instruction through them : and for this purpose, as an exercise, he was accustomed to go through some simple Christian work, translating it into whatever language he had in hand. The acquisitions he had made were never paraded by him, they were to be found out rather from those immediately connected with him than from himself.

During the rainy season of 1851, his strength had greatly declined. Always delicate in health, it then appeared that continued close application to his duties and favorite studies might be attended with serious injury to his constitution, and it was deemed advisable that he should for a few months visit his home at Agra. He therefore left Calcutta in September and journeyed to his father's house, where he was welcomed with the fondest affection. His piety and devotedness, his ardent love to Christ, and his prayerful spirit, were witnessed by his parents with great delight, and called forth in their minds, and in the minds of the ministers and Christian friends who knew him best, a strong desire to see him engaged in missionary labor. When spoken to on the subject he acknowledged that this had long been the secret

hesitation, he gave up the intention of returning to Calcutta and his prospects of wordly advancement, and would probably have entered on probationary labors in the missionary field, but that the Lord had other designs in relation to him. Meanwhile he did what he could as a Sabbath-school teacher, never absenting himself from the duties of his class but when compelled by sickness. While his future plans were under discussion he paid a visit to the Christian village at Chitaurah, where it was proposed he should afterwards enter upon missionary labors, and the intercourse he then had with the native converts greatly delighted him. On his return to Agra it was observed that he was not looking well, and he then said that he had suffered in his absence from an attack of fever. He soon appeared to have recovered from the effects of this; but on Sabbath day, March 14th, he complained of inability to attend to his duties in the school, but was able to be present at evening service in the chapel, where he heard a discourse on the rest that remaineth for the people of God. The next day he had a second attack of fever; and in a short time, the usual symptoms of approaching measles came on and continued to affect him for several days before the disease was fully developed. He had previously expressed his dread of being attacked by this disorder, which was then very prevalent in Agra, and from the time it made its appearance he appeared to be convinced that it would terminate fatally.

Three days before his death, he assured one of his friends that he was very ill, and felt that he was going to die. He was much grieved to think that he had not been able during his sickness to attend regularly to devotional exercises, and added that he hoped God would be merciful to his weakness. He expressed much sorrow that he had manifested any impatience under his sufferings, and that he had felt any alarm, and desired to commit himself body and soul in the hands of his Redeemer. "Pray for me, Sir," said he to Mr. Lish, as he sat supporting him in bed, "Pray for me, that God would forgive my sins and receive me into heaven for the sake of Jesus Christ." He regretted much that he had no earnest longings to depart, yet observed that he was not afraid of death. On the same day before his anxious relatives had the slightest apprehension that he was in any danger, he sent for his mother, who had but just left the room, and looking at her steadily for some time said, "Mamma, I shall not live; I feel that I shall die. There is something within me that tells me so, but we shall meet in heaven." His mother was much distressed and said, "Why do you say so? I hope you will soon be well." He said "No, Mamma; you don't know what I feel. But do not think I say this to distress you." His father and sisters then came in. He looked round

upon them and said, "I do not wish to grieve you all ; I feel that I shall die, but am not afraid. I have prayed earnestly that my sins may be forgiven ; but oh ! for more faith ! that is all I want : the prospect of eternity is so solemn that I wish to prepare my mind for it." He then asked for some one to read to him. On being questioned whether there was any particular portion of scripture he wished to hear, he clasped his hands and exclaimed, "'God be merciful to me a sinner !' that will just suit me." His sister mentioned Psalm li., and read it to him, also portions from Clarke's Scripture Promises, which seemed greatly to console him. Shortly after his mother said to him, "I trust you experienced comfort from those passages of scripture which you heard just now?" "Yes," he said, "they are comforting, and I need comfort now." She spoke of Jesus being an all-sufficient Saviour ; "Yes," he replied, "I do trust in Jesus ; but I wish to trust him more." Several times during that night his sister, while watching by his bedside, observed him engaged in prayer. He expressed much regret, as he had before done, that bodily suffering had often incapacitated his mind for devotion, and again said, "I trust in Jesus ; yes, I do trust in him."

The disorder had now affected his head and deprived him almost entirely of consciousness, during the greater part of his few remaining hours. On Thursday, the 25th, the disease had gained much strength, and but for the application of a blister to the neck and cold water to the head, it is likely that the stupor into which he had fallen would have been constant. These remedies however had the effect of producing occasional lucid intervals, which were improved by anxious attendant friends. Those who were with him during the last night, put many questions to him regarding the state of his soul and the prospect of soon entering the world of spirits, to all which he gave the most satisfactory and delightful replies, evidencing that his hopes were built on the sure foundation. He caught up many passages of scripture as they were mentioned to him and seemed to be delighted to have the consolations of the word of God poured into his soul. Once, during that night, his mother, overjoyed at his return to consciousness, asked him how he was ? turning to her, he said, "I deserve to be crushed to death." She said, "I hope you find Jesus precious to you now." "Yes," he replied, and said to his sister, "We shall meet in the kingdom of God." A friend who was with him that night thus writes : "On the evening of Thursday the 25th of March, I called to see our departed friend. He appeared to be in a state of unconsciousness and unable to hear or comprehend what was said to him. I addressed several

taining whether he possessed the power of recognition, but it was not till about 8 p. m. that he gave indications of returning consciousness. This however appeared to be of short continuance, as he soon relapsed into his former state. Later in the evening, the symptoms of his disorder becoming more unfavorable, I was anxious to ascertain the state of his mind; and accordingly when alone with him I spoke in his ear, and enquired whether he found the Lord Jesus precious to him. I was most agreeably surprised at obtaining an immediate reply, although I had spoken in little more than a whisper. He answered 'Yes, I do.' Encouraged by this beginning I enquired, 'How do you feel now?' referring to his bodily sufferings: he applied the question to his spiritual condition, and replied, 'I feel that I am a lost sinner.' 'But Jesus came to save the lost: do you not believe in him?' 'Yes, I do,' and added something to the effect that Jesus was his only hope. Unwilling to tax his mental powers too much, after citing a few passages of scripture, I left him for a while. On another occasion I asked, 'Are you looking to Jesus?' 'Yes!' 'Is he comforting you?' 'Yes.' Again I reminded him of the text from which he heard the last sermon when in health. 'There remaineth a rest for the people of God,' and added, 'Are you going to that rest?' 'Yes, I am.' 'Can you say, I have a desire to depart and be with Christ?' 'Oh, yes.' I mentioned the passage, 'I know in whom I have believed,' &c. and also 'I know that my Redeemer liveth,' &c. he gave no reply, but being asked whether he felt that his Redeemer lived, he answered, 'Yes, I do.' Near midnight he seemed to improve a little, and not only took food readily but appeared disposed for conversation. It was now when alone with him and speaking of the love and mercy of God in having given his Son as a sacrifice for sin that he readily took up the subject and said, 'Yes, he gave his Son as a sacrifice for me;' thus evincing the personal interest he felt in the subject, and then, after a pause, he placed his hands together and offered up a short but fervent prayer for himself to God in nearly these words: 'O Lord God, I have sinned greatly in thy sight, and have not deserved thy mercy. Do thou pardon my sins, and have mercy upon me for Jesus Christ's sake.' His voice was weak, very weak, but still there was the same fervor that characterized his prayers when in health, both in the family circle and the church. 'Could you be ashamed of Jesus?' I once asked. He replied with emotion, 'I could never be ashamed of Jesus.' Another friend standing by said, 'Have you any desire to live?' His reply was: 'Only if it will tend to the glory of Christ.' About one in the morning (March 26th, 1852,) his disease took

was upon him. There was great restlessness and considerable nervous action which kept steadily increasing, although with occasional interruptions he retained his consciousness till about day-break. He was then again spoken to in regard to his hope, and we were cheered at finding that although his body was racked with pain, his soul was calmly reposing upon the Rock of Ages; and his last words were, 'Oh yes!' in reply to question put to him, I believe, by his mother: 'Do you find Jesus still precious to you?' About dawn he fell back into a state of unconsciousness in which he continued till about one o'clock P. M. when he 'fell-asleep in Jesus,' realizing the truth of the lines he had a few days before, when perfectly well, repeated to his brother while speaking of death:—

'Then the last the solemn scene,
Shall be tranquil and serene.' "



CHARLOTTE SUTTON.✓

AMID the bright list of India's benefactors which this volume contains, the name of Charlotte Sutton deserves a place. For though permitted to do little more than enter her field of labor, ere she received an honorable dismissal, yet few ever glowed with a purer or more fervent zeal to benefit the benighted myriads of India than did she.

Charlotte Sutton was the eldest daughter of the late Mr. James Collins, of Wolvey, Warwickshire, England. She was born at Smockington near Hinckley, Feb. 1, 1801. From her childhood she possessed an unusually cheerful, engaging and affectionate disposition, was remarkably attentive to the wishes and comfort of her parents and contributed greatly to alleviate a long series of trials and afflictions.

As a sister and a friend she was truly amiable, while as the friend of the poor she was, long after her decease, spoken of with tears of affection and gratitude. She was fond of reading, and, possessing naturally considerable strength of mind, her intellectual attainments were of a very respectable character.

Her parents were both pious, and she early became the subject of religious impressions, though her natural gaiety of disposition led her too often to trifle with serious things, and seek to put off an earnest attention to the welfare of her soul until a more convenient season. Her first convictions of sin appear to have been derived from learning Dr. Watts's little hymn, commencing

"Almighty God thy piercing eye
Searches all nature through," &c.

Other means served to mature her religious concern, especially the timely instructions of a beloved aunt. In her 21st year she publicly avowed her attachment to Christ by being baptised in his name and joining herself to the little church in her native village. No sooner had she then felt the saving efficacy of the Saviour's grace than she at once and for ever adopted as the governing principle of her life *that she should henceforth not live unto herself but unto him who died for her and rose again*. Religion was in her far from being accompanied with any of that forbidding reserve or stolid formality which too much characterises some Christian females, cheerfulness and activity were the leading traits in her piety. The rosy hue of health bloomed on her

while her frankness of disposition and readiness to oblige, under the plastic influence of divine grace, rendered her a lovely specimen of youthful piety. Charlotte was not merely welcome, but a favorite wherever she visited. Nor was she backward to improve her advantages. Her tact in directing conversation into a religious channel and speaking a word in season with nearly every one she encountered, was truly remarkable.

One of her first and most interesting employments was in the sabbath school. She was a warm advocate of the Bible and Tract Societies. By her efforts chiefly a book society was established for the benefit of her neighbors. And besides contributing of her own stores for the relief of the sick and needy, she became the almoner of the bounty of others. But it was in missionary exertions more than in any thing else she seemed to live. Her prayers, her thoughts, her labor all seemed to centre here, and few have with the same amount of means and leisure done so much to contribute to the missionary funds.

In the autumn of 1823 her acquaintance with Mr. Sutton commenced. His attention was directed to her by her zealous advocacy of the great principles of benevolence with some of her young friends at a party where he was an occasional guest. Mr. Sutton was at that time pursuing studies preparatory to his engaging as a missionary to Orissa. After passing through a period of extreme agitation, perplexity and self-distrust, she consented to become his wife.

No sooner had her way been made plain before her, than she experienced the liveliest emotions of gratitude. Her letters and diary abound with sentiments of exalted piety, and manifest how fast she was ripening for that heavenly world to which her Lord was about to call her, almost before she had commenced her work as a missionary of the Cross. A friend who highly esteemed her, from observing her state of mind at this interesting period of her life, remarks, he was reminded of one of the most beautiful of the comparisons of modern poetry, in which its author describes the final departure of a pious female from this transitory state.

“But she was waning to the tomb,
The worm of death was in her bloom ;
Yet as the mortal frame declin’d,
Strong, through the ruins, rose the mind.
As the dim morn, when light ascends
Slow in the East, the darkness rends ;
Through melting clouds by gradual gleams
Pours the mild splendour of her beams ;
Then bursts in triumph o’er the pole,

Thus, while the veil of flesh decay'd,
 Her beauties brightened through the shade.
 Charms which her lowly heart conceal'd
 In nature's weakness were revealed ;
 And still the unrobing spirit cast
 Diviner beauties to the last ;
 Dissolved its bonds, and cleared its flight
 Emerging into perfect light."

At length the hour arrived when she was to take her last farewell from most of her relatives and friends ; her last farewell, for, where she is gone,

" Adieus and farewells are a sound unknown."

The following account of the parting scene was penned by a friend who was present, and sent to another, from whom she had recently parted.

" MY ESTEEMED FRIEND,—From the pungency of your feelings when you dropt the hand and caught the last glimpse of our beloved Charlotte, I hasten to relieve your anxiety as to the concluding scene. I met them at Smockington, a little previous to their departure by the mail and witnessed a scene which I expect ever to contemplate with melancholy pleasure. After speaking for a short time to the many who were present, on the subject of her departure, she proposed the singing of a hymn, which she gave out, and set the tune :

' Bless'd be the dear uniting love,
 That will not let us part,' &c.

" After this she took her sister S. upon her knees, and addressed her in a tone of superior affection on the most important of all subjects, with a magnanimity I shall never forget. The distressed girl lay upon her bosom in a state of indescribable feeling, and never left till the arrival of the coach. Here we all took the last, last look, the last sad farewell, while S. locking her arms over the neck of her sister reiterated the exclamation, ' I shall never see her more ! ' They were compelled to be separated, and with a firm step, a cheerful sentence, a tearless eye, she entered the coach, which hurried her from the spot : she waved her handkerchief from the window, till she reached the top of the hill, and then suddenly disappeared. ' May the God of Charlotte be our God.' "

While in London waiting for the sailing of the Euphrates, the vessel in which her passage was engaged for India, she sent the following note to her mother ; it sufficiently explains itself, but must reach every heart that loves the Bible.

" Dear Mother,—I promised you my Bible, though I confess I

you will think this unkind, but what can I do? The thought of parting with it, I can truly say, is more painful than any thing I ever experienced. I think I could spare any thing you could ask rather than my Bible. You know, my dear mother, it has been, and it is now my dearest earthly treasure. It has been to me a most faithful companion; which has at all times and on all occasions administered advice and consolation. And when I recollect in how many trying circumstances it has yielded me support and comfort, I feel that we are inseparable. You will think this is a weakness; and so it may be; and you would think it more so if you could enter into my feelings. But I cannot say more, only let me know you are satisfied without it."

In this Bible was found written—

"MY DEAR MOTHER,—By giving you *this Bible*, I am giving you what the blessed God has often made to me more than my necessary food; and now, that it may convey to you every needful good is the prayer of your affectionate daughter,

C. SUTTON."

A memorandum in her pocket-book thus notes the day of her embarkation, August 5th. "This is with me a memorable day. It is just three years since I was permitted to join myself to the Lord's people on earth, and to-day for the first time in my life, I am quitting my native shores, and bidding a last adieu to England. Have this morning taken a final farewell of our dear brother James, our last English friend. Now, blessed God, be our especial friend!"

The voyage to India was unusually tedious, being upwards of six months. Still it afforded many opportunities for the display of her Christian excellencies and missionary spirit. Besides the crew and passengers, there were upwards of sixty lascars on board, also two Hindoo women, a Hindoo servant man, and a little boy. The little boy named Jonah and the two women were especial objects of solicitude to Mrs. Sutton.

The ship stopped for ten days at Madeira and as long at the Cape, both of which occasions afforded openings for the exercise of her pious zeal. The writer cannot but hope she will gather fruit to life eternal from the efforts made to do good during this voyage.

The ship reached Calcutta, Feb. 20, 1825, when Mr. and Mrs. Sutton were kindly invited to take up their temporary abode with one of the lady passengers from the Cape, residing at Garden Reach. Were it not for extending her brief memoir unduly it would be gratifying to furnish in this place the estimate formed of her character by this beloved friend, and which was forwarded to her husband after

Calcutta and Serampore, Mr. and Mrs. Sutton met with a most cordial reception. The extent to which Mrs. S. endeared herself to many of the friends in this place was very pleasingly manifested by the very affectionate manner in which her death was spoken of and her character referred to in their different publications, and by their letters of condolence to her husband.

A brother in Calcutta writes :—" We have very seldom indeed seen a female in our view more adapted for usefulness than Mrs. Sutton, and we felt towards her and her husband the highest regard and esteem—we esteem her decease a loss to the general interests of Christianity in this country."

Mr. Peggs writes :—" In Orissa and Bengal the memory of our valued sister is as ointment poured forth. There was a vivacity, activity, sweetness, simplicity and piety in her that were very pleasing. On arriving at Serampore I heard her spoken of in terms of much respect, and her death was greatly regretted."

Such testimonies to her worth might be greatly extended, did not our limits forbid. All who knew her regarded her as eminently qualified to be the instructress and benefactress of her benighted sisters in Orissa. She looked forward to the hour when she should engage in active labors for their benefit with the most intense ardor. Doubtless, had she been spared, she would have entered with avidity into the modes of making known the Gospel to the females of India which were at all accessible to her. God had determined otherwise respecting her, and the field is now still clearer and wider for those to enter and cultivate, upon whom her mantle may fall.

After spending nearly three weeks in the beloved society of friends at Calcutta and Serampore, Mr. and Mrs. Sutton prosecuted their journey by dawk to Cuttack. At Balasore they were met by Mr. Lacey, who kindly conducted them to Cuttack, where they arrived safely on the 11th of March, 1825. Mrs. Sutton's circumstances had excited the apprehension of friends respecting her, but the journey was completed in comfort. Her diary records her hopes and fears, her pleasures and disappointments on reaching her long hoped-for field of labor; but here we can merely record one or two brief extracts from her correspondence.

April 2nd.—The day but one before she became a mother, after speaking of the Hindoo's listlessness and inattention to the glorious Gospel, she proceeds : " Missionaries often need the prayers, the united fervent prayers of all Christians; and though we do not solicit starvation for these frail bodies, yet I would say, if the friends of

than their prayers. I would urge this the more because we are exhorted under certain circumstances to take no thought for the former, but never so with regard to the latter. No! but the uniform declaration amounts to, Ask, ask, ask;—Pray ye the Lord of the harvest;—I will be enquired of for these things;—Ask of me and I will give thee, &c. &c.”

In a letter she commenced but finished not, the same subjects are referred to more fully.

Further on she says, “Many plans are already adopted for the spread of Christianity; others are rising into notice, and receive a support from the public which I certainly never expected to witness on my arrival in India; but the long hidden leaven has fermented, it continues to ferment, and blessed be God for this evidence that it shall do so until the whole lump be leavened.”

In the last note she wrote, and which was addressed to Mrs. Marshman of Serampore after referring to the need of faith in reference to the conversion of the people, she then concludes: “But there is one subject which even now calls for our united recollection, our fervent gratitude and humility; I mean the love of God in Christ Jesus. This, my dear sister, is conferred upon us in such an endless variety of ways, and so constantly, that we are apt to lose sight of it. Nay, even while we are professing to receive blessings as from the mercy and goodness of God, we lose sight of the channel in which they are conveyed, namely, our adorable Redeemer. I have felt much pleasure from the force of this truth:—‘They that trust in the Lord shall be as Mount Sion which cannot be moved.’ Blessed be his name, he enables us to trust in him.”

This surely was a happy spirit in which to enter the dark valley. The writer heard the venerable lady to whom this note was addressed say to a friend in reference to her going to reside in Orissa: “Ah! she has piety enough to make her happy every where.” The last record of her own pen is found in her diary evidently inserted there when the hour of nature’s trial was upon her.

“Unable to attend our English worship, although it is the first time since our arrival that our brethren and sisters have met to commemorate the love of our dear Redeemer. Oh, my Saviour! why this deadness? why this stupidity of soul? why, no more languishing after thy presence and a sense of thy love? oh, be with them assembled around thy table: may they be refreshed and may thy unworthy worm be humbled in the dust before thee. Lord raise me from earth to heaven.”

The following letter from her husband contains an account of her

confinement and subsequent decease, and with them we must conclude our sketch of this highly gifted Christian missionary.

“ My dear brother P——,

“ Little did my Charlotte think, while penning these lines, that severe affliction would render her incapable of finishing your letter. But that gracious Being, who has always shown himself, to us especially, too wise to be mistaken, and too good to be unkind, sees fit that it should be so.

“ Again, my dear brother, I resume my pen to finish this epistle, but what shall I say? When I began the above lines, a few days ago, little did I think that ere I concluded this letter, my dear, my beloved, my amiable Charlotte would be no more. It was but the day before she died, I determined on letting you know of her illness; but I had not then the least conception that her disorder would prove fatal; but now, before this reaches you, your friendly heart will have sympathised with her bereaved partner, and your eye will have dropt the tear of affection over the memory of my happy Charlotte. I will not complain: the Lord gave her to me, and in mercy he has taken her away. He has done me no wrong; she was his, much more than mine: hush, then, my distracted passions! it is the Lord, let him do what he will with his own. O Sir, if I were to think of my loss alone, it would sink me to the grave. She was the wife of my youth, the delight of my eyes: we seemed formed for each other; we loved each other with the most ardent affection; our days seemed to pass away and leave us every evening still more attached. But we were too happy—we long had thought we were too happy for earth.—Our sky was too fair to remain long unclouded; and, for the last two months especially, we both anticipated some heavy trial, and prepared our minds for it; but little did I expect so severe a stroke as this: yet, from the prospect of my Charlotte becoming a mother, she had had a foreboding that it would prove the means of her removal, and she often wished to talk upon the subject, but I could not bear the idea, and always discouraged it. Yet when we did contemplate the event as possible, she always expressed herself with singular confidence that God would do every thing well.

“ Her spiritual enjoyments were often of a very elevated description; notwithstanding her situation, and our circumstances on board ship were far from being favorable to spirituality of mind, and our being often deprived of each other's help in spiritual exercises, yet when we could unite, her mind has often been so much under the

night. Dear departed saint, she was prepared for heaven. Her love was too ardent to be long away from the Lord she loved. Oh how sweet is the memory of those precious seasons ! I feel their influence now ; and feel fresh desires to be with her, to renew our delightful subject in heaven.

“ My Charlotte was far from being an ordinary Christian. Of her desire to do good, and devotedness to the work in which she was engaged, it may be sufficient to extract a passage from a letter, sent for her since her death, by Mrs. B——, a lady distinguished in India by her rank, piety, and active benevolence. You will remember she was a passenger from the Cape. She writes,—‘ I often think of the earnest, simple spirit of devotedness to your work, which appeared to anima● you on board ship, and I do hope you will favor me occasionally with some account of your progress in your most arduous undertaking ; and may that blessing rest on your labors, which can alone render them productive of the good you so anxiously desire to be the instrument of conveying to the souls of your fellow-creatures.’

“ That good, perhaps, may be accomplished by her death, which, in her life, she was not permitted to see. Harriet Newell, though dead, yet speaketh ; and so will my Charlotte wherever her living voice was heard.

“ On the 4th of April, she was safely delivered of a fine healthy babe. All went on very well till the 12th, when she sat up a greater part of the day. (This is not premature in India. The native women often stand up to their neck in water the third day, owing to the climate.) On that day, our first letter arrived from England. It was from Wolvey ; and the hopes it excited in behalf of some dear members of the family having become acquainted with the Saviour, were too much for her weak state of body. Her spirits were raised too high. She sang, and prayed, and praised ; for her mind was very spiritual. In the evening she unthinkingly opened a drawer, to get something for the baby : it injured her, and alarmed her very much. This was followed by hysteric fits, accompanied by derangement : she was very violent all night. Before she quite lost her senses, she exhorted us all, with amazing fervor, to self-denial, devotedness, and affection towards each other. She repeated, with great earnestness, ‘ Let the world know I do not regret my choice !’ and, during the night, she evinced great anxiety for the salvation of her family and connexions. The subject of the letter dwelt repeatedly on her lips ; and often she would exclaim, with delight, ‘ My dear S—— is become a Christian !’ &c. &c. She talked a good deal about J—— F——,

occasion, when she thought she was dying, she laid herself straight on the bed, and bid us all farewell. It was more than I could bear ; and I exclaimed, ' My Charlotte ! my Charlotte ! I cannot spare you yet ! ' But she seemed hurt at what I said, and replied, ' My Sutton, are you not a Christian ? ' The next day, she was better ; and the Doctor assured us she was not in the least danger ; the complaint was very common in India, and never fatal. On Friday she was sensible for some hours, and we had the most delightful season I ever remember ; she seemed just returned from heaven with all its happiness. We never had such a delightful day, and on my telling her, I could cheerfully part with her, if the Lord should see fit to take her, the last tie to earth seemed removed, and we prayed, and wept, and rejoiced, and parted till we should meet in eternity. We both felt so much swallowed up in God, that death appeared the most welcome event of which we could conceive. She said she thought the Holy Spirit had been explaining Scripture to her mind, from one end to the other. She never saw it so clearly, and fully, and encouraging in her life.

" On Sunday she was again sensible, and so much better, that I was enabled to leave her to preach at the baptism ; but she sunk again, though we still thought her gradually recovering. She used to sit up in bed and sing so cheerfully, you would have thought her the happiest being on earth, though quite deranged.

" On the 1st of May, we removed her to Pooree, for the benefit of the Doctor's attendance, milder climate, and sea bathing. For a time she seemed to revive, and we thought her so much better, that I prepared our bungalow, and hoped to remove very soon into it. But, alas, I little contemplated so severe a change : she had been much more composed for two or three days, and we thought it favorable ; but, alas, it was a treacherous calm. On Saturday, I began to finish the annexed letter, thinking to tell you she was recovering ; but the next day saw all my hopes wither away.

" On Sunday morning, about five o'clock, as we were preparing to bathe her, we found her very low and poorly. I wrote a note to the Doctor, and he came before six o'clock, but she got much worse : he gave her several stimulants, which revived her, and she ate some sago ; but still she sunk again, her hands and feet grew cold and clammy. About ten o'clock the Doctor lost all hope, and communicated the sad news to me. I will not dwell upon my feelings ; she still ate sago, and took camphor mixture very freely, but continued to sink, and seemed inclined to sleep ; at intervals she seemed quite sensible : she knew Doctor Stevin and called him by name, and all of us. At

asked if she trusted in Jesus Christ ; she replied hastily, ' To be sure I do ! ' About four she said, ' The Lord has made peace for us ! ' or, ' Has the Lord made peace for us ? ' She now appeared gradually to lose her hold on time. About five she turned to me with a sweet smile and said, ' My Sutton, I am beautifully happy ! ' I inquired what made her so happy ; but reason fled again, and she spoke no more that we could understand. At eleven o'clock I perceived a change, and called to brother and sister Bampton, who had just left me. She sunk very fast ; a few minutes before half-past eleven, she turned to me and smiled ; I called to her to speak to me once more, but she could not. At half-past eleven she turned her eyes away, and breathed her last so gently that we could not tell for a minute that she was gone—she left a smile on her countenance, beautifully and strikingly illustrative of her happiness. Thus peacefully died my Charlotte, and the next day hid her from my eyes for ever. Oh that our end may be as blest as hers ! Brother Bampton officiated at the grave.

" Although the burning sands of Pooree cover the dear remains of my Charlotte, yet her spirit is not there. No ; it is with the Lord she loved. She is happy, infinitely happier than earth could make her. She was prepared for heaven : it was noticed by many, especially in Calcutta. Then why should I complain ? Her living voice still seems to say, ' Weep not for me. Why should you weep ? I have finished my course ; I have obtained the crown. I cannot come to you, but you will come to me : in a very little while, the day of life will close, and you too will be called to come up hither to be with Jesus.' Blessed hope ! It cheers, even now, this aching heart,—it smooths this care-worn brow,—it is enough, O Lord, only glorify thy name, and I will praise the hand that took my love away. I cannot add more.

A. SUTTON."

J. J. WEITBRECHT.

THE beloved brother and devoted Missionary, whose sudden removal from his work below to his reward above, has touched so many hearts with sorrow, was a native of Schoendorf, a small provincial town in the little kingdom of Würtemberg, in the south of Germany; where he was born April 29, 1802. He was one of seven brothers who grew up to manhood, five of whom are still living. He was not educated for the Church, his father deeming him possessed of too little talent for a deep theologian, and being unwilling on that account to send him to College. He, however, received a thoroughly sound classical education, and what is of still more importance, he was trained up in the fear of God, who was pleased to touch his heart effectually by the power of His grace when he was about seventeen years old.

In obedience to the wishes of his father he entered on secular business after his education was completed, and remained so engaged for several years, which eventually proved a most useful preparation for that practical usefulness for which he became so remarkable in his future course.

The particular circumstances which led him to desire to become a Missionary are not exactly known, but he frequently said that his family and friends dissuaded him strongly from his purpose, deeming him possessed of too fair prospects, and too much respectability of family and connexions, to think of devoting himself to the work of a Missionary, which was then considered as an employment only suited to the humbler classes of pious persons. He, however, was enabled to be steadfast in his determination, and as his father had died, and he felt himself free to follow the bent of his mind, he proceeded to Basle, in Switzerland, and offered himself as a student in the Missionary College there.

The following letter from a contemporary, who met him there, will shew his progress at this period of his life:—

“We were first introduced to each other on the 4th of January, 1826, the day I arrived in the Mission-House at Basle. He had reached Basle a few weeks before me. As to seniority, he was the second of twelve students, who entered the Mission College at one and the same time (three have gone before him; one in West Africa, one in North India, and one in South India). His proficiency in Latin on entering the College placed him at once in the first division of our class,

class, being matriculated in the Basle University, where we, as the custom was, had to attend some theological lectures, and were required to be present at the time of the general examinations. His deep and unaffected piety, his open, straightforward, cheerful, social and affable character, and active habits, made him a general favorite with all with whom he became acquainted; and not only that, many of the students looked up to him as a pattern of a Christian and a true Missionary candidate. He was diligent and most conscientious in all his studies, and gave great satisfaction to his tutors, all of whom loved and respected him greatly. In the long dreary winter he would get up long before day, and read with one of his fellow-students the New Testament in Greek, and see that all the rooms were properly heated before the rest of the inmates rose. He was always ready for any service for the good of his fellow-men, whether it was of a temporal or spiritual nature; always the foremost when work was to be done, whether mental or manual; for in Basle, the hours of recreation were chiefly employed in the work-shop, in the wood-yard, and in the garden.

“He soon became the leader and instructor of a band of young men in the town, who met together for mutual edification and prayer. Besides, he would frequently preside (though it was not his turn) at a weekly religious meeting in the town, which was in charge of the junior tutors and the senior students of the Missionary College; would hold early morning prayers in the town-prison, and take classes (likewise in the prison) in Sunday Schools; and after being licensed to preach, he would embrace every opportunity of publicly declaring the Gospel of salvation in various country churches in the Canton of Basle, and the neighboring places of the Grand Duchy of Baden. As both the Principal and the tutors of the Missionary Institution, as well as the members of the Committee, considered him mature (almost before the time), both in character and attainments, he was sent to England much before the usual period (I believe it was in 1829), carrying with him the highest testimonials from the Divinity Professor of the University and the Principal of the Mission College, both as to his Christian character and mental attainments. In England, he appears to have made the best use of his time; for I have heard, that both the Bishop of London and the Examining Chaplain were highly pleased with his examination previous to his taking orders.”

The Church Missionary Society, both on account of his mature character, and his facility in learning languages, &c., intended sending him to Abyssinia; but for some reason or other his destination was changed, and he was sent to India.

He left England in September, 1830, and arrived in Calcutta in January, 1831; so that at the time of his removal he had been upwards of twenty-one years a Missionary to the Heathen.

He resided for the first six months in Calcutta, but removed to Burdwan about June, and in September following, just nine months after his arrival in Bengal, he was left in sole charge of the Mission there, in which sphere he continued—except during an absence of three years in Europe on account of his health,—to the day of his death.

We will not now enlarge on the early part of his missionary career, but will at once proceed to the period, when having fully acquired the language, and overcome all preliminary difficulties, he gradually enlarged his sphere and matured his plans.

From the time of Mr. Weitbrecht's marriage, which took place on the 7th of March, 1834, to his death, eighteen years after, he maintained a simple straightforward course of devoted usefulness. He was not turned aside from his high calling, either by the joys or sorrows of domestic life, though there never was an individual, who could more truly estimate them, or who more tenderly and completely fulfilled the claims of a husband and a father. One of the peculiar beauties of his character was, the remarkable combination of gentleness and decision, of the most winning and attractive manners and address, with a dignified and manly bearing, which drew all hearts to love him, at the same time that it inspired the greatest respect, and even reverence for him. This was strikingly exemplified in family intercourse, in social life, in his behavior towards the Native Christians, and even to his servants. All felt that his word was law, yet that his acts were ever full of kindness and forbearance. His children delighted in him, and oh! what a parent they have lost in him.

A few extracts from his journal, extending through a course of several years, will, perhaps, be the best and most interesting method of exemplifying his Missionary character:—

*“January, 1835.—*Epiphany, the manifestation of Christ to the heathen; set out to preach the Gospel. I addressed a number of hearers; they were delighted and listened with deep attention, and commended the word. All seemed to be deeply impressed. If these visits could be often repeated, a garden of the Lord might soon spring up.

*“November 1.—*I sat in a little boat, and went up the river. Met some friends in the way, who were full of mirth. I conversed a little while with them, but the state of my mind was directed to more sober

future prospects, my work as an evangelist among the heathen. I felt the presence of Jesus. I longed to be holy as He is holy, and to show my love to Him in following Him from suffering to glory.

*“May 22, 1836.—*Much sickness. I feel so firmly convinced that all things belong to our needful portion here, that I have of late learnt to bear crosses with more patience and resignation ; in this I can distinguish that the Lord carries on His work in my heart, though sometimes I am exceedingly depressed by my want of spirituality.

*“June 9.—*The weather is exceedingly oppressive. After spending three hours in the morning at the English School and two at the Rajah's, to each of which places I have to go two miles, I find it impossible in the evening to go out again for preaching.

*“July.—*Was much struck at the remarks of a Baboo : he said the Missionaries, who preach the Gospel, are such blameless, kind, and meek men. In proof of this, he told the by-standers, that in earlier days he had thrown dust at Dr. Carey while preaching, who bore the insult with unexampled patience, not saying a word against the ill-treatment. How much even the heathen look upon the conduct of those who preach !

*“November.—*Called on a native gentleman, who had just lost his only son. I told him I had lost my little daughter, and could feel for him. He spoke of submission to fate. I told him God sends these trials for our spiritual good, to draw the earthly heart to heaven. I explained to him the delightful views of the Gospel of Jesus opened into a better world, and pointed out the blessed state of those who can look forward to death in the full hope of immortality. I spoke warmly from my heart, the tears trickled down the Baboo's cheeks, he could scarcely speak when I took my leave.

*“October, 1837.—*Administered the blessed sacrament. I had a most delightful season in communion with God. I think I feel more the great advantage and need of this blessed intercourse with my Saviour.

*“February, 1838.—*Preached to crowds last evening, and rose early ; as I walked on, the morning star and the voice of the turtle-dove engaged my solemn meditation. What beautiful emblems of Christ's kingdom. Preached of them to the villagers.”

In 1841, it was necessary for Mr. Weitbrecht to take a change, his own health and that of his partner being much broken up. He was, however, only doing his Master's business in another place. After he had recovered his strength, he attended very numerous meetings, and preached incessantly both in England and in Germany. His efforts were much blessed, and several instances occurred of souls

being brought to Jesus under his simple and persuasive addresses. His own account of one or two incidents shall be given in extracts from letters.

*“October, 1842.—*I may just mention an interesting incident, which occurred at Strasburg, before I pass on. A few days previously to my arrival there, two ministers were heard remarking to each other, that half the accounts which missionaries wrote from heathen lands were lies. In my address from the pulpit, I plainly stated this, and added, ‘Is it probable, my friends, that men, who go out with their lives in their hands should tell lies?’ Both the ministers were present, and when I retired to the vestry after service, one of them affectionately embraced me.

*“November, 17.—*I was at Lauenberg. The Prince and Princess are in England visiting Queen Victoria, but I saw their children, who were delighted to see a missionary. To-morrow I am going to join the evening party of Prince Hohenloe Jaxtberg, who heard of my missionary address. This will give me an opportunity of speaking of Missions to these great people. My addresses and labors have been much blessed to my own soul, and I feel more and more of that happy state, when one can do every thing with the soul, in child-like reliance on Him and His blessing.

*“20th.—*I wish you could have seen the masses of hearers this day. I spoke an hour and a half. The people seemed quite electrified: there were about 3,000 present! It was a beautiful sight! An old infidel physician, who had not been in church for thirty years, attended. He was quite shaken down, and sent us a present for our work.

*“28th.—*I have had sixteen public meetings in fourteen days—nothing but an especial measure of divine assistance and grace could have enabled me to go through it. Besides the meetings, the houses where I was, became crowded with eager hearers, and I had to relate, advise, exhort from morning till night. The Lord has truly blessed my poor labors. Unto His name be the glory. At one place I met a pious widow, whose heart was overflowing with love to God and the brethren. I shall never forget that evening. I believe I feel more than ever the necessity of living for eternity, and doing all for and in the name of the Lord.

*“December 2nd.—*I am in the best hands, and have had new proofs of this, having received an especial measure of grace and help for extraordinary exertions. I dined on Sunday with the Dukes Paul and Adam of Würtemberg. The town contains only 400 Protestants,

a half, in breathless silence. The Dukes were present and became subscribers; you can imagine, I do not lose these fine opportunities for speaking, as God may enable me, to the hearts and consciences of my hearers. May the Lord water the seed. I could see and feel every where that He was with me. I never witnessed anything like it before. The prayers of hundreds followed me, and I ascribe this wonderful movement chiefly to this. An old peasant woman followed me from her village. She said, 'O sir, I am so glad: my heart was warmed yesterday. I love the Saviour, and wish to love Him more. Will you pray for me? I have to suffer much ridicule and persecution in my village, for they neither know nor love Jesus. I had an only daughter, she died, and I am left alone: she spun and prepared a piece of flaxen cloth, but could only half finish it. It is worth 1s. a yard; but I cannot sell it, because it is the last thing my dear child ever made. Pray accept a part of it, and have a shirt made of it. Wear it when you are among the heathen; and then think of me as you look at it, and pray that I may be faithful to the end, and that my latter end may be peace.' I was almost moved to tears. If any feeling is at present preponderating in my mind, it is this; that the more we are permitted to witness the work of God in sinners, the more will the instruments be abased and humbled in the dust. I trust I have learnt a lesson, which will remain deeply engraven on my heart and memory all my life. It is this; to live nearer to God, to believe and realize His presence more in all my undertakings, and to ascribe all the glory entirely to Him. My mind has been much taken up this week in thinking of the death of our dear brother, DeRodt. Is there anything among us that displeases the Lord and leads Him to call away from our number those we seem least able to spare, our most devoted and efficient laborers? Does selfishness, church pride, worldly wisdom, exist among us, and those who guide us, and provoke His judgments, and lead Him to withhold the blessing He is so ready to grant, when it is sought aright? Oh! for a greater measure of devotedness, Divine wisdom and holy love, to furnish us well for our blessed work of Missions."

How does this extract strike one now in application to himself!

"*January 29, 1843.*—In the Diligence, I met a young infidel. He said Christ was only a wise man. I tried to show him that he talked against reason, and appealed in the strongest way I could to his conscience. He retorted—'My mother is an English lady, and just such a fanatical person as yourself.'—'Sir,' said I, 'the prayers of your mother will be like spears and arrows in your conscience, and you will have no rest till you apply to the same Saviour for mercy in whom she

trusts. I had a delightful afternoon with the pious Margravine of Carlsruhe. Her little girls were so pleased with the Missionary anecdotes I told them, that they could not eat their supper for joy. The Margravine is a very warm-hearted Christian, sister to the Queen of Württemberg."

We cannot add more extracts, but these give a fair specimen of the man, and show that he was indeed instant in season and out of season, reproving, rebuking and exhorting. While in Germany, he published lectures on India in German, and other little works calculated to create an interest in Missions, which found a ready sale. He did the same in England in English, and visited every county, except Rutlandshire, to preach and speak for Missions. He was also in Scotland with the same object in view.

In 1844 he returned to India, and immediately entered with his former zeal upon his old labors.

"*January, 1845.*—After three years' absence, I am again in this heathen land, and desire to begin this year in humble reliance on my covenant God and Father in Jesus Christ. Oh! may it please Him to use me as an instrument, unworthy as I feel myself to be, for the conversion of many deluded idolators! I would wait for the fulfilment of His promises, and labour more prayerfully.

"*10th.*—Preached the first time again in the bazar of Burdwan, spoke to an intelligent Hindoo youth, and entreated him to think of his soul and turn to Jesus. He seemed to feel. Lord have mercy on his soul.

"*23rd.*—Performed service in Bengalee. I felt depressed, and cried mightily to the Lord, and He heard me, and I received such a manifestation of the glory of Jesus, the risen Saviour, to my soul, that I felt quite overwhelmed, and gave vent to my feelings in a flood of tears. These words—'Then were the disciples glad when they saw the Lord'—went to my heart: how great must have been their joy after the night of sorrow. I too could rejoice as if seeing Him. But what will it be on the great day of revelation, when we shall behold Him in reality. I preached with much openness of heart.

"*May 10th.*—Visited my old Pundit, who, I heard, was on his death-bed. When I took leave, he entreated me to pray for him: this was more than I expected: there was a hard struggle in the mind of the dying Brahmin. Two days after, his eldest son came to tell me he was gone: he will now see the reality of eternal things. O Lord, visit this poor people with Thy salvation.

"*1846.*—Preached to a good number who were much affected. It resembled a gracious shower softening the soil.

"1847.—I have had letters from my fatherland. Two of my nieces tell me I was instrumental in their conversion while at home. Their letters show that there is a real work of grace in their hearts. These are cheering dew-drops in this spiritual wilderness.

"*December.*—Preached in a large village: a young Baboo entered into conversation. He listened attentively, while I enlarged on the blessed effects of spiritual Christianity, and seemed deeply impressed.

"When in England the retrospect of the past years of missionary labor in India was delightful to me, and so will it be in the evening of life. I feel persuaded that I shall not then regret having spent my strength in this glorious service, but shall greatly rejoice in having been counted worthy to serve my Lord and Saviour in so noble a cause. I would take the Apostle's exhortation home to myself:—'Wherefore be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'

"*Chinsurah, January, 1848.*—Our little Edmund has left this vale of tears: as he died I looked out of my window and saw the Ganges before me, slowly and majestically rolling down its waters. A speaking emblem, thought I, of life's short course—soon perhaps mine may close too. May it finish well, in the fulness of faith and hope of glory! Five dear children of ours are now there."

This last extract is introduced to exemplify how fully his prayers with regard to his own departure were answered, and with it we must close these few short touches of his heart's deep feelings, as a missionary and a Christian.

In July 1848, he became seriously ill—a cold he caught settled on his throat and chest, and these organs being much weakened by so many years of continual preaching and speaking, the attack became very obstinate, and he never fully recovered it. He was absent from Burdwan seven months for sea air and other changes. With all his weakness and depression, he still tried to do something for his Master, and he made good and useful impressions wherever he went. He preached to the pilots in the vessel at the Sandheads, and he spoke to the sick and dying when he met them. This affliction was much sanctified to him and he grew more rapidly in every Christian grace from that time forward. As soon as he was able to preach in Bengalee again, he entered on itinerant labors with increased devotedness, and finally resolved to offer himself to the Society as a travelling missionary, to leave the comforts of home entirely, and spend the whole year round in going from place to place, to preach Christ more extensively

seemed ripening for more extended influence and usefulness,—but they were ripening for glory. His views seemed to get such an extraordinary degree of elevation and brightness, and his faith seemed to prevail in so wonderful a manner, that he saw no difficulties, and while others were astonished at his increased spirit of devotedness he seemed unconscious of it, and practically exemplified, by beginning his self-denying tours according to his plan, that he was prepared in spirit to carry out his proposed course, however much it might involve. He spoke most rapturously at times of the blessed period which was hastening on, when India's myriads would bow before the Lord, and her people be made willing in the day of his power. Like one of old he longed to see that day, and by faith he saw it and was glad.

He had always been remarkable for a singular union of lovely and yet manly characteristics, for a child-like simplicity and ingenuousness, with a prudent carefulness in delicate and difficult matters. One could read his heart, for he was an Israelite indeed, in whom there was no guile; yet he was wise and judicious, and correct in his judgments of men and things to an unusual degree. He had a fine perception and great tact which prevented him from ever attempting to intermeddle, or to take upon himself what many of his character and influence would have thought belonged to them.

Equally singular was his power of adapting himself to circumstances. He could sit down for hours in Bengalee or English schools and give his whole heart to teaching, or he could go out among the teeming idolaters, and preach to them, as has been shewn by his journal, so as to affect their feelings in a remarkable degree. He could stand up before an English congregation with the greatest acceptance, or speak to an humble assembly of native Christians, in a way that thrilled through their hearts. He could engage in secular business and do it thoroughly and efficiently, but it never secularized his mind, and he could turn from it to his own peculiar and dearly loved spiritual duties in a moment, as if no concern about anything else possessed his thoughts. It was this rare combination of qualities which made him so truly fitted for being a missionary in heart and soul, in deed, and in truth.

Many who knew him can testify to the correctness of this portrait. The following letter from his oldest and much esteemed friend and brother, Mr. Lacroix, will shew something of this.

“ Calcutta, March 13, 1852.

“ MY DEAR MRS. WEITBRECHT,—It is with great readiness that I comply, with your request, of committing to paper some of my

of the time, however, and other circumstances, render it necessary that I should be very brief.

“ I became acquainted with dear Weitbrecht, from the very time of his landing in India, upwards of twenty-one years ago ; and, very soon after, similarity of views and feelings on most topics in which, as men, as Christians and missionaries, we were interested, drew us to each other and led to a friendship, which was never interrupted for a moment up to his removal from this earthly scene / and it is now sweet to me to hope, that when our common Lord calls me hence, that friendship will be renewed and continued in those happy realms of peace, where all those that are Christ's will be permitted to dwell together with Him for ever.

“ I need hardly say, that my dear departed friend was a Christian in the fullest sense of the term, by which I mean one with whom Christianity was a living principle, which pervaded his every feeling and action. Having found, by his own experience, in Jesus, a Saviour both able and willing to save him, he placed all his hopes and all his reliance on Him alone, and accounted it a great privilege, in return for redeeming mercy, to be permitted to devote himself and all his faculties to his blessed service. Of this, his long and arduous labors bore abundant testimony. Allow me further to remark, that while sincerely attached to the Church of which he was a minister, his Christianity was of that lofty and comprehensive kind which soars far above mere forms, names and denominations, and led him to view, not with empty professions, but to treat as a brother beloved every one in whom he could trace the image of his Saviour, and in whom he perceived a cordial breathing after a perfect conformity with the Divine mind and will. To such a one he gave the hand of Christian fellowship ; and the mutual love of both to Christ became the bond of union between each other. Ah ! and was this not a truer and stronger bond than the mere Shibboleth of party ? It was this true, genuine, liberal Christian spirit exemplified by my beloved brother, which made him so highly respected while living, and so deeply lamented at death, by good men of all denominations.

“ As a minister of the gospel and a missionary, he was most faithful. My long intimacy with him, and my travels with him on the continent of Europe ten years ago, and in this country, enabled me to judge of this perhaps better than many others. Whatever the circumstances might be, I found him ever ready to do his Master's work, whether in public or in private, and this without constraint. It was on such occasions always seen and felt that his whole soul was engaged in the work, and that the advancement of the Redeemer's

kingdom and the benefiting of souls was truly the anxious desire of his heart. He possessed that most valuable, though rare talent, in a natural manner and without the least approach to cant, of giving a religious and improving turn to conversation. I have often admired his tact in this respect, both among Europeans and Natives, on whom, whatever might be the result of his endeavors, the impression produced was invariably that he was a sincere and good man, whose pure and disinterested aim was to benefit those with whom he came in contact.

“But it was the conversion of the people of this country, that chiefly occupied his thoughts, and constituted the most intense desire of his heart. He was never wearied in devising and carrying out plans which had that object in view; and I scarcely remember seeing him, but the conversion of the heathen was the principal topic of his conversation. Indeed, on Sunday, the 29th February, only a few hours before he was attacked with the fatal disease, which cut short his earthly life, he had spent some time in making arrangements with me for an extensive missionary tour, which, God willing, he and myself were to undertake together, as soon as the season would permit. He seemed quite elated at the prospect of usefulness, which this intended tour apparently held out; and I understand could not refrain from alluding to it with evident pleasure in conversation with a respected friend, even after preaching his last sermon in St. James’ Church. Thus did he show himself intent on his Master’s work to the very end; and, no doubt, he has now received the reward which the Lord has promised to those servants whom, when He cometh, He shall find so doing.

“Another characteristic of my late friend was his predilection for making the realities of eternity a frequent subject of his own meditations and of conversation with his friends, at least those with whom he was very intimate. I have seldom seen a man whose soul seemed to be so absorbed in this all-important concern. When out together on preaching tours, after the labors of the day, the eternal world, its nature, its employments, and its enjoyments, was the topic to which he would often and often revert. Frequently, a very late hour at night found us in our solitary tent engaged in conversation on this deeply interesting subject; and I must add, that this was not done on his part, from the mere desire of speculating on it, but rather with a view of becoming better prepared for it, when it should be his Lord’s pleasure to call him hence. And doubtless, it was this familiarity with the eternal world, and his constantly keeping it in view, which

now entered that heavenly world on which he so delighted to dwell, and to which, amidst the vicissitudes of life and his struggles against in-dwelling sin, he looked forward with such joy as the consummation of all his hopes! May my last end be like his!

“These, my dear Mrs. Weitbrecht, are a few of the impressions, which were uppermost in my mind concerning my departed friend. Should you, at any future period, think that my long acquaintance with him, may enable me to furnish you with more particulars, I shall be happy to do so.

“And now, my dear Mrs. Weitbrecht, be comforted! Your beloved husband has fought the good fight,—he has finished his course,—he has kept the faith,—and has, no doubt, received the crown of righteousness, which the Lord, the righteous Judge gives to all those who love his appearing. You need not, therefore, in regard to him, to mourn as those do, who have no hope. And in respect to yourself, and your dear children, of all whom my lamented friend used frequently to speak to me in terms of intense affection, the God in whom he trusted—his covenant-God, will be your God also, and surely cause you to experience the fulfilment of his blessed promise, that he will be the husband of the widow and the father of the fatherless. Let this be your confidence! He is faithful and will also do it! He will never leave you nor forsake you!

A. F. LACROIX.”

As the ears of corn ripen for the harvest, they bow their heads nearer to the ground. So it is with believers: they then see more of their own imperfection, and often express their sense of it; yet they repose, with a growing confidence, on the love of God through Christ Jesus. The nearer they advance to their heavenly rest, the more humble they become, though not the less active or useful. They feel increasingly desirous of improving every talent they possess to the glory of God, seeming to have an inward conviction that the time is short. Thus it was most strikingly with the subject of this notice. His character always lovely and of good report, his daily life, and his inward experience of the Divine favor, increased in brightness as the setting sun of his mortal life approached its horizon. The native Christians remarked among themselves that his love and humility filled them all with wonder. “He has now,” said they, “humbled himself to the very dust. Oh what a mark of a really renewed soul!” The following short extract from his journal exemplifies this.

“*April 29th, 1851.*—This has been my forty-ninth birth-day. God’s name be praised! How much have I been blessed, how highly favored

by my dear Saviour. I know Him. I also love Him, though too feebly, but I desire none but Him, and in this choice I am as sure as I am of my own existence. Therefore, I know I shall be safe, notwithstanding my sinfulness and unfaithfulness to Him. I was in tears all this morning, tears of shame and gratitude shed before Him. He knows them. 'Thou gatherest my tears into thy bottle.'

"*April 30th.*—Felt very ill. Sent for the native doctor. Made all my accounts and papers ready as well as I could, and wrote memoranda for guidance and a letter to my dear brother, Lacroix. Prayed very much that the Lord would spare my life this year till my dear wife and child returned.

"*May 1st.*—The native doctor treated me skilfully, and I feel quite relieved and easy. Thank God: I would be truly grateful for this new deliverance, and say with David—'Thou hast delivered my soul from death.'

"*Sunday, May 4th.*—I have been keeping quiet to-day for recovering my strength. The enemy whispered to me last night—'Lost a whole week.' But I feel pretty sure that time is not lost which the Lord employs to lay his servants low at His footstool. Time lost! Why, He does not want such a poor fellow as I am at all. Oh! may I learn to be nothing, and cheerfully submit to His will, when He calls me to sit quiet and wait His bidding."

During 1851, his family were separated from him, and he suffered much from the separation, but while earthly objects of love were removed from his side for a season, Jesus, his tender Lord, who cleaves closer to His people in their deepest need, manifested himself to him in all His power and grace, and made up to him by His own presence the blank he felt. He gave him to experience that one draught of the water of the upper springs is more than all the waters in the nether springs. It was truly a precious preparation both to himself and to her who now mourns his loss;—for the longer separation, which though wisely hidden from them both, was known by their heavenly Father to be near at hand. A short extract from his journal very touchingly refers to indisposition on Sabbath.

The following extracts are from letters which he wrote to England during 1851.

"I have had a blessed cold season, and travelled about for two months incessantly. During January, my valued friend, Mr. Lacroix, and myself, made a very extensive tour together, and distributed 100 New Testaments, 1800 single Gospels and Psalms in Bengalee, and about 5000 tracts of various kinds. The direct preaching of the Gospel in connection with these distributions, I consider, as the two witnesses.

which belong together. In most places the Hindoos heard the word gladly, and frequently we had from 600 to 1000 hearers around us, under the shade of a large tree or before an idol temple.

“One day after preaching, a man took me to his cottage, and shewed me two Gospels in Bengalee, carefully wrapped up, in which he had been instructed as a boy in a mission school about 26 years ago. The books had been kept most carefully, and the possessor could repeat several parts of chapters from memory. His conversation shewed that he was not far from the kingdom of God. On a line of 100 miles we visited 13 towns, each of which contained more than 10,000 inhabitants. At 7 of these, no missionary had ever been seen. One town numbered 36,000 inhabitants, and had 53 streets and lanes, and 50 bazars, it was an hour’s walk from one end of it to the other—another town had 25,000 inhabitants.

“On one occasion we were surrounded by 1000 people in a few minutes, and we preached incessantly for three days to congregations of from 500 to 800 hearers. I stood up before a Kalee temple—diabolical figures were painted on the wall around the horrid goddess. I described her character from the Shasters, and then the character of Christ according to the Gospel, and His mission of love and mercy; I had about 600 hearers, and felt as if the power of the Spirit were moving the mass, they were all as silent as a church congregation, and I heard sighs. It was a delightful occasion. On preaching near the same spot again two days afterwards, an old man with an honest pleasing expression of countenance said, ‘You, Sir, have pointed to the right place:’ (he saw me lifting up my hand to heaven,) ‘there is the true God, but we know him not, and there is nobody who can shew us the right way.’ I said a short prayer:—‘Lord, have mercy on me, a poor sinner, and shew me the way of salvation by the help of thy good Spirit.’ He repeated this after me twice, and promised me to offer it daily. ‘Give me a book, please, Sir,’ he said, ‘my sons can read it to me. I want to hear more of this incarnation of Divine mercy.’ He followed me to the tent, and I gave him the gospels of Matthew and John.

“I saw the tree under which my tent had been pitched four years before, and where I was at midnight attacked by cholera, the spasms shooting through me, and my pulse going fast. Yet here I am still, the living among the dead, a monument of mercy. ‘Bless the Lord, O my soul, who has redeemed thy life from destruction, and crowned thee with loving kindness and tender mercy.’

“I was one day speaking on the parable of the wheat and tares, the origin of sin, and the gospel as a principle of life and happiness, upon

the end of the wicked and the happy death of believers. As my feelings warmed on the last delightful part: a brahmin called out 'If it be such a happy thing for Christians to leave the world, why do you send for doctors when you are ill? and why do you take medicine to get better?' I said: 'Life is a preparation for eternity; if we shorten our preparation by neglect we resemble a foolish school-boy, who returns home before the holidays are come. What will his father say to him? You lazy fellow, return to your work: is this the time to come home?'

"This morning I preached at Sarba Mangala, a famous idol temple in the town of Burdwan. Some old fakirs were much affected, and sighed again and again, while I was showing that the spiritual condition of the Hindoos bore an exact resemblance to the bodily state of the blind man. I felt very much encouraged by the intense attention of the crowd around me, when I recommended Jesus, as 'the great and good Physician,' able and willing to take away their blindness, and to restore the light of Divine knowledge, grace and salvation to their souls. Any stranger witnessing such a scene would say, 'Surely these poor people must be convinced of the truth;' but we are laboring on a hard soil, and idolatry has fearfully wasted and ruined man's soul in this unhappy land. One thing, however, is clear, we must go on, and hammer away: the hardest granite can be broken by strong and continued effort. God in His own time will make good His promises.

"I often wish I could see dear friends in England again, but my Master desires me to do His business here, and He has a full right to dispose of us. It is, after all, the most blessed life to be engaged in His vineyard."

Many hearts responded to the wish expressed in the concluding part of the foregoing extracts, but "God had prepared some better thing for him," than any earthly society can give, and there is no doubt that his quiet trust in his Heavenly Father, brought more real and substantial comfort to his mind, than intercourse with any human friend, however dear; for there is an inexpressible sweetness, in resting in God alone, in feeling Him to be our dwelling-place, in "waiting only upon Him," hiding under the shadow of His wings, and wrapping oneself round, as it were, in the mantle of His everlasting love. This fills the soul with an influx of holy joy and satisfaction, which surprises even itself, and teaches it what it means to repose on Jesus' bosom.

His intense and thankful joy on his re-union with the objects of his earthly love, may not, and cannot be described. It seemed to

glory, and who shall say it was not? Frequently did he exclaim in the fulness of his heart, "Oh, how happy I am. I hope all my friends are as happy as I, in the enjoyment of their treasures." A letter he wrote to a friend, and which was found in his portfolio after his death, alludes to this, and it is in other respects so singularly applicable to what was so near, though unknown to him when penning it, that a part of it may well be introduced here:—

"When a voice said to the prophet, Cry, he asked, What shall I cry? and the Lord gave him a text, 'All flesh is grass: the grass withereth, the flower fadeth, but the word of God abideth for ever.' In like manner I have been asking, What shall I write? and I recollect that a simple tale of what we are doing, and how the presence of Jesus is cheering our hearts and his grace helping us on in our labors of love, is all dear friends at home desire to hear from us laborers in a heathen land. This is a personal enjoyment rather than a task, and while thus communing with those I love and esteem, I can in a measure realize the happiness of the aged St. John when he wrote to his brethren, 'Truly our fellowship is with the Father and His Son Jesus Christ.'

"You may imagine, dear friend, the joy and gratitude I felt when I welcomed my beloved wife once more on Indian soil with the sweet little boy, who by his happy and winning manners, is daily cheering the heart of his Papa. I hope we shall be permitted to labor some years more in this heathen land. It is a great honor to do so. I often pray that a sense of it may ever remain fresh and lively on my mind. What we want above all things in an Indian climate, exposed as we are to so many depressing influences, is the grace of *perseverance*. We are going to have a Conference shortly at Calcutta, and in thinking of a text for an address which I am to deliver to my brethren, the words occurred to my mind—'Be thou faithful unto death, and I will give thee a crown of life.' As I am advancing in years, I feel that this must be kept in view. The prospect cheers one up to labor on without weariness. Well, my dear brother, we go to the same fountain, we all drink the same spiritual drink, which flows from the rock, and that rock is Christ."

Here it ends, and it is supposed to be the last letter he wrote.

He preached for the last time at Burdwan, on Sunday the 21st February, from the words referred to in this letter, "Be thou faithful unto death, and I will give thee a crown of life." He had composed the sermon on the previous Friday, and his mind was so absorbed in the subject, that he delivered it first to his English congregation in the

galee, telling them it was the sermon he had preached in English in the morning, and the one he was going to address to his missionary brethren in the coming week.

He went down to Calcutta on the 23rd February, in his usual health, though there was certainly apparent, with his uncommon spirituality, an internal feebleness of body, which doubtless predisposed him as far as human causes go, for the attack under which he sunk. Some of his friends and several of the native Christians had a presentiment, it seems, that he was ripe for heaven, and felt they should not wonder if they saw his face no more; but at the time he left home, though he did in a most remarkable manner "set his house in order," and record memoranda of everything relative to the accounts of the Mission, the schools, &c., yet it was not perceptible from his remarks that he had any actual presentiment himself, nor is it believed he had, though he had so wonderful a preparedness.

He preached to his brethren on Wednesday evening, the 25th, with remarkable affection, earnestness and suitability. As he concluded his address, his soul seemed as it were panting for heaven, and he broke out with indescribable ardor, in the following rapturous sentences, partly extemporaneously:—"Be thou faithful unto death. Soon we too shall have done with our labors and trials. Yes, dear brethren, I sometimes feel as if *I* should very soon have done with mine. I feel as on the very borders of the heavenly Canaan. The great thing is to end well. A faithful servant need not fear when His Lord calls him. He is ready to obey the summons. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'"

"Go labor on, thy hands are weak,
Thy knees are faint, thy soul cast down,
Yet falter not, the prize is near,
The throne, the kingdom, and the crown;
Toil on, toil on, thou soon shalt find,
For labor rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight cry—Behold, I come."

On Friday the Conference closed, and he spent the evening among his brethren. He conducted social worship and chose the hymn, beginning—

"There is a land of pure delight," &c.

which he joined in singing with holy ardor. He then read 1st Peter, 5th chapter, and spoke with great earnestness on it, particularly the 7th verse—"Casting all your care upon Him, for He careth for you." His prayer was full of heaven, and deeply impressed all present. On

Saturday, he went to breakfast with an old and esteemed brother, who was struck by his heavenly conversation and his prayer after breakfast. He alluded with peculiar pleasure in conversation with his wife, to the conference meetings, as having been so characterised by a spirit of love and harmony, and also to a visit he had had from a Native Christian brother who told him his sermon had stirred him up from death to life, or words to that effect. In the evening he was again with friends, and sung several German hymns of a highly spiritual character. Saying, as he began, "My voice often fails me; it is nearly worn out, but it will be renewed by and bye:" adding, "Don't you think we shall sing much in heaven?" He also united with the party afterwards in the hymn containing the lines—

"The saints below, and all above
But one communion make."

On Sunday he longed to preach after all the fatigues of the week, and eagerly caught at an invitation doubtfully put by Mr. Boswell, after morning service at St. James'. After having spent the intervening time with his friend, Mr. Lacroix, where with the premonitory symptoms of the disease upon him, he settled the details of an extensive missionary tour they proposed to take together, he went to church apparently well. Nor was he seemingly conscious of indisposition. He united in the devotional part of the service very warmly, and in singing particularly that verse of the hymn given out:—

"And, oh! when I have safely passed
Through every conflict, but the last,
Then still unchanging watch beside
My dying bed, for Thou hast died."

He preached as a dying man from Revelation, 22nd chapter, 20th verse,—“Surely, I come quickly. Even so, come Lord Jesus.” Those present will never forget either his words or his appearance. His countenance shone as he reiterated again and again, “Even so, come quickly.” His soul seemed panting to be delivered from its thralldom, and to be trying its pinions for a heavenward flight.

After service he conversed cheerfully in the vestry with dear friends, and referred to his projected tours, with the most lively energy. His friend, Mr. Boswell, remarked to another, “Dear Weitbrecht and Lacroix, with God's blessing, may carry all Bengal before them.” But God's ways are not as ours. Immediately on his return home, he was seized with cholera, and though no human means were spared, and prayer was offered unceasingly for him, in ten hours from that period, as far as this world is concerned, he was no more. One night's

at about 9½ A. M. on Monday morning, the 1st of March, this dear shepherd, with his staff in his hand, and his sandals on his feet, passed over Jordan.

“ His sword was in his hand,
Still warm with recent fight,
Ready that moment at command,
Through rock and steel to smite.”

Even after his seizure he went up stairs to take tea with his brethren, several of whom approached to speak to him as he sat on an easy chair, but were deterred by his solemn and peculiar appearance, and a feeling of unwillingness to disturb him. He seemed absorbed in the singing of Pope's ode—the Dying Christian to his Soul,—which two or three were engaged in together in a distant part of the room. It appeared as if it was for him they were unconsciously uttering those beautiful words:—

“ Cease, fond nature, cease thy strife,
And let me languish into life.
The world recedes, it disappears,
Heaven opens on my eyes, my ears
With sounds seraphic ring.
Lend, lend your wings, I mount, I fly!
O Grave, where is thy victory?
O Death, where is thy sting?”

As soon as they had finished, he left the room and withdrew for ever from the society he had so much delighted in on earth, soon to unite with the general assembly and church of the first-born, and the spirits of just men made perfect above.

During the night he was frequently asked if Jesus was near, to which his invariable reply was, “ Very near, and very precious.” Once one of his affectionate and devoted medical friends said to him—“ Does your Master stand by you in your hour of trial?” “ Oh! yes,” was his ready answer.—“ From the time you preached to my soldiers, and told them of Jesus' love and grace, I loved you,” said this pious doctor.—“ That love,” rejoined the dying man, “ is the beginning of the communion of saints, which shall last throughout eternity.” As day broke, many who loved him assembled around his dying couch, and witnessed his bright look and readiness for glory; yet hope was entertained to the last. It was his dearest earthly connection, who had felt from the first, that the angel of glory had summoned him, who called on his beloved brother, Boswell, to give him

into the joy of thy Lord ;” and with this word he entered heaven. The morning without clouds broke at once upon him, as the clear shining of the sun after the rain. His remains were conveyed to their last resting-place in the evening, and truly it could be said, “Devout men carried him to his burial, and made great lamentation over him.” A missionary present spoke of it as the most touching funeral he had witnessed during thirty years’ residence in India. Tears flowed from many eyes unaccustomed to weep ; as those of Jesus had done at the grave of Lazarus, the friend whom he loved ; but a voice was heard from heaven saying ; “Blessed are the dead who die in the Lord ; yea, saith the Spirit, for they rest from their labors and their works do follow them.” The news at Burdwan caused deep grief among his poor flock. One sound of lamentation was heard among them, and the touching exclamation—“Why were not two or three of us taken in his place ?”

But Jesus lives. The Master has not departed, though His faithful servant, the beloved of his Lord, has gone to dwell in safety by Him. That blessed Saviour, having loved His own which were in the world, has loved them unto the end, and He will be the God of the widow and of the fatherless children.

“Servant of Christ, well done,
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master’s joy.”

The circumstances attending the removal of Mr. Weitbrecht were most mercifully ordered. He came to Calcutta to “die in the presence of all his brethren.” He was not cut off as some faithful missionaries are in the lonely jungle, apart from all who could tenderly minister to him, nor was he permitted to taste any of the bitterness of death. As far as could be perceived, he was not aware that he was in the dark valley. . He never enquired the nature of his disease, or expressed one doubt or apprehension. Though so tenderly attached, and so faithful to the objects of his earthly love and care, he had no anxious thought for them. His gracious Lord seemed to deal just as kindly and considerately with him as he had always delighted to do with others, and made him to rest in His love for ever and ever. Nor will He be less mindful of his widowed mission, or His work. He can and will raise up another, yea, it is hoped, many more in his room, who will be baptised for the dead, and who will, it is humbly believed, be permitted to reap with joy the fruits of that precious seed, which he went forth to sow with weeping. The following extract, which is peculiarly appropriate to his character will close this short sketch.

“Fear not, but that he will be himself again. Some good men fall asleep in Jesus, so full of infirmities, that they cannot but be greatly changed both in body and mind by the healing miracle of the resurrection. But will not those who die, as Moses and Elias did, in the fulness of their labors and their strength, be as quickly recognized, as were Moses and Elias, by the faithful in God’s holy mount?—As our Saviour’s wounds were healed on the morning of the resurrection, so shall his mortal disease be healed, and all that we most loved in him shall become immortal. The tone of earnestness shall be there deepened into a more perfect beauty, by a closer intercourse with Jesus—the cheerfulness shall be there, without a cloud to dim it throughout eternity, and how will the most aspiring visions of India’s redemption, that ever filled his mind on earth, be more than realized in that day of the restitution of all things? How will he rejoice in his strength and immortality, as he busies himself to perform the whole counsel of God, no longer doubted or disputed by men. What member of the Divine body will glory more than he will, in the Catholic and perfect union of men with each other and with God.”

CHARLES LACEY. ✓

CHARLES LACEY was born at Hoton in Leicestershire, about January 1799. His parents were substantial farmers, members of the Wesleyan Society, and his father's house was the head-quarters of the preachers of that denomination who visited the village. In after years Mr. Lacey often dwelt upon his reminiscences of several ministers to whose acquaintance he was thus introduced. It is not certain whether any religious impressions were made upon his mind during his residence at home; but when, in the providence of God, he removed to Loughborough in the same county as an apprentice, he was induced to attend the Woodgate General Baptist chapel, and was there brought to a saving knowledge of Christ under the ministry of the late eloquent and successful preacher, the Rev. T. Stevenson, by whom he was shortly after baptised, when about sixteen years old, and added to the church. It is worthy of remark that the late Rev. Dr. Yates was a member of the same church; but he had probably left some time previously. Mr. Lacey became a devoted Sabbath school teacher; and soon after he had publicly professed his faith in Christ he began to preach in the villages near Loughborough. In two of these, Syston and Queniborough, he often took his stand beneath the broad elm trees which may still be seen in the centre of those villages; and success attended his efforts—places of worship were erected, and churches formed.

A few years after his baptism, the first missionaries of the General Baptist Society were set apart to their work, and one of them, Mr. Bampton, was ordained at Loughborough. The service was attended by Mr. Ward of Serampore and produced very great excitement. Mr. Lacey earnestly desired to devote himself to the same work. He was young, but he was zealous and devout, and already a missionary. He offered himself to the Committee of the Society and after receiving some preparatory instruction, he also was publicly ordained as a missionary, at Loughborough, on the 7th of May, 1823. Much interest was excited by the statements he made on the occasion.

Very shortly after this he set sail for India with Mrs. Lacey, to whom he had just been united, and they reached Calcutta in September. Here and at Serampore nearly three months were spent with different friends and much intercourse with various missionary brethren was enjoyed. On their departure from Serampore a meeting for prayer on their behalf was held. The venerable Dr. Carey was

not able to attend it, but he gave Mr. Lacey the following characteristic advice :—" Remember three things : 1st. It is your duty to preach the Gospel to every creature. 2nd. God has declared his word shall accomplish that for which it is sent. 3rd. When he pleases he can as easily remove all seeming obstacles as we can remove a grain of sand. Be not discouraged. Look constantly to the great recompense of reward. Farewell. The Lord bless you and give you many souls for your hire in Orissa." Dr. Marshman, also, took leave of them with language well adapted to stimulate them in their great enterprise, telling them, " that hitherto the devil had slept quietly on the pinnacle of Jagannath's temple, but that when they commenced preaching Christ at Puri he would immediately awake and exert himself for the purpose of maintaining his influence and kingdom inviolate."

Mr. Lacey's zeal and fitness for the work upon which he was entering were conspicuous from the first. No sooner had he left the vessel which carried him to Orissa than he requested his fellow-missionary Mr. Peggs, who had been in the country about two years, to teach him a sentence in Oriya embodying the great truth that faith in Christ Jesus is the only way to salvation ; and this he repeated to all the natives who came in his way. With this he would start off by himself to some neighbouring village to proclaim his " little blundering tale," as he called it, concerning the " faithful saying ;" and when the people, terrified at the sight of a European, fled from their fields as he approached them, he would take up their sickle and reap a little for them to convince them of his pacific and benevolent purpose.

He took up his abode in Cuttack on December 20th, 1823, and applied himself to the acquisition of the native language with extraordinary success. He possessed a rare facility in acquiring words and phrases, imitating modes of utterance and intonations, and a readiness in entering into petty details with any one who came in his way. His associates were often amused to see him sitting on his heels, Hindu fashion, and disputing with any casual caller at his house, or talking to some old woman with fish or vegetables. No matter to him who or what they were, he had something to say to all, and was willing to hear. Hence his extraordinary proficiency in the common colloquial language of the people.

For a considerable time after Mr. Lacey's arrival in Orissa all the efforts of the missionaries appeared to be quite in vain ; and he felt deeply the depression which was naturally produced by this discour-

mulated in this season of distress by his beloved wife. Brighter days, too, in due season rewarded the faith and patience of the missionaries, and they were permitted to gather in fruit which had been springing up from forgotten seed, and ripening in spots remote from their observation. The history of the old guru and his disciples cannot be introduced here. It has often been related, and this volume contains many particulars in regard to it in the memoir of Radhu Das, (p. 441,) and to these the reader may refer. From the time that this extraordinary movement came to the knowledge of the missionaries, all Mr. Lacey's depression disappeared, and on the 23rd of March, 1828, he had the happiness to baptise the first Oriya convert, Gunga Dhar, a high caste brahmin. Other conversions followed, and for several years before the termination of his labors he could look around upon a numerous native Christian community, the fruits of the General Baptist Mission to Orissa.

From his first arrival in the country he was connected with the charge of the Baptist church at Cuttack, and from the departure of Mr. Peggs, July 15th, 1825, may be regarded as its pastor. Other brethren were associated with him, and took charge during his absence in England; but he was reckoned its pastor, and when present discharged its pastoral duties.

Mr. Lacey diligently devoted himself to every department of missionary labor which was open to his exertions. In the early days of the mission he took his share in the work of education. For some time he and Mrs. Lacey had charge of the English Charity School, and in the erection of buildings for its accommodation he was the chief laborer and collector of funds. In the preparation of books and tracts in the native language he was also successfully engaged from an early period in his missionary career. He revised and edited the *Khrist Bibarana Amrat*, translated Barth's *Church History*, and Bunyan's *Holy War*, and edited two or three tracts. The partiality of the *Oriyas* for metrical compositions was soon observed by the Orissa missionaries and very greatly were they interested by the discovery of the Bengalee poetical pieces written by Chamberlain and others. Mr. Lacey was especially delighted with them, and henceforth, everywhere and at all times, he would have the *Nistar Ratnakara*, *Trán Tatwa*, *Penitent's Prayer*, &c. sung. He never excelled as a native singer, but he learned much from native poetry which was of great service to him in his first, best, and last addresses to the people. As a preacher of the Gospel in Oriya Mr. Lacey greatly excelled. For this he was admirably prepared by the God of providence

distinct enunciation, his mental habits, his clear, warm, never-ending repetitions of the great elementary truths of the Gospel, his love for the work, and his interest in the people, all contributed to place him on an eminence in this department of labor. This was his special work. His sphere of labor was the bazar, the native villages, and the large festivals. There he was at home and the foremost of the band.

Mr. Lacey's missionary labors were extended over twenty-eight years, all of which, with the exception of a visit to England between the years 1835 and 1838, were spent in India. During his sojourn in his native land he for a time took charge of a church at Leake and Wimeswold, near his native place, where he labored with considerable acceptance and success. Much of his time was also occupied in the advocacy of the cause of the Orissa Mission.

On his return to India he resumed his beloved labors with renewed energy, and though his zeal may have been at some times less ardent than at others, and his efforts in the great cause at times less intense than was his wont, it may be confidently said of him that, throughout, *he labored for Christ's name's sake and did not faint*. And a large measure of success was accorded to him and to his fellow-laborers. As we have already stated, Mr. Lacey baptised the first Oriya convert : before his death, in addition to many Europeans and East Indians, added to the churches with which he was connected, upwards of two hundred natives had been baptised and several churches had been established in other parts of the province. At the time of his death about two hundred and eighty members stood connected with these churches in Orissa. It is impossible to view these results and to reflect upon the great change which had taken place in the popular mind concerning Christianity without exclaiming : "What hath God wrought!"

The disease which terminated in the death of this eminent missionary manifested itself about the middle of November, 1851. All the efforts of his medical advisers, both at Cuttack and Puri, whither he had been removed in the hope of obtaining relief, proved abortive ; and he was taken home to die. Deep humility characterised his dying experience. He declared that he could see nothing good in any thing he had ever done, and ridiculed the terms of admiration of his devotedness which some had employed and might employ. But while thus disclaiming all merit himself he relied with perfect trust on the Redeemer. "All my hope," said he, "is in Christ : I know whom I have believed."

Important as his labors had been, he had no thought that his

had so long occupied; and when some remarks were made about his being spared for further usefulness, he exclaimed, "Do you think Christ would call me away if he had any thing more for me to do?" He repeated this sentiment in several forms of expression.

His disorder, which was seated in the liver, occasioned him paroxysms of intense agony. While enduring these he several times referred to the words of one of Newton's hymns, as quoted by his early fellow-laborer Mr. Bampton, when on his death-bed:—" 'Though painful at present, 'twill cease'—I cannot say, 'before long,'—but 'twill cease.'"

On the morning of the day before that on which he died, mortification commenced, and other parts of his body were in a state of high inflammation. He told the doctor that he must die if his sufferings were not alleviated. He again quoted the words used by Mr. Bampton as just related. The conversation turned on death as an enemy, and on the consoling fact that to the Christian, it was "the *last* enemy," and to him, in some views, not even that. Conscious that his end was rapidly approaching, he applied himself to the discharge of those duties which demanded his dying care; he made his will, and attended to other matters of a kindred nature, but his frame was too exhausted to allow of lengthened attention to them. He then took leave of his children and gave them his parting blessing and advice. During the afternoon he took leave of several friends and native converts who were privileged to gain admission, or who stole in; for, if it had been practicable to admit them, all would have come. He affectionately embraced one of his sister missionaries, and took leave of a young friend, bidding her to trust in Jesus. All that fell from his lips during this time, afforded delightful evidence that his soul was resting tranquilly upon Christ. Allusion was made to Krishna's words, "My Saviour has sent his messenger for me, and I wish to go to him." He was cheered by the thought that in heaven there would be no more pain. Then a favorite verse of Doddridge was quoted and commented upon:

"Fight on, my faithful band," he cries,
 "Nor fear the mortal blow,
 Who first in such a conflict dies
 Shall speediest victory know."

He several times referred to the language of Suboma, an old native woman: "Leave all with the Lord;" and said, "What better can I do than that?"

To soothe his agony of body, a composing draught was at length administered to him, which he took with a grateful heart. He

ven ! Deal gently with me, O Lord !” He said little of importance after this, until his last conversation with Mrs. Lacey, when he exclaimed in the words of Simeon, “ Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation !” and then sank into a state of stupor from which he never awoke. It was feared that the final struggle would be protracted and severe. He had still so much strength, and his hold of life appeared to be so strong, that it seemed impossible he should yield up his spirit without a conflict. But this fear was not realized. He died so gently that the moment when his spirit took its flight could not be exactly ascertained. Those who stood around his bed were reminded of the words of Newton :—

“ One gentle sigh his fetters breaks
We scarce can say, ‘ He’s gone,’
Before the ransom’d spirit takes
Its place before the throne.”

He died, however, within a few minutes of half-past 4 o’clock on the morning of Thursday, the 8th of January, 1852.

Never was a scene of mourning witnessed in Cuttack, like that which was displayed at his funeral. The anxious looks, the sorrowful countenances, the falling tears of a multitude of Oriya Christians, formed at once the noblest monument of his success and the most affecting tribute to his worth, while a numerous company of the other residents at the station attended his body to the grave, feeling that they had never before repaired to the burying ground on so momentous an occasion.

His funeral sermon was preached on the following Sabbath, January the 11th, by his colleague, Dr. Sutton, from his dying words :— Luke ii. 29, 30, and to his discourse this sketch is indebted for the principal facts recorded.

GREGORY HERKLOTS.

GREGORY HERKLOTS was born at Bremen, on the 9th of January, 1768. He came out to India in 1789 on the invitation of his cousin, Mr. Herklots, the Dutch chief at Kalkapore near Cossimbazar, and on his arrival was appointed to the Civil Service in the Dutch settlement at Chinsurah. From time to time he rose in various offices, until he became Magistrate of the settlement. Had not the confusion, caused by the war between the Dutch and English, long retarded his promotion and interfered with his prospects, there is reason to believe that he might have held even higher employments in India, and in Java, than ever he attained to.

In 1791, (Dec. 25th) Mr. Herklots was married to his well-known and most excellent wife, then a young widow. Their union was a very happy one, and during the *fifty-five* years which it lasted, was greatly blessed to their mutual comfort and prosperity. From it sprang a large family of sixteen children; of whom some died young, while others attained to years of maturity. Amid privations and straits Mr. and Mrs. Herklots strove hard to secure to their children the blessings of a good education; and, in after life, often referred with gratitude to that kind providence of God, which on unexpected occasions enabled them to advance that object, when hopeless hindrances seemed to beset it. Of these children only four daughters survived their parents: but they, together with *thirty-seven* grandchildren, *thirty-nine* great-grandchildren, and *one* child of the *fourth* generation, made up at the time of his death a family of *eighty-one* persons; a circumstance most unusual, and perhaps without parallel amidst the constant fluctuations of Indian Society.

At the time of his marriage and of his entrance on the duties of public life, Mr. Herklots knew little of spiritual Christianity, beyond such a knowledge of its doctrines as might be obtained from the Heidelberg Catechism and other works in which he had been well instructed in his youth. A few years subsequently, the perusal of the well known sermons of Nardin was the first means which directed the minds of Mr. Herklots and his wife to the gospel of Christ, as the only basis of an inward spiritual life. The convictions then produced were deepened by the earnest instructions of the late Rev. Mr. Forsyth, the first Protestant Missionary who made Chinsurah his settled sphere of labor; and under the blessing of God, led both to consecrate themselves heartily to the service of their Redeemer. From the time when

Mr. and Mrs. Herklots received the grace of God into their hearts, they manifested its fruits, openly and without fear, before the world. At the commencement of the present century, society at Chinsurah, as in other parts of India, was full of practical irreligion; and its members, following the bent of their natural inclinations, led a gay and sensual life. Mr. Herklots had once found his pleasure among them; but from the time when he learned how to serve God aright, he withdrew himself from the practices and pleasures of the world, and never returned to them again. Henceforth he was known among his acquaintances as "the kneeling man," a title which he considered highly honorable to his character. Neither the jests, nor the opposition of those among whom he dwelt, shook his determination to live as the servant of Christ; nor convinced him that to do so was not at the same time his most solemn duty and his highest privilege. Then and ever after he felt the warmest attachment to the preachers of the gospel. The missionaries who resided at Chinsurah, Messrs. May and Pearson, Messrs. Townley and Mundy (with Mr. Lacroix his son-in-law) ever held a high place in his esteem: he attended their ministry, courted their society, and regarded them as his most intimate friends. On the other hand he was himself esteemed by religious men among all denominations of Christians, and though chiefly known by missionaries, including especially the early missionaries of Serampore, enjoyed the personal friendship of men like Mr. Thomason, the Chaplain of the Old Church in Calcutta, and Archdeacon Corrie. His house was constantly the resting-place of missionaries who were passing the station; and many who were proceeding towards the Upper Provinces, enjoyed his Christian hospitality, and were assisted in prosecuting their journeys. Many pious laymen also, both in and out of the Company's service, made a point of visiting Mr. Herklots on passing the station, and preferred to make his house their home. His love to the missionary cause was very great; it was not shown in mere professions, but by practical results: he made enquiry into its progress, and contributed to it from his resources. He himself often spoke with others, and especially his native visitors, on the nature and importance of their soul's salvation: and with a view to enforce his admonitions, kept on hand a stock of Bibles and Testaments in the Bengalee and Hindustanee languages, and of Christian tracts and books. He was a great friend to the poor, who could always make known their troubles to him, and were sure of sympathy and aid in their distress. As a proof of his interest in their welfare, it may be mentioned that he took charge of the Bishop's and Vestry Funds intended for their benefit; and of his own accord undertook the monthly distri-

bution of the Dutch pensions, solely that the recipients might obtain those pensions promptly and in full. ●

A distinguishing feature of his public character was his spotless integrity. From the time when he entered upon public life, he appeared as an upright and honest man. Though he saw the servants of the Dutch government around him making the most of their position to increase their private incomes, he took nothing but his due. No bribes, no unauthorized peculations found their way into his hands. Though for many years he struggled with deficient means, and had to exercise rigid economy in his household, he was never tempted to add to his income by unlawful methods. He was not covetous; he abhorred the idea of "making a fortune," and looked on money, not as an end in itself, but as a talent to be used for his Master. At the same time he was not lavish in his expenses: he always lived within his income: he observed fully the Bible rule "owe no man anything," and observed it to the end of life. His great prudence and uprightness strikingly attracted the notice of even worldly men. In several cases it happened that men, who had held scarcely any intercourse with him, who had never entered his house, and had laughed at him as a psalm-singer, were found, after their death, to have appointed as Executor of their Wills, not their immediate associates, but the psalm-singer whom they had feared! In some cases he was also made the guardian of their children. These trusts he regarded as sacred, and their duties he fulfilled to the utmost of his ability. He watched over the funds committed to him with scrupulous care; his accounts were always clear and kept in order, so that in case of his death, no interest might suffer. In this condition was every thing found when that event took place: he not only 'set his house in order,' but kept it so.

His public duty was ever discharged with diligence and fidelity. In the course of a long service under both the Dutch and English Governments, as Magistrate, Sudder Ameen and so on, he acquired the respect and confidence of those whom he served. Numerous testimonies have been given by the officers of Government to his ability and faithfulness. On one occasion, when he resigned the office of Sudder Ameen, the Judges of the Sudder Court requested him to continue in office, because of the respect and regard in which he was held by the natives; but he conscientiously declined, because he felt his failing memory unequal to the duties of the post. It was solely in consequence of his high character and his long and meritorious services that the Government of Bengal in 1825, appointed him Fiscal

A striking feature of Mr. Herklots' religious character was his firm and enlightened trust in his heavenly Father. He proved by the conduct of his daily life, how thoroughly he believed and relied upon the promises of God. In this he resembled a little child who wishes merely to know the will of his Father, that at once, without question and without doubt, he may do or bear it. In the trials of his life, therefore, he never murmured : on the contrary it was his rule to express an unshaken satisfaction in the purpose of God respecting him, and the perfect conviction that his trials were sent solely for his good. The will of God was to him a Law Supreme. Connected with this strong faith was a simple and hearty Love. He loved his Saviour ; he loved his law ; he loved the word of God ; he loved the house of God ; he loved with peculiar earnestness the services of devotion : he loved the people of God and reckoned them his best companions ; he loved them with true charity, and did not suspect their character, purposes and motives. In all things he was like a simple and trusting child ; "an Israelite indeed, in whom there was no guile." His religion, however, was not ostentatious ; he was not a talking Christian ; his conversation was not filled with cant phrases : it was in the regular course of his daily life, in all its variety of circumstances, trials and duties, that the fruits of his religious character were unceasingly manifested.

Happy and consistent as was his long life, it pleased God not to let his last hours pass without pain. The hours of sickness often constitute, in the wise providence of God, a test of character, as severe as the circumstances of ordinary life. In the case of Mr. Herklots they served to develop new features of his character, and to throw into stronger light those which were well known. His sufferings were at times great, yet they were borne with the most exemplary patience ; sometimes he would scarcely allow that he felt pain ; he was anxious to treat it as trifling, because sent by God for his soul's good. In the intervals of consciousness, few and imperfect as they were, he exhibited the greatest relish for religious truth. The reciting of passages of Scripture in his hearing, or the singing of his favorite hymns always produced a ready smile or the expression of a warm assent to the truth presented. He especially enjoyed, in those intervals, the season of family prayer, and would sometimes endeavor to join in singing the usual hymn. Two or three little facts may serve to shew how his faith and love and hope remained unchanged during his last trial. When told that his family wished him to live that he might be an

had been sung, beginning "Begone, unbelief, my Saviour is near," he was asked; "Do you feel any unbelief?" and with energy replied in his characteristic manner: "Not I." Thus he died. Patient under suffering; his heart full of trust and love; assured of his better portion in the skies, he waited for the Master's coming. And when that Master came, the sound of his footsteps was unheard. No struggle ensued, when the spirit left its earthly abode; no paroxysm of pain ruffled the brow. The king of terrors was himself a captive in the hand of a mightier than he; and the aged servant of Christ was released from his bondage, to be free for ever in the paradise of God. He was followed to the grave by high and low, rich and poor, young and old. Hundreds of the natives, among whom he had lived for sixty-three years, occupied the chief points of the road as the procession passed; or accompanied his body to the tomb, with his praises on their lips, and in their hearts sorrow for his departure. "Precious in the sight of the Lord is the death of his saints." "Mark the perfect man and behold the upright; for the end of that man is peace."

DEATH-BED SCENES,
OR
PEACE FOR THE DYING.

DEATH-BED SCENES, OR PEACE FOR THE DYING

PREVIOUS TO 1800.

REVS. SAMUEL REICHSTEIG AND ANDREW WORMS.—These devoted men were ordained together for the Mission. They left Denmark and subsequently England together and arrived at Tranquebar in July, 1730. Here they labored side by side for five years, when they were called to their rest within a few days of each other. Reichsteig had at no time enjoyed good health in the country, but the energy of his spirit, and his strong faith in God, enabled him to bear up under his bodily infirmities, and to engage in active duties of the Mission till within a few days of his death. His state of mind at this period he thus described in a letter to his father; "By the grace of God we are brought thus far stedfast in the faith; and it is well with us in the Lord. In faith, and in the fight of faith, where we are encompassed by temptations within and without, besides many other trials which come upon us daily, our only hope is in the continual endeavor to hold fast our faith and a good conscience." Such was the position, with his lamp burning and his loins girded, in which this faithful servant was waiting his Lord's coming, when he should be called forth to meet him. The evening before he died, one of the brethren asked him if he did not want a little rest. To which he briefly answered, "I shall be at rest presently." After this his strength rapidly declined, and on the 12th of May, 1735, his soul escaped to the presence of his Redeemer.

His valued colleague, Worms, soon followed him. On the 28th of the same month he was seized with a violent distemper, and on the morning of the 30th he calmly entered into rest. The piety of this devoted missionary from his youth, his thorough conviction of his own unworthiness and infirmity, his deep experience of the Love of God in Christ Jesus, and his extensive acquaintance with the Holy Scriptures, rendered him an able Minister of the word of reconciliation to a fallen world; while his superior abilities, especially in the acquisition of languages, the energy of his character, and his fervent love for the Lord, and also for the souls of his fellow-creatures, peculiarly qualified

and he was ready for the summons to depart. Reclining on a couch, and expecting soon to exchange it for his Saviour's bosom, he remarked with perfect composure, "How sweet and pleasant it is to be prepared to die! Truly is that man blessed who does not delay repentance to the last; but, flying to God in time, with a thorough conversion of heart, seeks, by faith, to have his sins transferred to Christ, the world's Redeemer, and freely accepts justification from Him." Such was the foundation of his hope in death. He had a tender conscience indeed, and confessed that he appeared before God as a miserable sinner: nevertheless no fear of death, no doubt of his acceptance through Christ, was suffered to disturb his mind.

NIANAPIRAGASAM was converted to the faith by the Danish missionaries at Tranquebar and made a Catechist afterwards. His name translated means "Spiritually Enlightened," an appellation descriptive of his character, for he is described as an Israelite indeed, in whom was no guile. Not that this was his natural disposition, for he was known to have been, before his conversion, of an irascible temper; but the grace of God had regenerated his heart, and led him to watch and pray against this infirmity of his spirit; and God answered his prayers and so rewarded his diligence in the use of the means of grace, that his natural irritability became supplanted by the virtue of patience and meekness which were now rooted in his heart and manifest in his life. He was indefatigable in his visits to the schools and congregations in his district; and his kind attentions to all, both old and young, caused him to be universally esteemed. Even with the heathen he was a favorite, and his exertions were rendered effectual to the conversion of a goodly number of them to the faith of Christ. On one occasion, a missionary was much affected at the devout and earnest manner in which he overheard him admonishing one of his former companions in idolatry to turn unto the Lord, assuring him of the happiness that he had found in the service of this master. It pleased God to bless his appeal, to the conversion of his friend. Soon after this valuable laborer was called to rest, in the full tide of his usefulness. He died as he had lived, in 1735, trusting in the Lord, and calling upon him to the last.

REV. GODFREY WILLIAM OBUCH offered himself for the service of God in India at Halle in the year 1736, he was with two other young men accepted and proceeded to England where they arrived on the 23d of November. In August, 1737, they reached their destination, Tranquebar. Having previously studied Tamul at Halle, Mr. Obuch was enabled a month after his arrival to preach in that language, and take an active part in the general work of the Mission. Here he labored diligently till the year 1745. This young missionary from the time of his arrival in the country, had constantly suffered from the climate; and he began rapidly to sink, soon after Pastor Aaron's

his sinful ways, and drawing his attention to the difference between the death-bed of an idolater and that of a Christian. Yet the end of this servant of God was not quite undisturbed. A doubt of his interest in the Redeemer's love was suffered to darken his mind from time to time ; and while the cloud hung over him he suffered acutely. In these distressing moments he would say, "The devil is at work as long as there is life in this body. His arrows are sharp. Art thou here, my God? Oh, my God, forsake me not utterly!" And he was not forsaken. The darkness fled before his prayer of faith, and immediately he regained his wonted hope. Although during the nine years of his residence in India he had labored conscientiously in the discharge of his duties, persevering even to the disregard of his health, so that his colleagues described him as a faithful and affectionate brother, and one of the most laborious Ministers ; yet conscious of imperfections in his best services, which escaped their observation, he now expressed sorrow for not having been more zealous in the work of the Lord. While however thus lowly in his own eyes, he rested on the Rock of his salvation, and departed without a struggle on the 23d of August, 1745.

REV. JOHN CHRISTIAN WIEDEBROCK was one of the companions of the Rev. Mr. Obuch in devoting themselves to the service of God in India, and accompanied him to Tranquebar in 1737, where after laboring for thirty-one years he on the 9th of April, 1766, was taken to his rest. For some time he had been regarded as the father of the Mission, and his loss was deeply felt by the brethren, and by the native Christians. The Heathen also, highly esteemed him ; and a Brahmin remarked "that he never met with any other European or native Christian whose zeal and devotedness to the welfare of his brethren could be compared with his. He never refused to give advice or comfort to any who sought it, and was ever ready to afford relief to the needy and instruction to the ignorant. Many a time he convinced us of our errors, always unflinchingly telling the truth." A noble testimony from the lips of an enemy of Christ.

REV. PETER DAME arrived at Tranquebar in 1755—here he continued in the work of the Mission till 1766 ; when he went to Tanjore, at the request of Captain Berg, to instruct his children, and preach the gospel in that country. He was indefatigable in his duties, but his health soon began to decline, and on the 3d of May, not a month after his arrival at Tanjore, he was obliged to resign the Tamul service to the Catechist. That night his illness increased, and a messenger was despatched for Mr. Swartz, who was then at Trichinopoly. He set off without delay for Tanjore but came too late, his young friend having expired a short time before his arrival.

TWO SOLDIERS. An interesting memorial of the death of

poly. The first of them was an Englishman, who had during several years lived as a true Christian. "There was a manliness," he says, "in his whole deportment. The gospel of Christ was precious to him and produced a settled peace and holy courage in his heart. This year he became sick. His pious companions visited him diligently. His mind was perfectly composed, and he longed for the holy communion, which was administered to his edification. Some hours before his death I visited him, and found him in a most happy frame. 'My sins,' said he, 'are forgiven me of God for Christ's sake; my heart has rest and peace; the enemy has no power over me. I look forward with complacency to a blessed eternity. I would not exchange with the king of England. O the poor world, that it could but reflect what a blessed thing Christianity is!' Then turning to me he said, 'And I thank you, my friend, for having made Jesus Christ known to me.' At last he repeated several times that beautiful sentence, 'Into thy hands I commend my spirit; thou hast redeemed me, O Lord God of truth!'"

"The other soldier, an Irishman, whom we called old James, died about a month since; an ancient servant of Christ, who kept his heart with all diligence. He frequently lamented, during his days of health, that he was troubled with sinful thoughts, which hindered his prayers. The very ungodly acknowledged that he was a Christian. He was in the habit of retiring alone in the night for devotion. Prayer was one of his chief employments. He hesitated when he read; but when he prayed, it was scarcely perceptible. This aged man was a blessed member of the pious Soldiers' Society. The last time I saw him at the hospital, he said, he had no particular pain, but only general uneasiness. 'Well,' said I, 'James, you have nothing to object, should the Lord Jesus call you home?' 'Nothing, nothing,' he replied with a smiling countenance. We prayed with him, and the following night he departed."

REV. MR. BREITHAUPT sailed from England in 1743, and arrived at Tranquebar in 1744; here he continued for a short time and was then transferred to Cuddalore, where his thorough knowledge of Tamul made him very acceptable to the people; and the congregations increased so rapidly under his ministrations, that the missionaries were anxious to erect a spacious church; but the perilous state of the British possessions on the coast, together with their own pecuniary difficulties, compelled them to postpone their desire to a more auspicious season. Mr. Breithaupt returned to Madras in 1749, where he met with a kind reception from Mr. Eyre and other English gentlemen. In 1758 when Madras was captured by the French, Mr. Breithaupt with his family and flock removed across the river to Pulicat, where they did considerable good, and on the restoration of peace returned to Madras. During the troubles to which the Vepery Mission were exposed in 1782, Mr. Breithaupt took a part. Not long after, on the 17th of November, 1782, he was translated from this scene of humili-

ANNE CHAMBERS.—Among the rich and great who were not ashamed of the cross of Christ, in Calcutta, when Dr. Brown arrived to take charge of the Mission, were Mr. Charles Grant, Sir Robert Chambers, and his brother Mr. William Chambers who, with their families, were the constant hearers of those days in the Mission church. Mrs. Anne Chambers had, at an advanced period of life accompanied her sons, Sir Robert and Mr. William Chambers to India. She was a serious and constant attendant at the Mission church, and died on the 7th February, 1782, aged sixty-nine years.

MRS. CHAPMAN kept a school in Calcutta, in which she brought up the children entrusted to her care, in the nurture and admonition of the Lord. Her appearance was as venerable as her life was useful and exemplary; no weather, no infirmities kept her from the house of God so long as she could attend, and her place was regularly filled nearly to the end. She departed this life on the 23d of January, 1784, aged sixty-three years.

REV. MR. KLEIN.—In the year 1790, the Danish Mission at Tranquebar was deprived of one of its senior members, M. Klein, in the sixty-eighth year of his age, and the forty-fourth of his services. The day of his decease was that on which the missionaries usually met for their Biblical Conference, and when they were come together at his house, they unexpectedly found him, sitting up, in the agonies of death. But he was composed and comforted in his soul, told them of his faith and hope in Christ, and expressed a desire to be shortly with him. He expired in his chair breathing out his soul in peace.

FROM 1801 TO 1810.

MRS. CHAMBERLAIN, wife of the Rev. John Chamberlain, of the Baptist Mission, died at Cutwa, on her passage to Serampore, on the 14th of November, 1804. On the 9th she was confined, and till the 11th seemed in a promising way, when she grew sickly, and rapidly sunk. Just before her death she said to Mr. Marshman, "Do not be alarmed at this; I am not alarmed at it; I have been so before now." When this subsided, she evidently grew much weaker, and was delirious at intervals, yet without much apparent fever. As night drew on, her delirium and restlessness increased, and at one time her eyes seemed fixed in death. While in this state, her mind must have been greatly exercised, for on reviving from the trance she often spoke of herself in the third person, and as of one who had sustained a kind of conflict. "Jesus," said she, "Jesus, Jesus, the propitiation for sinners * * * they would pull her down from her hope; but she cast herself on the feet of Jesus." Her last words were, "Jesus, Jesus, the propitiation for sinners."

what hard work it is for me to die!" A little after, Mr. Marshman observed to Mr. Chamberlain, that her cheek was somewhat cold; "Yes," said she, "and her lips are cold too;" and began as before extolling Jesus as the great propitiation for sin, though unable to speak above one or two words at once, and sometimes making several attempts to bring out one word. She died at 8½ o'clock in the evening aged about twenty-six years.

MRS. MARY BUCHANAN.—Miss Mary Whish, was the third daughter of the Rev. Richard Whish, Rector of Northwold in Norfolk. She was born in 1780, and came out to India with her sister (afterwards married to Major Prole) at the close of 1798 or beginning of 1799, with their aunt Mrs. Sandys, wife of Captain Sandys, Commissary of Stores in Calcutta. Mary was so much disgusted with the dissipation of India, that she would gladly have returned immediately to England, but had not the opportunity. About two months after her arrival she became acquainted with Dr. Buchanan, to whom she confessed that in him she had found a friend who could reconcile her to India. On the 3d of April, 1799, she was united in marriage to Dr. Buchanan, by whose means through the teaching of the Spirit, she was enabled to embrace the gospel, and fasten upon Christ as her hope and trust. Shortly after her marriage her health failed her and she was obliged to take a voyage to Prince of Wales' Island, accompanied by her husband; at this island she staid about a month and then returned to Calcutta greatly benefited in health. But this renovation was only temporary, and in 1801 she embarked for England, taking with her their eldest daughter, Charlotte, and leaving the youngest Augusta, then not quite six months old, with Mr. Buchanan. Her voyage was stormy, and rather perilous and painful; but she reached her native country in safety on the 18th of February, 1802. In February 1805 she embarked on board the *Caermarthen*, in renovated health to return to India. The piety of her mind was displayed during the voyage by her endeavors to promote the religious improvement of two young ladies, one of whom had been placed under her protection. Mrs. Buchanan had a more favorable voyage than in returning to Europe, and arrived safely at Calcutta on the 24th of August. The year did not close however, before alarming consumptive symptoms re-appeared in Mrs. Buchanan, and once more was she obliged to leave her home and her partner, never more to see them again on earth. On the 22d January, 1805, she left on board the *Lady Jane Dundas*. "Before she went away," wrote her husband, "I perceived that her affections were nearly weaned from this world; and she often said, that she thought God was preparing her for his presence in glory. She was greatly favored in her near access to God in prayer; and she delighted in retirement and sacred meditation. She was jealous of herself latterly, when she anticipated the happiness of our all meeting in England; and endeavored to chastise the thought." Her sufferings were great, but she accounted her consolations greater; and she used to admire

near, she solemnly devoted her two little girls to God ; and prayed that he would be their Father, and bring them up in his holy fear and preserve them from the vanities of this evil world. She said she could willingly die for the souls of her children ; and she did die, in the confident hope of seeing them both in glory. Off the Island of St. Helena on the 18th of June 1805, the event took place.

REV. JOHN BISS arrived in India as a missionary of the Baptist Missionary Society in March, 1805. He was necessitated by sickness to leave for America at the close of 1806, and died at sea of the liver complaint one month after leaving India. For about a fortnight after his sailing, he seemed considerably better, and hopes were entertained of a recovery ; but those hopes soon vanished. The disease had taken too fast a hold on his constitution. When he saw the time of his departure approaching, he repeatedly expressed a wish that if it were possible he might leave the world at Serampore. He thought, to launch away would be less trying, could he only say farewell to his dear brethren and sisters at the Mission House as he left these mortal shores. His soul was much tried and tempted before its flight. Two or three times he expressed his confidence in God, and his ardent desires to be where Jesus is ; but for the most part his mind was in obscurity. He repeatedly regretted, that so much money should be drawn from the Society on account of the voyage of himself and family, which he wished appropriated to the service of perishing sinners, in the labors of the Mission. He dwelt much before his departure on the mysteriousness of the Providence which, after conducting him in safety to Serampore, now called him away from labor to rest ; and entreated that if a funeral sermon were delivered for him, the words of Christ might be improved, "What I do thou knowest not yet, but thou shalt know hereafter." Two days and nights before his departure he was in a state of delirium, arising from the high fever with which he was visited. This prevented him from bearing those testimonies to the power and excellency of the gospel of Christ which otherwise would probably have been left for the strength and consolation of surviving friends.

BHANE was born at a village named Mujgooree, in the district of Jessore in Bengal. Her father died when she was very young. He was a weaver, and a strict idolator. He used to pray to the gods to give him a son, but before the birth of his son Futika, he had two daughters, of whom Bhanee was the second. At the age of eight years, Bhanee was married to a weaver of the name of Ramukantu, by whom she had five children. After the death of her husband, Bhanee lived with Futika, and her mother. At this time Futika disregarded the caste in secret, and, under the idea of cultivating universal love, used to eat with all who worshipped Krishna under the name of

saving his sister and her children if possible. Bhanee, his sister, had been stout against the gospel, but her mother being at Serampore, and Futika and her two sons being now about to leave her, most likely for ever, she was cut to the heart, and followed Futika with other relations, out of the village crying and wailing in the most shocking manner. Futika turned about and again addressed her on the way of salvation. She relented and promised to go with him, when Futika, full of joy, turned back to the village. She then arranged her affairs, and came with her brother to Serampore. While she continued at Serampore, and after she went to Dinagepore, she continued without any gracious change; but after she returned to Serampore, her mind became affected with great concern after salvation, and she was baptized. After her baptism, she walked consistently till she was seized with the dysentery, under which disease she lingered three or four months. During her illness, and especially in the latter part of her life, she gave to Mr. Ward and others, much satisfaction. A few days before her death, she seemed anxious to depart, and expressed her firm faith in Jesus. She took hold of the hands of her two children, and putting them into the hands of Mr. Ward, committed them, or rather gave them to him. She seemed very sensible of her own vileness, and a few days before her death was frequently calling upon the Saviour for forgiveness and praying him to take her to himself. She died on the 11th of Nov. 1807.

HURDOO, a native convert, died at Saddamahl in the district of Dinajpore, on the 7th of January, 1808. The night on which he died he was frequently in prayer; his wife heard him repeatedly ejaculate, "O Lord, take me to thyself;" he retained his senses and speech to the last; appeared as usual, happy in his mind, and had an easy death. He had embraced the gospel, he had given great satisfaction by his faith in Christ, and his happiness in having found such a Saviour. He used frequently to say, "I am happy because I have got such a Saviour; I am a great sinner, but Jesus Christ has died for me; now I am ready to die, and shall be happy to depart, whenever it may please the Lord to take me away."

MR. WHARHIRST died at Calcutta at the close of July, 1808. He was born at Sheffield, where he had pious friends. He had been among the Wesleyan Methodists, and had received strong impressions of the importance of religion while among this denomination of Christians. He came out to India in the army. After he landed at Madras, he fell into the sin of drunkenness, and appeared to lose almost all concern about salvation. On arriving in Bengal, he was brought under the ministry of the Rev. Mr. Brown at Calcutta, which was much blessed to him. Yet at the time and for a considerable period afterwards he labored under much gloom and melancholy, and was greatly in the dark respecting the way of peace and liberty. From the writings

the joy, the peace, the stability of his soul. In October, 1806, he joined the church as a Pædobaptist. During his attendance upon the word, he received, as a hungry and thirsty soul, the blessed truths of the gospel, and drank deeply at the wells of salvation. When the subject of preaching happened to be on one of his favorite topics, his countenance beamed with pleasure and joy during the delivery of the discourse, and he went home with his heart full of the subject, and as one carrying away a rich treasure from the house of God. He lay on the bed of affliction for several months, but his child-like submission and weanedness from the world, were a great comfort to all his friends. His continual theme was—"God is too wise to be mistaken; too good to be unkind;"—man is "a poor blind creature of a day." A few days before his death his family seemed to lie with weight on his mind; yet, a day or two preceding his dissolution, he longed to be absent from the body and present with the Lord. A few hours before his death, one of his friends remarked to him, that he was going to be for ever with his Saviour. He replied—"I hope so." At length he seemed as if he was going into a sound sleep; his countenance assumed a cheerful smile, and in this state he slept in Jesus.

MR. OAKLEY, a member of the church at Calcutta, died in October 1808. He was born of religious parents, his father being a member of the Baptist Church at Kingstanley in Gloucestershire. He seems to have had serious thoughts in his youth, but not sufficient to prevent him from indulging in the follies and crimes of youth in an unconverted state. Had not this been the case, we should hardly have found him in the army, an exile from his friends. After his arrival in India, he was favored with hearing the gospel from the mouth of Mr. Edmond, and apparently he did not hear in vain; yet after this he fell into the common sin of the soldiery, that of cohabiting with a native woman; and in this sin he continued till the uneasiness of his conscience became too much for him to bear. He renounced his connection with this woman, took his child from her, and gave her a separate maintenance. His convictions of the importance of religion being now greatly strengthened, and having attained to some hope in Christ, he became anxious to follow the Redeemer in all his ways, and was baptized at Calcutta. From this time to the day of his death he continued a humble and lively follower of Jesus. For some time before his demise, he filled up his situation as sergeant in the army, and also that of steward in the General Hospital. But during most of this time, he was affected with the disorder which removed him from this world. A few days before his death he entrusted the care of his child to Dr. Marshman, to be placed in Mrs. Marshman's seminary at Serampore—he then appeared to be much worse, and, though resigned to the will of God, seemed not to have that clear sight of his title to heavenly blessedness which is so desirable in such moments; yet in the afternoon when he was raised up on his couch, he made some very impressive remarks to his friends present, whom he called upon to praise God for his singular goodness to him in every stage of life.

containing the hymn, "Come humble sinner, in whose breast," &c., intimating that this hymn expressed the state of his mind, and that he was resolved to commit his soul into the hands of Jesus. He then expressed to a friend what a blessed hope he had of everlasting felicity, and in this hope he died.

MRS. CAREY, wife of Mr. Felix Carey, died on the 26th of December, 1808. Eight days before her death, seeing her mother and sister weeping, she desired them not to weep for her, for she desired to depart out of this wicked world. She could speak but little; but when asked how she felt in her mind, her answer was, "Very easy—I desire to depart."

✓ 600 MR. DEROZIO died at Calcutta on the 22nd of August, 1809, aged 46. On the day of his death he had a small party of friends to dine with him. At dinner he was as cheerful as usual, but towards the close of the meal, he arose from table, and without saying a word, walked towards his sleeping room. Before he could reach his room, he staggered and was prevented from falling by a servant. He then had two convulsive fits and expired. Mr. Derozio was brought up in the bosom of the Popish Church, but for a number of years before his death he had embraced the Protestant religion. He had for many years had a deep reverence for true religion, and a great desire to be found right for eternity.

Mr. JAMES BARLOW died at Calcutta on the 2d of October, 1809, aged twenty-two years. He was a member of the Baptist Church at Dinagepore. Mr. Barlow, having long been afflicted with a violent cough and symptoms of consumption, some time before went to Penang, where he staid about twelve months; he returned in the last stage of a decline only a week before his death. When brought from the boat he seemed very much exhausted, but after a little rest he revived. He lamented the loss of public ordinances, and the company of those who loved God—and this, not in a common manner; his heart seemed affected, and he almost wept when he exclaimed, "No, I have never heard the word of God since I left you, on board the vessel." He said his whole dependence was on Him, but added, "I cannot speak." He said also—"I feel comfortable in the prospect of death." He was asked if he had any doubt respecting his final salvation—"None, none," was his reply, and soon after he entered into his rest.

REV. MR. BRAIN was sent out by the London Missionary Society to Rangoon about 1810. He had not been there long before he was seized with a violent dysentery, which carried him off in eight days. His sufferings were very great; but happily for him death wore no

for the awful messenger. He was an amiable young man, and seemed to possess talents for usefulness as a missionary. There appeared in him an unusual degree of heavenly-mindedness and weanedness from the world. He seemed to be ripening for glory before he was taken ill. He was only twenty-three years of age at his death.

MRS. FANNY MARSDEN, died in Calcutta on the 24th September, 1810, aged twenty-five years. This young person was born and brought up in the army, and entered into the marriage state at an early period of life. She became serious about six months before her departure, through a visit by a pious lady to a friend in the Fort of Calcutta. Fourteen or fifteen females on that day assembled around this lady, and eagerly listened to every sentence that dropped from her lips; Mrs. M. was so concerned about her eternal state, that she would not allow her to leave her the whole of that happy day, but continued to enquire and to receive instructions from her, respecting Christ. The lady mentioned to her the free invitations of the gospel, and invited her to the chapel, with which invitation she gladly complied, and heard a sermon in Bengalee on the Tuesday after the above visit. The sermon was by the Rev. Mr. Ward, and it went to her heart in the power of the Holy Spirit: added to this the Bengalee hymn sung on this occasion proved a considerable source of light and encouragement to her mind. A few days afterwards she was taken ill with a swelling in her neck, of which some slight symptoms had been experienced about a week before. From this time the disorder began to increase rapidly, but did not prevent her constant attendance on the means until she was totally unable to walk. Her being thus deprived of the consolations of public preaching proved more painful to her than her bodily sufferings; she earnestly solicited and obtained the company and conversation of her female friend three or four days in every week. She was likewise visited by the Missionaries, and other pious friends who lived near. These proved reviving seasons to her.

Finding that her time was near its close, she obtained her husband's permission to remove to the school-house, that she might enjoy the full benefits of Christian conversation, and hear family worship. She never once appeared in an indifferent frame, or shewed the smallest impatience during family worship; but was bathed in tears or absorbed in profound meditation, excepting when the name of Jesus was mentioned, then her mind seemed as if spreading its wings to depart to him in whom her soul delighted. Whenever she felt herself pressed by temptations, or fears began to arise, she would call for some friend to join her in supplications to the Saviour: these were pleasing seasons both to her and those who joined her. About three days before her departure, she sent a friend to call Mr. Leonard. On his approaching her bed, he perceived her release was near at hand. He enquired respecting her hope in Christ, and was answered with a low voice, "I am quite spent!" and immediately she closed her eyes; but in a few minutes, opening them she seized his hand, and addressing him by the name of brother, exclaimed "Christ is mine, for ever mine; I

warned her friends to fly to Jesus in time. On the morning of her death, Krishna (the Baptist convert) preached close to her room. Mr. Leonard sat near her, and about the middle of the first hymn Mrs. Marsden departed to Jesus.

FROM 1811 TO 1820.

MRS. MOFFAT was born in London, and was a member of Dr. Jenkins's church when she left England. She was about 40 years of age when she died. She was a member of the Baptist Church meeting at Calcutta.

When visited about six days previously to her departure, a female friend found her laboring under heavy affliction of body ; and after having made some inquiry respecting these concerns, asked her respecting the state of her mind, and how she was supported under such sufferings. She replied "My afflictions and pains are great indeed, but are infinitely short of what I deserve : they are no more than the chastenings of a tender Parent, to bring a disobedient, ungrateful and rebellious child to a sense of its sinfulness. My sins by nature and practice, those against light and conviction, my non-improvement of time, my neglect of the means of grace, are sins going over my head as a heavy burden, they are too heavy for me. Oh ! that I could feel any thing like that love which my dear Redeemer merits for his tender mercies in having spared me so long. I fear I have no love for him, but I would love him if I could ; for he and he alone is all my hope in life or death, for time and eternity : it is my whole desire to be resigned to his wise and merciful dealings with me." She said the greatest satisfaction she experienced was when visited by any of the brethren or sisters, especially the Pastors of the church, which proved to her as a reviving cordial, having been (what appeared to her) so long deprived of the public means. These means were very valuable in her estimation, as is seen from her uniform and undeviating attendance at the house of God, even when so weak as scarcely to admit of her walking round her room.

About ten minutes before her death, 'Jesus, lover of my soul,' &c. was sung in her presence, by which she appeared greatly refreshed. Mr. Leonard called upon her about four hours before her death, and found her in very great agony of body. He questioned her respecting her hopes in Christ ; after which for some minutes she appeared to lose sight of her bodily pains, and entered into the most humiliating confession of her unworthiness, observing, "These light afflictions will be but for a moment ; but had I my desert, I should be experiencing endless pains in that place where hope never cometh. But my Saviour promises to save to the uttermost all them that come to God through him, and for our greater encouragement, promises that he will in no wise cast them out. My whole hope rests upon the free grace of God through the atoning blood of Christ." This was all her plea ; no

justice upon me. Oh my dear Redeemer, dying Lamb, wash me with thy precious blood; justify me by thy merits, and sanctify me with thy Holy Spirit; then shall I appear before my God, clothed upon, without spot, or wrinkle, or any such thing." Her mind was well stored with scriptures suited to her case, which evidently added greatly to her fortitude and lively hope. Mr. L. begged, if her pains would admit of it, to allow him to conclude his visit with prayer, to which she eagerly assented. After he closed, she turned to her partner in life, and addressed him as follows: "Do not give way to such a flood of sorrow, nor hope for my continuance with you. I feel the sentence of death within me; but I can at this trying moment assure you, that this chastening is for my good and for yours likewise. It has humbled me to the dust; convinced me of my unworthiness, and it renders the Saviour more precious to me than he ever appeared before. Oh, he is to me now the chiefest among ten thousand, and altogether lovely. I can now say that to depart and to be with Christ is far better. You will be able to realize death more effectually, by what you have seen me undergo;—it will prove a loud, a faithful call—'be ye also ready.' This will cause you to watch unto prayer, to walk closer with God, to be more zealous in his service, and prove to you how important it is to work while it is day, seeing the night is fast approaching when none can work." She uttered these last words with the greatest earnestness, after which Mr. Leonard took his farewell. About four hours after this conversation, she was seized with convulsions, which deprived her of speech, and with the most expressive looks towards those who stood around her, she closed her eyes and fell asleep in Jesus, on the 7th of August, 1811.

NUVA-KISHURA died at Serampore on the 23rd May, 1811, aged about 22 years. He heard the news of the gospel first at Calcutta, whence he went to Serampore, and was farther instructed. While under instruction he gave proofs of much docility of mind, which was strengthened perhaps by an infirm state of health, and the gospel became a welcome sound. Before his baptism, his mother went to Serampore, and sent for him to the house of one of her friends. He hesitated at first whether he should go, but one of the native converts observing to him that it was his mother that called him, and that he certainly ought to go, he consented, observing, however, to the friend who gave him this advice: "You do not know the wickedness of these idolators, nor what they may attempt to do to force me away. But, as you advise me, I will go." He went, and was invulnerable to the entreaties, tears, and promises of his mother, resolving to part with all rather than lose his soul. No violent attempt was made to force him away. He was baptised by Dr. Carey on the 3d of June, 1810. After his baptism, his mother went to see him, and brought him some medicine, or rather some idolatrous nostrums, which he assured his mother he would not take, and which indeed he trampled under his feet in her presence. He entreated his parent on both these occasions, instead of endeavoring to entice him back to idolatry, to leave these ways of destruction; to become a disciple of Christ, and take up his cross and follow him. N

Kishura labored for a short time in the Serampore printing-office, but was obliged to give up work, and languished in a state of decline for months, in the Bengalee school. He had the assistance of the Danish physician, but all efforts to remove his disease proved vain, and at length he yielded up his spirit into the hands of his Redeemer, leaving a comfortable hope that he had not heard the gospel in vain.

NUNDAKISHORA died on the 12th of January, 1812, of a fever and a violent cold in his breast, with which he was seized about a fortnight before. The first week of his illness he took medicine, but when he found that he was getting no better by it, but rather worse, he desisted from taking any more, and told his wife who used to administer it to him, that she needed not prepare any more, for, said he, "I shall not live much longer. It is the will of my heavenly Father, that I should be removed to himself; I am not afraid of death; I am prepared for it; I am a great sinner; but I am happy in my mind, that my sins are forgiven, through the sufferings and death of my Redeemer Jesus Christ." On hearing this, his wife and children wept. He comforted them, and begged them not to weep, as he was only to be separated from them for a little time, and exhorted them to give themselves up wholly to Christ. The New Testament was his constant companion when he was well. It became more so during his illness. As long as he was able, he never ceased to read it. Whenever the factory servants, or his acquaintance from the neighboring villages, came to see him, he used to speak to them on religious subjects, telling them how merciful God had been to him in bringing him from darkness to the knowledge of a Saviour, &c. Throughout his illness his mind was perfectly serene and tranquil. Three days previous to his death, he nearly lost his speech, answering questions put to him, by only a word or two, but he retained his senses to the very last. He expired without a struggle.

SEETA RAM was a poor husbandman, about forty years old, who could neither read nor write, when he came to the Serampore missionaries in 1802, from a distance of seventy miles, and enquired about the way of life. After a while he was baptised and returned home to Vishoo-huri in Jessore. There telling his artless story of what he had "found," two women were so wrought upon that they came all the way to Serampore to hear the gospel, which when they had done, they also believed and were baptised. Some time after a simple Mussulman hearing the gospel from him, imitated their example. Soon after a respectable Hindoo, who could read and write, having heard the word from him, came to the missionaries at Serampore, heard more, and after going home returned and took up his cross. This man's nephew in a few months followed his example. Nor did the matter rest here; another poor husbandman heard, and leaving all came to Serampore, and was baptised; and after working some months as a gardener there, died, leaving a good report. Four more of his neighbors were brought

constituted into a church ; this was in September, 1803 ; in January, 1812, the members of this church were *seventy-five* in number. On the 21st of September, 1812, Seeta Ram came from his house to Petruse, a native convert, who was at Chougacha, in Jessore. Next day he complained of weariness and of a pain in his back ; two days after this, when Pran Krishna, the native preacher, had been at prayer, he observed that "it became every one to be prepared for death." Petruse asked him if he felt prepared to die. He answered "Yes." On the 25th he seemed delirious. After prayer and a hymn he shook hands with those by his bedside, and began to speak—"Fear not for me," he said, "I am very well." He then prayed with his fellow-converts. "Brother," said Petruse, "have you a hope of being saved?" "I have," he answered, "through Jesus Christ only." "Do you think of your Saviour?" said Petruse. "I feel," said he, "prepared to go to him, I have no fear." After this, Petruse asked him again, "Brother, through whom do you hope to be saved?" "I believe Jesus Christ," said he, "to be my Saviour." He called his friends to prayer, in which he joined, as also in singing, and then shook hands with all, adding—"Fear not for me ; I am going to Jesus my God. Do not be afraid, I shall never perish. Be sure you do not leave off having worship and meeting for prayer at my house." After a little while he became speechless ; Petruse then stood up to pray, and while he was so engaged Seeta Ram expired.

Mrs. McDONALD died at Calcutta about August, 1813. She was little short of seventy, when she was admitted a member of the Baptist Church in Calcutta, on the 23d of February, 1812. She continued very regular in her attendance upon the means of grace, although she had no less than three miles to walk, in her advanced period of life ; until she became so weak that she was compelled to discontinue attendance. She was ill about two months, and during the whole of this time was patient and resigned, wholly depending upon the promises of Christ, and deriving all her consolation from the love which he bore even to the chief of sinners. When she perceived that her last hour was approaching, she persuaded a friend to collect her old acquaintance and neighbours together, and acknowledged that she was a great sinner, yet had experienced the power of changing grace ; and that the Saviour was then supporting her feeble frame, after having lived his open enemy for nearly sixty-five years : that he was now to her the chief among ten thousand, and it was her desire now to depart and to be with Christ, and that death was far from terrific.

WILLIAM CUMBERLAND was born in England in the year 1748, and came out to India in the army in the year 1786. About 1794, he was appointed to superintend the making of gun-carriages at the Company's yard at Cossipore, about three miles from Calcutta. At this time, he

attend on the gospel preached at the house of Mr. Lindeman at Calcutta; and a sermon from the words "How shall we escape, if we neglect so great salvation," was made peculiarly useful in awakening him from a state of spiritual death. From this time, having received deep impressions of the extreme danger of his condition as a fallen sinner, and obtaining hopes of mercy, through the redemption that there is in Christ Jesus, he continued his attendance on divine worship, and began to grow in grace. On the 5th of March, 1808, he was baptised, and afterwards chosen a deacon of the Baptist Church in Calcutta. From this period to the day of his death he bore among his brethren, the character of a humble Christian, of the most simple and unaffected deportment, commanding the affection and esteem of all, religious and profane. On his death-bed he was perfectly calm and resigned—to him death had no terror in his looks, no arms in his hands; the only sorrow he now felt, arose from his not having served better that Saviour who now filled him with consolation, when all inferior springs were dried up. A member of the church, a short time before his death, asked him if he thought of Jesus? Lifting up his eyes, as if surprised at the nature of the question, he replied—"Do I think of *Him*? Yes, he is never absent from my thoughts. Who supports me, think you, in these moments, except the dear Redeemer!" When one of his Pastors last visited him, in reply to a question respecting the state of his mind, he said, "I am calmly waiting the will of God." He gave orders for his funeral with the utmost composure, and having languished till Lord's-day morning, the 24th of July, 1814, he then quietly fell asleep—aged sixty-six years.

CAPTAIN MILLS was brought under strong impressions of his own sinfulness, by a sermon preached by Dr. Carey. In 1794, these impressions were greatly strengthened by the following circumstance. While living in a state of security in sin, he was greatly alarmed by a dream he had for several successive nights. He supposed himself attacked by an enormous serpent, from which he was preserved by the Rev. D. Brown, when on the point of being devoured. That incident, trifling as it appears, proved a most salutary and important one to Captain Mills, as it brought him to think more seriously of his state; to depart from known sin, and to form an intimate acquaintance with Mr. Brown, Mr. Obeck, and a few other pious men, who used to meet together for mutual edification. Some time after, having heard that many persons, who had formerly gone to the most extravagant lengths in sin, had received much benefit by attending at the Baptist chapel in Lall Bazar, Calcutta, he went there with his eldest son, and continued his attendance. He was baptised on the 27th of December, 1813, at the age of sixty-eight, from which time he not only adorned his profession by a holy walk and conversation, but in his visits from house to house among his friends and acquaintance, he recommended the blessed Redeemer. He also had a great wish to go out as a missionary among the heathen. So anxious was he at one time respecting this good work, that for a moment

triumph over death, through the power of divine grace. On the day previous to his departure, it was hinted to him, that the Lord was peculiarly favorable to him in blessing him with a clear understanding to the last; upon hearing which, he clasped his hands and said, "This has been my prayer for years, that I might bear a testimony in honor of my blessed Lord in my last hours; and praise and glory be ascribed to him for ever. I now experience an answer to my petitions, and by this, know that praying breath is *never* spent in vain." After the first six days' illness, he scarcely experienced five minutes pain to the last moment of his life. He departed in Jesus on the 13th of September, 1814.

DR. COKE.—In the autumn of 1786, the Rev. Dr. Coke, accompanied by three other Methodist preachers, destined to Nova Scotia, sailed from England for that country, but, after being ten weeks at sea, the violence of the gales, a leak in the ship, and apprehension of the want of water, forced the Captain to change his course, and bear off for the West Indies. Having landed on the Island of Antigua, Dr. Coke and his companions resolved, that instead of proceeding to the original place of their destination they would attempt to begin a mission on that and some of the neighboring islands. In 1787, Dr. Coke visited St. Christophers, where he formed a missionary station, and afterwards went to St. Eustatius, which was then in the hands of the Dutch: he was not however suffered to preach there: yet he employed his time from morning to night for about eighteen days in instructing small companies of the negroes there. He visited the West Indian Islands a second time, and preached in all the islands. At the close of 1813, Dr. Coke left England in company with Mr. Clough for Ceylon, to settle there as a missionary, but he was not allowed to labor there. He was found dead in his cabin on the 3rd of May, 1814.

MRS. SOPHIA GORDON, wife of the missionary at Madras, died on the 25th of November, 1814, in the faith and hope of the gospel, in the thirty-fourth year of her age. She was confined to her bed about thirteen days, and her dissolution was not supposed to be so near at hand as it proved. About two hours before she died, she said, "Well, I did not think my end so near." When asked "How do you find your mind?" she replied, "I have not those raptures and joys which some have had, but I have hope:"—"and your hope," it was rejoined, "will not make you ashamed?" "No, through my precious Saviour. The blood of Jesus is the foundation of my hope"—"Ah! that precious hope of the gospel!"—"Yes," she added, "I feel the precious blood of Jesus flowing into my soul." Thus died a most meek and patient Christian,—one who *loved* the gospel, and who could when occasion required it, *speak* for it also.

BHURUT, a Hindoo preacher, in connection with the Baptist Mis-

out of chapel, he was seized with an apoplectic fit, from which he never recovered. The state of his mind during this affliction was pleasing: he seemed greatly resigned to the stroke, and several times assisted in singing favorite hymns. Jesus Christ, and salvation by him, was his constant theme.

LORD WILLIAM MOLESWORTH, with his lady, were wrecked in the *Arniston* transport, off the Cape of Good Hope, on the 30th of May, 1815. He had for some time resided in the island of Ceylon, where he was appointed to the station of second in command under General Brownrigg, Governor in chief of the island. Prior to his departure for that place, he consulted with a minister, to whom he disclosed the state of his mind, on the way in which he might render himself most useful in that situation. He confessed that the wildness of his youth had occurred to him, in the most distressing manner while residing in the West Indies, and suffering the dreadful ravages of an intermitting fever. But the scriptures which had been fixed on his mind from his infancy, and more particularly the Psalms, which his pious father had taught him to commit to memory, then presented themselves in the clearest and most distinct manner to his mind; and the scriptures, not read nor heard, but *remembered*, proved the instrument of his salvation. His subsequent conduct gave proof that the Saviour, whom he then sincerely sought, had been found of him and had saved him. The minister, to whom this narration was made, earnestly advised him to promote the exertions of Christian missionaries. The proposal met with his warm concurrence, and his future attention to missionaries evinced the sincerity of the approbation with which he received it. During his residence in the island, he was indefatigable, not only in providing instruction for 4 or 500 poor children of his regiment, but in himself teaching them the principles of the Christian religion, in which "labor of love" he was eminently assisted, both by his own lady and the lady of the Governor.

MR. JOHN WEDDERBURN, Pastor of the Baptist Church in the 66th Regiment, met with a watery grave, on the 3rd of July, 1816, on his way down the river to Calcutta. The night before, he conducted worship with peculiar delight, and gave a most awakening exhortation from God's words to the Children of Israel in the Wilderness, "I am the Lord thy God, that brought thee out of the land of Egypt, and out of the house of bondage." About 4 o'clock in the afternoon, he was speaking to one of the soldiers, who was in the boat with him, about dying on the field; he then went into the cabin to put away some things, and while there, a squall upset the boat, and he was drowned.

REV. MR. DONALDSON, one of the missionaries at Surat, who had been but a few months in India, died at Bombay on the 21st of March, 1818. He left Surat (where he had been much indisposed for some weeks) in hope of finding benefit from the change of air. On arrival

and depression. He was recommended a voyage to the Cape, after remedies had been tried and failed. Before the step could be carried into effect Mr. Donaldson declined rapidly, and it plainly appeared that the time of his departure was at hand. When this was intimated to him, he calmly said, "Well, the Lord's will be done! I am a poor guilty sinner, and have no dependance, but on the Lord Jesus Christ." He proceeded to make many other pertinent remarks expressive of his deep sense of his own unworthiness and guilt, and his firm reliance on the mercy of God in Christ, and concluded with a short prayer that God would prepare him for his approaching end. For some hours previous to dissolution he was unable to speak, but the placidity of his countenance was to the last, a happy index of the composure of his mind.

MRS. SARAH HANDS was the wife of the Rev. Mr. Hands, of the London Missionary Society. She arrived at Madras on the 23d March, 1810. Mr. H.'s original destination was Seringapatam, but as no access could be had at that time to that place, he was advised to direct his attention to Bellary, about 120 miles north of Madras, at which place he accordingly settled. Here Mrs. Hands engaged in all the missionary duties of the station with activity and zeal, for six years.

During the twelve months previous to her departure it pleased God to exercise Mrs. Hands with much affliction. After her confinement, which took place in June, 1817, she was much subject to bilious obstructions; and though every means was used by a skilful physician to remove them they increased to such a degree as to produce in the following February, the jaundice, with which she was afflicted nearly two months, and which with the trying medicines that were necessary to remove it, brought her so low, that it was feared she would not recover; but the voice of prayer was heard, and she was so far restored as to be able, in the beginning of May, to take a journey of forty miles with Mr. Hands to the Hindoo festival at Bishaghur.

The journey and change of air appeared to have benefited her, and it seemed as if her health would soon be restored. But the favorable symptoms were but temporary, and she was subject to attacks of illness till July, when her old complaint again returned, and assumed an alarming appearance. She continued gradually to decline. On the 28th, she began to complain of acute pain in her right side, which indicated an affection of the liver. The usual remedies in such cases were resorted to, but without effect; for the pain, accompanied by violent fever and vomiting, continued until Saturday noon, the 1st of August, when an abscess, which had formed in the liver, burst. Nature now very rapidly sunk, and about a quarter after three in the afternoon, she breathed her last.

For several days previous to her death she was unable to speak much; for besides excessive weakness and constant pain, the nature of her complaint and the medicines used to counteract it, produced a degree of stupor, which almost incapacitated her for thought and re-

evidence of her being a child of God. Her partner endeavored to comfort her, and remove her doubts by referring her to past experience, and repeated to her a part of the forty-second Psalm, and afterwards read to her Buck on the Review of Past Experience, which seemed to revive her. She lamented that the cares of a large family had too much engrossed her mind, and that she had not lived so near to God as in times past, and therefore God had withdrawn from her the light of his countenance. She expressed her fears that she should not recover, and said though she desired to live for the sake of her family, and the cause, yet, if it was the will of God, and he would graciously remove the cloud from her mind, she was willing to die.

On Thursday, the 30th, during the night, she was for a short time delirious, and once attempted to sing; the tune was that mournful one, *Walsal*; the words were pronounced so very indistinctly that they could not be understood. Some time after the fever abated, and she became composed. In the course of the night her husband read to her "the dying experience and expressions of several eminent saints," and several of her favorite hymns; and spoke to her of the power and compassion of the Saviour; these seemed to afford her much comfort. When about to pray with her, he said, "Is there anything in particular you wish me to ask for you?" she said, "Pray for patience, resignation and for assurance; these I particularly need." After prayer she thanked her partner very affectionately, and said, "I was enabled to follow you all through: may our prayers be answered?" Mr. Hands said, "Are you afraid to die?" She replied, "I fear the struggle." Mr. H. said, "Not the sting, I trust?" She answered, "No, I hope that is taken away." Mr. H. then repeated Dr. Watts's hymn "If sin be pardoned, I'm secure," in which she joined.

On Friday night the fever was again very high, and she was for a short time very delirious; after a little sleep (which could only be procured by opiates) she awoke somewhat refreshed and composed. On Saturday morning the pain in her side being very great, the doctor applied another blister. About noon, it was thought that she was somewhat better; but at this very time the abscess burst. As soon as she had recovered breath, she said, "Lift up your hearts to God for me." After this she spoke very little and with great difficulty, became considerably deaf, and required cordials every five minutes to keep her from fainting: pulsation at the wrist now ceased, her hands and feet became cold, and it was evident the lamp of life was just about to expire. A little before she departed her husband said to her, "My dear, is Jesus precious to you now?" She replied, "Yes." Speaking of the preciousness of Christ to believers and especially in the trying hour of death, Mr. Hands repeated that verse of Dr. Watts,

"Jesus, my God, I know his name;
His name is all my trust;
Nor will he put my hope to shame,
Nor let my soul be lost."

And immediately after—

"His honour is engaged to save

With her dying lips she then attempted to repeat the next verse—

“ Nor death, nor hell, shall e’er remove
His favorites from his breast ;
In the dear bosom of his love
They shall for ever rest.”

Expressing the sorrow he (Mr. H.) felt in parting with one so dear to him, and the hope that he should soon be with her in heaven, she said, “ Ah ! there we shall know what happiness is ; but I wish you to live ; live for your children and for your work’s sake.” She now requested to see her eldest daughter Sarah ; when she came, fixing her eyes upon her, she said, “ Sarah, you will soon have no mamma,” she could say no more. Soon after this fixing her eyes upwards, in a few minutes she sweetly breathed out her spirit in the arms of Jesus.

REV. EDWARD WHELOCK was a member of the Baptist Church at Boston, and having been accepted by the General Convention of the Baptist Denomination in the United States for Foreign Missions, sailed from Boston in November, 1817, to join Mr. Judson at Rangoon. The desire of his heart to visit the heathen was granted ; but he was not permitted to do anything to lead them to the Saviour whom he loved. On the 7th of August, 1819, when he had been only about fifteen months in the field, Mr. Wheelock embarked for Bengal in so low a state of health, that no hopes were entertained of his return. A few days after he sailed, a violent fever deprived him of his reason, and in a paroxysm of delirium, he plunged into the sea, and was drowned, the vessel sailing with such velocity that no effort could be made to save him. Thus early did his Master call him away from his work. Mysterious indeed are the ways of God !

REV. DR. MOUSLEY, Archdeacon of Madras, was (according to Bishop Middleton) a man of no common endowments ; considerable as a scholar and divine—very eminent as an Orientalist—conscientiously and affectionately attached to the Church of England—of sound and solid judgment—of sedate yet earnest piety—and blessed with a serenity of mind, and a meekness of deportment such as Bishop Middleton had rarely known. This good and amiable man expired, after a short illness, on the 31st of August, 1819, aged 47.

COLONEL BANNERMAN was Governor of Prince of Wales’ Island ; he gave his ready and cordial support to all institutions and objects for the furtherance of the gospel. He was instrumental in the formation of a district committee of the Society for Promoting Christian Knowledge for Penang and Bencoolen, of which he was also the President. He died in August, 1819, at Penang.

MRS. ANN CHATER, wife of the Rev. James Chater, one of the Baptist Missionaries at Ceylon, died on the 5th of June, 1820, at St.

appears to have been converted under the ministry of Mr. Thomas, one of the first Baptist Missionaries in India. In 1806, she married with the express design of becoming personally useful to that Mission. But a fast increasing family, together with declining health induced by a destructive climate, caused her some disappointment, as it regarded this object. In 1815, she suffered the loss of her two elder sons, on their passage to England for education, in the *Arniston* sloop of war, which was wrecked on the coast of Africa. From that period Mrs. Chater's health became so much impaired as to destroy her public usefulness, and oblige her to relinquish a school, which she had, till then, conducted in Colombo, for the benefit of the missionary funds. In March, 1820, having been prevailed upon to embark on board of the *Forbes* for England, she left her husband at Colombo accompanied by seven of her children. On their arrival off St. Helena, on the 12th of May, being in a state of such extreme debility as to make it necessary to the saving of her life that she should land, and await there her expected confinement, she did so, retaining her two youngest children, while her five elder ones were separated from her, to proceed under the care of the Captain, to England. On the 18th of May, she was confined of twin daughters; she could never regain her strength but rapidly sunk, and on the 5th of June, expired. As she had lived in the fear and service of God, so she died in the exercise of that faith which, realizing the Divine presence, makes the chamber of death "the gate of heaven."

REV. JOHN HAMPSON.—At Calcutta, on Tuesday, 21st September, 1820, the spirit of the Rev. John Hampson, of the London Missionary Society, took its flight to heaven. He had been ill more than a month before his departure, but the immediate cause of his death was the bowel complaint, the necessary process for the cure of which he had not strength to sustain. His mind was never rapturous, but uniformly serene. He spoke to Mr. Mundy, a brother missionary, of the blessedness of being prepared for death, and exhorted him to do the work of an Evangelist. He intimated several times that he was drawing near to death. But he was not alarmed. He said, "Your society is dear to me, but I shall enjoy far superior society to yours." Hearing a hymn sung in an adjoining room, he said, "I shall soon hear far superior music to this." In his delirious hours he sometimes prayed and preached; once he began preaching in Bengalee. His heart was full of his work.

MRS. WILSON, wife of the Rev. Isaac Wilson, of the Church Missionary Society, was formerly Miss Hill of Olney, Buckinghamshire. She was highly respected for her sincere piety; and she had been an active, collector of contributions for the Church Missionary Auxiliary in her native town, and for many years a teacher of the Girls' Sunday School, in connection with her pastor, the Rev. Henry Gauntlett. Miss

their union, she set sail for Madras, where they landed about the middle of September; and she closed her mortal career on the 11th of the following December. Mrs. Wilson's experience of the divine consolation of the gospel during her illness corresponded with her profession of faith on the Son of God. Shortly after the commencement of her illness she began to set her house in order for the solemn approach of death. Her mind was thoughtful, but calm and cheerful in the prospect of eternity. She said to her husband, "I think, my dear, we must now soon part. I shall shortly leave you alone in your blessed Master's work: the Lord is now calling me home!" When those around her bed were momentarily expecting her to breathe her last, she lay in agony commending herself to God, saying, "There is not one pain too many! What is all this compared with what my Saviour suffered? Oh pray that I may not repine at my heavenly Father's will. These will soon be over! Lord Jesus, receive my spirit! Heaven! Heaven! blessed rest! Jesus is now precious, precious to me!" When she was requested to keep herself easy, she replied, "Oh no! let me speak of my Saviour while I can. I shall soon be in eternity!" A few hours before her death, Mr. Wilson inquired whether she repented that she had come out to India: she answered, with peculiar emphasis, "Repented of my choice! No, no! I have never once repented! Tell all my dear friends that I die quite happy—all has been ordered for me in much mercy and love!" Mr. Wilson asked whether she had anything to say to those who stood by; she said, "Make yourself a friend of Jesus." As to her friends in England, she said, "Give my love to them, and tell them to think of eternity." These were her last words.

Mrs. POOR, wife of the Rev. Mr. Poor of the American Mission, embarked on board the brig *Dryad*, at Newbury Port, in America, on the 23d October, 1815, and arrived at Colombo the following March, after a favorable though long passage of five months. After residing a few months there, towards the close of 1816, Mrs. P. with her partner proceeded to Jaffnapatam, to which they were recommended by Sir Robert Brownrigg, Sir Alexander Johnstone and others in authority, and took up their residence at Tillipally. Mrs. Poor early engaged with much earnestness in the duties of the schools which were set up by Mr. Poor for the education of the natives around; for a considerable time none of the natives could be induced to enter the school room, but afterwards the schools prospered and in 1820, the number in the schools who were entirely provided for by the Mission were forty-three boys and eight girls. A number of these boys at that time gave evidence of some concern for their souls, and afterwards some came out from the world and acknowledged themselves on the Lord's side. On the 7th of May, 1821, the Mission sustained a severe loss in the death of Mrs. Poor. Mrs. Winslow, a fellow-laborer in the same field, says of her—"She was a woman of good native talents and well educated. In America she had been employed in teaching different schools with

She took the entire management of the temporal concerns of the station, including making provision for the boarding school, and overseeing the repairs of buildings, as well as the care of the family, so as to leave her husband at full liberty to pursue his appropriate labors. Her end was joyful, even triumphant. It was a privilege to stand by her dying pillow and hear her say, 'Even my beloved husband and children cease to be ties to bind me to earth. Every cord is now broken. This is a victory for which I scarcely dared to hope.' It was instructive and impressive to hear her repeat, as she held up her skeleton hands, and looked at them steadily,

'Corruption, earth and worms,
Shall but refine this flesh.'

And also when, at midnight, she was raised up in bed, near an open window, through which only darkness was visible, to hear her say, 'There is outer darkness—and,' as a dog howled, to add, as she recoiled from the thought, 'without are dogs.' And it was affecting when, near the closing scene, the little circle at her bedside commenced singing

'Jesus, with all thy saints above,'

to hear her trembling voice unexpectedly burst forth, and while her countenance reflected 'glory begun,' rise higher and clearer in its thrilling tones, until it subdued that of her weeping friends, and was heard alone in the song of praise. She said, 'I see Jesus, all bright and glorious; all bright and glorious. His chariot wheels, how bright they are: how bright and glorious;' and almost her last words, while hardly conscious of anything, were, 'Glory be to God the Father—to God the Son—to God the Holy Ghost.'"

✓ MRS. JOHNS, after a fortnight's illness, departed to a better world on the evening of the 23rd of August, at Calcutta. The following was amongst the last connected expressions which she uttered:

"The dying thief rejoiced to see
That fountain in his day;
Oh may I there, though vile as he,
Wash all my sins away."

And she added, "Lord, manifest thyself unto me."

MRS. COLLIE, wife of the Rev. Mr. Collie of the Malacca Mission, came out in the *Windsor Castle*, and arrived at Madras in April, 1822, whence she expected to have proceeded to her destination in a few days: but God saw fit to remove her before she even saw the field in which her heart had been set. She was taken ill on the 10th of May. During the first part of her illness she labored under much darkness and insensibility, complaining that passages of scripture did not come to her mind as they had done on former occasions of affliction, and that her recollection of Divine Truth had almost failed her. At the same time she discovered a most eager desire to hear the scriptures read, to converse on divine things, and to join with her husband in

of her illness, he found it difficult to attend to those duties so often as she wished. She frequently spoke to him with much feeling respecting her utter inability to merit in the least degree the favor of God, and of her having committed her soul to Christ, to be saved entirely by his satisfaction and grace. During the last week of her life the gloom which hung over her mind gradually dissipated. The night before she died, she thanked her heavenly Father that he had not permitted Satan to tempt her with hard thoughts of her God; adding, that although she had little joy, she had no fear. A few hours before her departure she asked Mr. Loveless to pray by her bedside: after this exercise was over, her mind seemed greatly delighted with the infinite fulness treasured up in Christ. Nearly four hours before she expired, the faculty of speech almost left her. During this solemn period she was heard to pronounce, although with a faltering tongue, the following expressions—"He is the chiefest among ten thousand and altogether lovely."—"Whosoever believeth in me hath everlasting life: and I will raise him up at the last day." Her last words were,—

"The battle's fought, the prize is won,
Now O my Lord, let trouble cease
And let thy servant die in peace."

Thus she fell asleep on the 24th May, 1822.

FROM 1821 TO 1830.

REV. JAMES COLMAN was a member of a Baptist Church in Boston, and having been accepted by the General Convention of the Baptist Denomination in the United States, for foreign Missions, sailed from Boston in November, 1817, to join Mr. Judson in the Burman Mission. Here he labored but for a short time. It having been resolved that Mr. and Mrs. Colman should proceed to Chittagong and form a station there, at which the other missionaries, and the converts might find a refuge, should it be found impossible to remain at Rangoon, and where the gospel might be spread among a population as idolatrous and wretched as that of Burmah itself—they accordingly embarked in March, 1820, for Bengal, whence they proceeded to Chittagong, where they arrived in June. They erected a house in the midst of the native population, and made rapid progress in the acquisition of the language, which was commenced while in Rangoon. Mr. Colman had begun to communicate the truths of the gospel publicly, and had witnessed their effect on the mind of his teacher, when these animating prospects were blasted by the sudden and lamented death of this valuable missionary. In Chittagong, he might have lived comfortably in civilised Christian society, under the protection of the English Government, and been usefully employed in missionary avocations. But, in imitation of the Redeemer, and prompted by feelings of compassion for immortal souls, he chose his residence in a native village, Cox's Bazar, where he was

REV. MR. NICHOLSON of the London Society's Mission at Madras, died of the spasmodic cholera, after suffering most acutely about six hours, on the 2nd of August, 1822. Such was the rapid progress of the disease, that he had no opportunity of saying much as to the state of his mind; indeed, when asked by one of his fellow-missionaries how he felt, he replied "I can hardly think." When racked with much pain, he observed, "This is harder work than preaching;" and to his wife, he said, "This to me is a trial of pain, but to you a trial of faith." He was frequently heard to exclaim, "There was need of patience," and at another time he uttered, "Heaven after all this." Mr. Nicholson was an eminent servant of Christ, his preaching talent was above mediocrity, and his services uniformly acceptable to the church.

REV. J. KEITH of the London Missionary Society, left England on board the *Moir* on the 20th of April, 1816, and arrived in Calcutta in September of the same year. "Here," wrote Mr. K. when taking a retrospective view of five years' labor, "we have been enabled to preach the glorious gospel of the Lord and Saviour, Jesus Christ to our fellow-creatures every week, not only without interruption, but I trust with some degree of success. We have not had that out-pouring of the Spirit on our English congregation which we could have wished, but yet the Lord has not left us to labor in vain: for there are some in the congregation whose eyes the Lord has opened, and they can say, 'one thing we know, that whereas we were blind now we see.'" He after, this in 1822, translated from the Bengalee into Hindustanee, a tract entitled, "A Conversation between a door-keeper and a gardener." Into the Bengalee a Catechism for the use of schools, and the tract entitled "The Life of William Kelly." In September of the same year, Mr. Keith was taken ill; but nothing serious was apprehended for several days. He however grew worse: he complained principally of his head, gradually became cold and feverish, and the disease gained rapidly on him. Sensible of his approach to the eternal world, he spoke of death with composure; and so confident was he in the providence of him to whose cause he had devoted his life, that he declared he had no anxiety concerning the welfare of his family. On Monday, the 6th October, 1822, it was evident to all that death had received a commission to burst the bars of mortality, and open the gates of heaven to the departing missionary. At 11 p. m. he finished his missionary career and entered into rest.

ELIZA TROWT, widow of Mr. Thomas Trowt, missionary at Samarang, died at Plymouth, on the 10th of January, 1823, after a long and painful illness, in the thirty-eighth year of her age. Mrs. T. was the daughter of Mr. William Burnell, deacon of the Baptist Church in Pembroke Street, Plymouth Dock. She was united to that Christian Society, early in life, while it was under the pastoral care of the Rev. Mr. Gray. In April, 1814, she was married to Mr. Trowt, and about

seeth not as man seeth, very soon to remove her husband from the scene of earthly labor; and almost immediately after his removal to permit disease to commence its attacks upon the health of his mourning survivor; and finally after an interval of more than six years, marked by constant alternations of apparent recovery and sensible decline, to accomplish its dread commission by bringing her mortal part down to the dust of death. Throughout her trying illness, and especially towards the closing scene, she discovered that steady composure and humble reliance on the Saviour of sinners, which served at once to attest the reality and power of religion in her own *heart*, and to present an edifying example to those affectionate relatives who witnessed her peaceful departure.

CAPTAIN STEPHEN, OF THE ENGINEERS.—Captain Stephen died at Pooree on the 10th May, 1823. Early in February of that year Capt. S. accompanied Archdeacon Corrie and family to reside with them on the coast, near Juggernaut. Mr. Corrie attended upon him during the whole of his last illness, and has left the following testimony of him.

“My acquaintance with the dear departed (Rev. T. Thomason’s son-in-law) commenced in September, 1814, when I saw him almost the whole of every day during about a week. Again in 1817 and 1818, our intercourse was renewed both at Ghazeepore and Benares. He was then, it is almost needless to say, strictly correct in his conversation and general conduct, but did not exhibit that serious impression of divine truth which latterly appeared in him. When we went on board the schooner, I soon discovered a marked difference in him in that respect. There was an evident love of religious exercises and religious books; and I observed more than once a serious attention to private devotion. From that period our intercourse was unreserved, and his general conversation and remarks, such as belong to godliness. He joined us regularly in our morning and evening family worship. He frequently spoke of his expectation that this illness would end in death, but we hoped otherwise; and nothing particular as to his views in the prospect of such an event was mentioned. He had never been free from bowel-complaint since we came together, and during the early part of the week commencing April 27th, he complained of an increase to his disorder from having taken cold, though no such appearances as usually attend a cold appeared about him. He kept up as usual till Friday the 2d of May, when he did not come to breakfast with the family, but came out to dinner.

“On Saturday he did not leave his room. On Sunday I went into his room, and asked if I should join him in reading the word of God and prayer, since he no longer could join with us. To this he gladly assented, and began to speak of the great mercy of God towards him in preserving him from acute pain, whilst he felt himself sinking gradually. I read the first lesson for the day and he made several remarks on the applicableness of the admonitions to the spiritual state of the Christian. Being drowsy, from the opiates administered to allay his

also of his want of gratitude to his God and Saviour. I spoke to him of what I thought of his state when at Ghazeepore in 1814, and especially some remarks he then made on hymn-singing, and expressed my delight at his now altered feeling, and the ground of encouragement it afforded him. He said that he had strong convictions of sin before that time; that he owed much to his deceased Aunt Stephen, who had tried much to impress his mind with a sense of religion; adding, 'I know now why Christians take so much pleasure in hymn-singing; they love to dwell upon the ideas conveyed by the words.' I may here observe that he several times, since we have been at Pooree, spoke of his Aunt Stephen, and of all his family, and the obligations he owed her.

"On Thursday 8th there appeared no alteration in the state of his disease. Two surgeons from Cattaek having arrived, our own doctor brought them to see him. On my going into his room after they went away, he seized my hand with all his remaining strength, and said, 'Oh, my dear friend, how much am I indebted to God for placing me at this time with friends, who do all they can for my comfort, without concealing their concern that my soul should be prepared for death;' adding much on the evil too many medical men are guilty of, in cherishing hopes of life when their patients should rather be thinking of death, and contrasting the difference of his present circumstances with what they would have been had he gone, on leaving Calcutta, among strangers and irreligious persons; then adding praise and thanksgiving to God. On the early part of this afternoon Mrs. Corrie went into his room, when he presently began to speak to her as for the last time, praying that her husband might be spared to her, and her children, and to the church, adding many expressions of his regard and affection.

"On Friday, May 9th, on my entering his room early and enquiring after his state, he said, 'I have had a wretched night, not in body, for I have been easy, but in mind. I have been thinking of this and that treatment which might have been used; but it is all wrong, and thus my wickedness brings its own punishment. I have much tried to repent of my daily wickedness, and of my wicked life.' Adding a good deal on the subject of God's ordering all our affairs, and the duty of looking above human agents—and said, 'Oh, never did a weary traveller desire his home more than I desire my rest;' most cordially acknowledging with me the duty of submission, and joining in prayer for an increase in faith and patience. Some favorable symptoms appeared, but he seemed to build nothing on them. For several days we had an European sergeant to sit up at night. He has expressed his surprise at the constant patience our brother manifested, and told me, that he was much in prayer during Friday night.

"On Saturday morning about half-past three, a violent discharge of blood took place, and again about five. I went into his room just after the latter, and found him prostrate indeed. He began at once, 'O my God, suffer me not to fall from thee: make my repentance sincere, and let my faith stand firm—Oh! accept me, unworthy! for the merits of Jesus Christ. I am wretched and miserable, let my soul be cleansed in his blood and presented spotless before thee: bless my

greater blessing than ever to the church, but don't waste your life in this country, go home and do good among the poor. O God! bless all the doctors who have attended me, and let them not forget their own mortality amidst these scenes;' adding prayers for such generally as he might at any time have had disagreement with. On my reminding him of our blessedness in having an advocate with the Father to render these petitions available, he added strong expressions of the mercy of God towards him, and of his earnest desire to be at rest with God; adding 'O God, thou knowest that I love thee,' and asked me if I thought it wrong to pray for his dismissal. He spoke of his temporal affairs as settled, and said he had no anxiety about his children, the Lord would provide for them. About seven, on going into his room, I spoke respecting the little probability when we first met, that I should survive him: he began to pray for blessings for me, adding, 'Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thy sins, who healeth all thy diseases.' Adding with emphasis, '*forget not all his benefits*; that he had been forgetful all his days, but the Lord had showed him great mercy.' From that time he spoke little. Being removed to another bed, he dozed much from medicine. About ten, observing him restless, I asked if he wanted anything? he said 'No': 'If he retained his peace of mind?' He said, 'His mind had become very confused.' And on reminding him of the 'Advocate with the Father,' he faintly added, 'Bless God for all the way He has led me,' or to that effect. About eleven, seeing him restless, and less of consciousness about him, I asked him if he knew me,' he said, 'Yes;' and in answer to my question, 'If I should pray for him?' he said, 'Yes;' but there was no respond to the few petitions I offered up, and he was no longer sensible. At half-past one, another discharge of blood took place, which led us to think him expiring; but the spirit lingered till half-past two, when, we doubt not, he entered into his much desired rest."

REV. DONALD MITCHELL was the son of the Rev. Mr. Mitchell of Ardclach. He was originally educated for the Church of Scotland, but declining to enter it, because his opinions were, in some respects, opposed to its standards, he accepted of a cadetship in the Hon'ble Company's army, in which he rose to the rank of lieutenant. While engaged in military service, he was brought under deep religious impressions; and the change in his views was followed by a determination to devote himself to the work of preaching among the Hindus the unsearchable riches of Christ. A return to his native land afforded him the opportunity of completing his studies, making arrangements with the Scottish Missionary Society, and obtaining ordination by the Presbytery of Nairn. Mr. Mitchell came to Bombay as the first missionary in 1823. He was desirous of commencing operations in the Deccan; but the groundless fears of the authorities prevented his settling in that province, and he betook himself to Bankot, in the Southern Konkan. While studying the Marathi language, he directed his attention to the establishment of native free schools; and with little difficulty succeeded in the accomplishment of this object. By the month of August he had eight under his superintendence, contain-

ing 365 boys, who, with the readily granted permission of their parents, used any books which were put into their hands, and willingly received the Christian instruction which could be given them. The period of his labor, however, was of short continuance. He was laid aside from exertion before the end of September, and finally removed from the field on the 20th of November of the same year.

VESUVASUM, of Tamarakollum, a native convert connected with the London Missionary Society's station at Travancore, died in January, 1824. He was seized by cholera, which in a few hours put an end to his life. At intervals he took the New Testament and read it. He prayed frequently that the Lord would give him true repentance for all his sins and faith in Jesus Christ. These seasons were interrupted by fits that attend this disease, which occasioned delirium. At one time, on recovering from one of these fits, a heathen priest, accompanied by some of his heathen friends, who were sent for by the neighbors for the purpose of curing his complaint, and to induce him to renounce the gospel, came in. He began to persuade the poor man to forsake the God he had been serving, and give offerings to the gods he had so long forsaken—to put the mark on his forehead as a pledge of his return to heathenism—telling him, by doing these things he would restore him to health. To which he answered, “Are you come hither to destroy my soul? To the God who gave my soul I will commit it. Moreover, you say, if I worship your gods I shall not die. Is this true? Do not some of those persons die by this disease who worship them? And is there not a period coming when you yourselves will die? And if you die in your unconverted state, you will go to hell. If I now die, it is with the lowly expectation of dwelling in the presence of God, my Saviour for ever?” He then desired them to leave his house. After this he gave his wife, children and friends some sound Christian advice against continuing in heathenism, and exhorted them to put on Christ. He then turned to his nephew, and said “I shall die; I therefore intreat you to be kind to my wife and children.” He was very much exhausted, soon after he was heard to say, “O Lord, receive me into thy kingdom;” and so departed in peace.

✓ KOMUL, Christian student of the Serampore College, died on the 17th July, 1824. He was a youth of superior abilities, of exemplary diligence in his studies, and of fervent piety. Long laboring under bodily affliction, he seemed ever to have in view his departure to another world. By the blessing of God it made him heavenly-minded, not morose or melancholy. His death was very sudden, and no opportunities were therefore afforded of his dying testimony being obtained.

✓ REV. JOSHUA ROWE, the Baptist Missionary at Digah, in the Bengal Presidency, finished his course on the 11th of October, 1824. For twenty years did he labor in India with diligence and activity.

his life is attributed to a cold caught while returning at night from the neighboring village of Bankipore, where he had been to preach. During the last fortnight of his illness he often adverted to the period of his decease, which he felt would shortly take place. He deeply lamented his having been so unprofitable a servant of the living God, and thought there were ways in which he might have served the cause of Christ, more than he had done. When interrogated by his wife shortly before his death whether the cloud had passed away, he answered, "I have no cloud—my soul rejoices in the glory that shall shortly be revealed to me in Christ Jesus." "Can you now say he is precious?" "Oh yes! I am happy in God—my heart glows with the foretaste of the love of Christ and the bliss that awaits me—I am full of bliss." "Can you commit us, your wife and children, to the care of God?" "Oh! if I had a thousand souls, I could rest them all on Christ." "Do you feel any terror now at the prospect of death?" "I am not afraid to die—Satan is a vanquished enemy, he can do me no more harm."

CHARLOTTE BUCHANAN.—The name of Claudius Buchanan is one that will be long cherished in this country, for the eminent services he rendered to the spiritual interests of India. Charlotte was his eldest daughter; she was born in the year 1800 in India, and accompanied her mother to England in 1802. In December, 1824, Miss Buchanan was affected by a violent hemorrhage or bursting of the blood-vessels in the region of the liver; after the profuse bleeding was stopped, inflammation came on, which subsequently flew to the brain, whence it could not be removed, though every thing was done which medical aid could suggest. Delirium ensued, and for four days, she had only two intervals of reason and composure, during which she had spoken most sweetly of her interest in Christ and of her trust in the promises. During the previous part of her illness she did not seem the least alarmed at her danger, but in her conversation with Mr. Graham she said she thought she should be raised up again, that she had done very little for God's glory, and she thought that there was more to be done in her and by her, previous to her being made a meet partaker of the inheritance of the saints in light. On the second visit of Mr. G. she seemed to have given up this idea, as she talked of her death with a certainty and even happiness which was truly delightful; the last time Mr. G. conversed with her, was on the Friday previous to her death, when her thoughts and language were heavenly. On this same evening a second convulsion came on—it pleased God in this hour of extreme distress to allow Satan to have his advantage over her, for her agony of mind was indescribable. She screamed out that she was dying, that her Saviour had forsaken her, that Satan was about to sift her as wheat. A female friend who was sitting beside her, begged her to put her trust in the Saviour, that He would not leave her nor forsake her in this hour of her extremity. She replied, "I have trusted in Him, yet he has forsaken me; but I will trust for evermore; yea though he slay me, yet will I trust in Him." Her agonies continued until the

trial of faith was this? but her faith failed not: she cried out for deliverance, not from bodily pain, but from the powers of darkness, and in the most impassioned ejaculations: her prayer was heard, and the tempter was obliged to yield the victory to *Him* who has promised to deliver all those that call upon him. She then experienced the truth of that gracious promise, "For a small moment have I forsaken thee, but with great mercies will I gather thee,"—"In a little wrath I hid my face from thee, for a moment, but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer." As soon as the convulsions went off she gradually grew more composed, and when Mrs. Thompson returned into the room (for she had gone out, not being able to bear her cries) Charlotte said to her, "My dear Mrs. T., why did you leave? but oh, my Saviour has returned to me, He has returned to my waiting soul—He now shines there with the light of his countenance:" she then spoke a great deal, regretted how indolent she had been to the souls of others—thanked Mrs. T. for her kindness to her, particularly concerning the safety of her immortal soul, lamented that Mrs. T.'s example and precept had not stirred her up sufficiently in exerting herself more in the extension of the Redeemer's kingdom, regretted that she had allowed her time to be too much taken up in the improvement of her mind and with music. She added that she had seen the sinfulness of this much during the last year, and had abstained greatly from any pursuits which she found drew her mind so much from meditation on her eternal interests, and then bade farewell to Mrs. Thompson in a most affecting and solemn manner. She seemed from this moment to have done with earthly things and to desire to hold communion with her Maker. The whole of Sunday and Monday she continued in this way, insensible to all around, but about twenty-four hours before her death she became sensible, and with the exception of slight wanderings of mind she was able to converse most part of that time, till during the last few hours, her extreme weakness prevented her being understood, her articulation being too confused. On her sister saying to her "I hope you are happy!" she immediately replied, "Very! very!" "Are you enabled to put your trust in your Saviour for salvation?" "Entirely," was her answer. After a slight wandering of mind she opened her eyes and with exceeding animation of countenance earnestly entreated those around her bed to live close to God, to give themselves wholly up to him. "He will never leave us nor forsake us," "to give ourselves no rest till we have made our calling and election sure," "to rely upon the merits of Christ alone, to trust on his all-sufficient suffering," "for," she added with amazing emphasis, "No man cometh to the Father but by me." Her sister then repeated that beautiful hymn, "Rock of Ages, rent for me." Miss Buchanan took up the second line, and with a voice and expression not to be forgotten by those who were present, she repeated the whole hymn, her whole soul seeming to unite with the words contained in it. Her sister said to her, she hoped she was enabled to rely with full confidence on the "Rock of Ages" for support in her dying hour. She replied with energy "Oh! yes, He is a rock! He is no willow, He is a rock whose

just before he was going to begin, she raised her voice to its utmost pitch and exclaimed "I see my Saviour sitting on the white throne; He says unto me 'Charlotte, live'—'though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool.' 'I am the good shepherd; I know my sheep, and none shall ever pluck them out of my hand!' 'I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live, and he that liveth and believeth on me shall never die,—shall never die!'" She then sunk back on her pillow, so exhausted that her end was expected immediately, but in a quarter of an hour she raised her eyes to heaven and seemed in the attitude of prayer: the words "precious Saviour!" were frequently on her lips. She seemed to have much comfort in the prayers that were offered for her. At one time she seemed to tremble a little; her sister, fearing she might be tempted to doubts and fears, said to her, "My dear Charlotte, you do not doubt your Saviour's power to carry you through the dark valley?" She instantly brightened up and said, "Oh! no, He has supported and will support me." Her sister then repeated Mrs. Penn's hymn, "Jesus, my Saviour, in thy face." As she was going to begin the second verse Miss Buchanan quickly began it, "Thy beauty, Lord, the enraptured eye," with such infinite sweetness of voice and expression, as to overwhelm her sister and prevent her proceeding. She then put her hand on that of her sister, and said "Stop, my dearest Augusta, I will repeat it, I am stronger than you." When Mr. White was reading to her the 5th Psalm, coming to that verse, "In the morning will I lift up my prayer unto thee," she appeared to be insensible, but soon showed she was not so, as she quickly turned round to her sister and her brother Robert, and said, "Ah! dear Robert and Augusta, *that* is the time to pray." This remark struck her sister forcibly, as Miss Buchanan had said a great deal to her when in Scotland, of the comfort she felt in her morning hours, and that she was more sensible of the presence of God at that time, than any other, and she begged her sister on no account to let the children intrude upon her before breakfast. Miss Buchanan thus wore on till about 4 o'clock P. M., gradually weaker, but able to speak at times, though her words could hardly be heard; she frequently seemed in the act of dying, her eyes fixed and her eyelids closed; but she recovered again and began to speak, but more often to pray. She twice sung a hymn, but neither the hymn nor the words could be distinguished. She once said with great delight, "How delightful, dearest Augusta, to go to the marriage supper of the Lamb. There will be no more sorrow there, no need of the sun or moon, for the Lamb is the light thereof." At another time her countenance betrayed signs of uneasiness, and her sister thinking the enemy might be assaulting her, said, "Let not any fears enter your mind, 'He will never leave nor forsake you,' " she took comfort instantly, for her countenance became illuminated, and she said with exultation, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, and is for ever making intercession for us." She

ejaculations sufficiently distinct to be understood by those around her couch—" *He* is my all! my salvation! I shall wake up after his likeness! *He* is the door, none that enter through Him, but will find acceptance! Him that cometh unto me I will in no wise cast out!" When her sister asked her if she were enabled to cast herself entirely upon the Saviour, she replied "My sins are great, very great, but you know He is able to save to the uttermost all those that come unto God through him." She apparently fell asleep for an hour, and awoke agitated as if she had been disturbed in her dreams. Robert took her hand, and she said to him something indistinctly about the soul in hell. He instantly said, "Let not the adversary triumph: greater is *He* that is for, than all those that are against you." She immediately opened her eyes and gave him a most heavenly smile, and whispered, "Dear Jesus! my Saviour!" and then closed her eyes, never to open them again till she reached the realms of bliss. She continued breathing for more than half an hour, and there was no alteration of her countenance, and she slept so sweetly away, that her friends were not able to distinguish the last breath.

REV. MR. NICHOLS one of the American Missionaries at Bombay, died on the 10th of December, 1824. He had been out on a preaching tour in the Mahratta country, and was taken ill of a fever, about sixty miles from home. He was conveyed to Bombay with some difficulty, ten days after the commencement of his sickness, and survived only twelve hours. He was speechless, and much of the time insensible. He was a most pious, useful and amiable man, and his death was a great loss to the Mission.

MRS. DAWSON, wife of the Rev. James Dawson, at Vizagapatam, was removed by death on the 28th of February, 1825. She was in a very poor state of health for three months previous to her decease, and during the last month was extremely weak, seldom able to lift her head from the pillow without assistance. She was in the agonies of death for ten hours. During her sickness she often lamented that she did not enjoy that happiness in religious exercises which she once experienced, and appeared much distressed in not being able to engage in prayer, reading the scriptures, and meditation. Notwithstanding the severe conflict she had before death, whenever her husband and another missionary engaged in prayer, she always seemed more composed, and evidently united with them. When asked respecting the state of her mind, the most she was able to utter was, "I hope I am safe." And soon after breathed her last.

REV. JOHN INCE, one of the founders of the London Mission in the island of Penang, died on the 21st of April, 1825. In the previous December, he had been seized with the disease, but no danger was

and all his trust. A short time before his death he penned a letter to his mother, in which he gave vent to his feelings in the prospect of death—this letter he was not permitted to finish. The last sentence written with his hand—"I feel exceedingly anxious to commence my important duties again, which are at present necessarily given up for a season"—expresses as emphatically as any dying words, his feelings of devotedness to his work in the Lord's Vineyard.

MRS. SKINNER, wife of the Rev. Mr. Skinner, missionary at Surat, died at Vizagapatam in August, 1825. Her painful affliction called forth the sympathy of her friends. Her faith was strong during her illness, her hopes lively, her desires fervent, and her patience great, while her trials were many and of long duration. She was continually engaged in prayer, reading the scriptures and meditation. She spoke very little for several days before her death, but evidently enjoyed the comforts which real religion imparts to the soul of the believer in the valley of the shadow of death. Her answers to questions put to her respecting how she felt and what she enjoyed, were very satisfactory.

REV. HIRAM CHAMBERS, Missionary of the London Society at Bangalore, died at sea on the 7th of January, 1826. He was taken very ill in August preceding, with an attack of the liver complaint. Its symptoms were so alarming that the medical gentleman advised his immediate removal to Madras, in order to embark for England. He arrived at Madras on the 18th of September, where in consequence of not being able to obtain a passage, he was obliged to remain three months, his health and strength declining greatly. In the middle of December, however, he embarked on board the *Woodford*, where he expired ten days after. His mind was calm and peaceful throughout the whole of his protracted illness. He would frequently say,—“My covenant God has been pleased to pour into my soul so much of the consolation of his Holy Spirit, and has given me such sweet views of the character of Christ in all his offices, that I dare not doubt that this affliction is sent in much love and wisdom, both to my own soul and also to you :” and he would add,—“If He should be pleased to spare me, I am determined, in his strength, to proclaim the gospel of his Son with greater earnestness than I have ever yet done.” Jesus was increasingly precious to his soul on the approach of death, and the precious promises contained in the word of God were his solace and support till the end.

REV. I. B. WARDEN, of the London Mission at Calcutta, died on the 8th January, 1826. Throughout his affliction, which continued with unabating violence for more than six weeks, there was the meekest submission, and the most perfect acquiescence in the Divine will. His sufferings were extremely great. His mind did not waver for a moment on the subject of his own salvation : “With regard to my own safety,”

worthless creature ; but the precious blood of Jesus ! how perfectly it answers all my wants." These feelings continued till within two days of his death, and then they changed their aspect ; resignation brightened into rapture, and meek submission into ardent and lively hope. On Saturday, the day previous to his death, he requested Mr. James Hill to read and pray with him. The hymn "There is a land of pure delight" was sung, and when they came to the lines

" Infinite day excludes the night,
And pleasures banish pain,"

with all the strength he had, Mr. Warden joined his friends, and continued singing to the end of the hymn, and the ecstasy depicted in his countenance and expressed in his tones was indescribable. Afterwards at his request the 16th Chapter of Mark was read, on several verses of which he made very appropriate remarks. He then spoke affectionately concerning different members of his family, whom he had left behind him in England—left messages of love and gratitude to his pastor (the Rev. J. A. James of Birmingham), and the church, and the heathen. Alluding to Jesus Christ he exclaimed, "Oh, what a glorious being he is ! what will he not, what can he not do ? Think of that beautiful idea, 'the first possession Israel had in Canaan was the possession of a burial place ;' we have that at any rate ; yes, and we shall possess the land too." In the evening, towards the close of another season of devotion and singing, he turned to the friends who stood around and said, "Spectators, hear my dying words. If you would be happy !—if you would be happy with God for ever, come to Jesus, trust in Jesus. Oh, let my poor dying voice give emphasis to my words. Do come to Jesus." In this strain he spoke for about five minutes, after which he scarcely spoke, excepting on the morning of his death, when grasping Mr. Hill's hand with both of his, he looked up and said, "Brighter, brighter, brighter still ; oh, to be lost in wonder, love and praise !"

Mrs. THOMASON was the daughter of Mr. Fawcett, of *Scaleby Castle*, in the north of England. She was united in marriage to the Rev. Mr. Thomason in January, 1799. She came to India with him, and arrived at Calcutta, after suffering shipwreck on the way, on the 19th of November, 1808. In 1825, Mrs. Thomason's health having been gradually failing, she found it necessary to leave India for England accompanied by her partner. The hope was entertained for some time that she would be completely restored to health by the invigorating sea voyage, but this hope was destroyed before they had proceeded more than half the way. On the 24th of March, 1826, about midnight, she was seized with the agonies of dissolution, which were greatly protracted ; she did not breathe her last till near 10 o'clock the following morning. Three days before her death she expressed to her husband a strong hope, that God would raise her up to be a comfort to her husband and children ; "but what if it should please him to dispose otherwise," said Mr. Thomason ; "Then," said she, "his will be done." She added expressions of dependence on her Saviour, but

countenance indicated that she was much exercised in prayer.—In her, Mr. Thomason found an affectionate sharer in all his joys and cares ; a cordial coadjutor in his parochial employments. Mrs. Simeon wrote of Mr. and Mrs. Thomason, “In all the ten years I lived under their roof, I never heard on any occasion an angry word from either of them ; nor ever saw a different countenance in either of them towards the other, or in either of them towards me.” Concerning her at a later period, another friend writes—“She was ever active, but never hurried ;—her collectedness, self-possession, and power of diverting her mind from one set of cares, to impose it on another, were, I should think, unparalleled. Self seemed annihilated,—she lived for the happiness of others ; wherever she went she was hailed as

‘One richly blessing and so richly blessed.’”

• The European Female Orphan Asylum was the peculiar charge of Mrs. Thomason, the favorite object of her maternal solicitude. Some time after its formation, the mistress was removed, and an epidemic attacked several of the children. Mrs. T. unwilling to trust the orphans to native management, left the comforts of her home, and acted for some weeks as the sole guardian, nurse and mother of these poor children.—Of an affectionate, lovely spirit herself, she naturally cared for the present and endless welfare of destitute children, and amongst such was she gladly found—seeking with the tenderest assiduity to repair, as far as possible, the most desolating of all privations. Well might her husband rise up and call her blessed, when in the midst of his family and household : well might he possess an assurance without a cloud that whilst the deep closed round about her lifeless body, her spirit through the might and merit of Jesus was walking in its uprightness above the skies.

MARY BURTON, wife of the Rev. Richard Burton, formerly missionary among the Batak tribes in Java, and afterwards stationed at Digah in Bengal, died on the 1st of April, 1826. She had been ill about two months, but for a length of time, indeed almost to the last, the sickness was thought little of. Her strength, however, gradually declined, and during the last month of her illness she was almost constantly confined to her bed. Her hopes all centred in Christ, and the prevailing feeling of her heart, for years, had been that to depart and be with him was far better. The Malay language was as familiar to her as the English, and many of the poor females of that depraved people have heard the gospel from her lips. As she felt her end approaching, her composure and resignation were remarkable. Being asked whether her mind was composed, her answer was, “I have not a care upon earth, but for my dear husband.” A few hours before her death, Mr. Burton said to her, “My Mary, are you willing to depart?” she replied, “Willing, willing.” She continued to enjoy the use of her faculties to the last. Her last words were—“Come, Jesus Christ, come, Jesus Christ.”

the 22d, when a change for the worse took place, but no danger was apprehended till the 24th. On that morning she appeared greatly refreshed; but soon after 10 A. M. an evident change took place; her fever was high, and she became delirious. Every means were used to prolong her valuable life, but God's appointed time was come, and a few minutes before 7 P. M. her happy spirit quitted its earthly tabernacle, for a house not made with hands, eternal in the heavens. There is no doubt had circumstances permitted it, Mrs. Paine, in her dying hour, would have borne testimony of the sincerity of her attachment to the Saviour, whom she so greatly loved, and to whom she had devoted her all; but although this was not permitted, we have all that can be desired as an evidence of her attachment to the Saviour. The testimony of her holy and consistent walk, of her devotedness to God and his service, and her desire to live and die to his glory. The following is an extract from her diary, the last she wrote:—

“April 15th. Another Sabbath is almost passed away, and I have not yet met my hourly expected season of trial; Oh, may I find my mind firmly resting on the Rock of Ages; assured that he is willing to grant me the support I need, even should it be to me the valley of death. O my soul, art thou prepared to die? Hast thou come to the blood of sprinkling, renouncing all self-dependence? I can answer as in the sight of an all-seeing God, that this has been my desire and endeavour. I would desire still to come to Him, for I have no other refuge, ‘There is none other name given,’ &c. Oh, I pray daily and hourly to be clothed with the righteousness of Christ.

‘Strangely, my soul, art thou arrayed
By the great sacred Three,
In sweetest harmony of praise
Let all thy powers agree.’ ”

Mrs. HUMPHREYS, wife of the Rev. J. Humphreys, missionary at Malacca, died on the 29th of May, 1827. About the middle of April, she became unwell, but her illness was not at first considered dangerous; continued in a very weak state for nearly a month, when the doctor recommended a change of air: she was accordingly removed to the house of the Master-attendant at Clabag. For the first two days she appeared to improve; but on the third, it was but too evident that a change had taken place for the worse. When she was told that there was no hope of recovery, she received the information with the greatest composure, and said it was what she expected, and that she was resigned to the will of the Lord. She more than once, when speaking to those who came to see her, declared that she had no trust but in Jesus Christ, and no hope of salvation, but through his merits. The night before her death she was asked how she felt in the prospect of death; she answered that her mind was in perfect peace.

origin of all things. If a Boodh was deity, who created all that her eyes beheld? she inquired of this person and that, visited all the teachers within the circle of her acquaintance; but none were able to give her satisfactory information on the subject. Her anxiety increased to such a degree that her own family feared she would be deranged. She finally resolved on learning to read, that she might be able to gain the desired information from their sacred books. Her husband, willing to gratify her curiosity in this respect, taught her to read himself. After having acquired what very few Burman females are allowed to acquire, she studied the sacred books, which left her mind in the same inquisitive state as when she commenced. For ten years she had continued her enquiries, when, one day, a neighbor brought in a tract written by Mr. Judson, from which she derived her first ideas of an eternal God. Her next difficulty arose from her being ignorant of the residence of the author of the tract, and it was not till after the erection of the meeting house, that this difficulty was removed. By her enquiries respecting the Christian religion, she evinced a mind, which had it been early and properly cultivated, would have hardly been surpassed by females in England. She not only became rationally and speculatively convinced of the truths of the gospel, but was taught to feel their power on her heart, by the influence of the Holy Spirit, embraced them, and became an ornament to her profession. She died in September, 1827, at Amherst. She suffered considerable pain in her last illness, with much patience. She delighted to talk of entering heaven and meeting Mrs. Judson and other pious friends there. Her departure was quiet and serene; without a groan or sigh, or even a gasp, to distort her smiling countenance. She had often said, that to her, death had no terrors; and though insensible at last, she seemed to bid him welcome.

REV. JOHN GORDON, was sent out by the London Missionary Society in 1809. He came by way of America, as missionaries were not then allowed to come direct to India from England. He arrived at Calcutta on board the *Asia* in September, and after remaining there a short time he joined Mr. Desgranges at the Vizagapatam station, where, and at the neighboring town of Ganjam, he labored assiduously, under great privations and severe bodily sufferings, for the space of eighteen years. In the early part of December, 1827, his health had experienced such a decline, that his medical attendant deemed it essentially necessary for him to leave Vizagapatam and to proceed to the Neilgherry Hills, the bracing climate of which, it was thought, was the only thing that could give him relief. With the intention of going thither, Mr. Gordon, accompanied by his wife and his son James, arrived at Madras on the 26th of December, and took up their abode with the Rev. Edmund Crisp. Mr. Gordon's health was then so bad, that it was deemed utterly impracticable for him to undertake so long a journey by land, till he should in some measure regain his strength. Medical aid was called in, but symptoms became more unfavorable, and the weakness

the various severe attacks of illness, which he had had at different periods of his residence in India. For some days before his decease, Mr. G. appeared to be on the verge of the grave, and on Sabbath day (the 13th of January, 1828,) such were his symptoms, that it was really thought the hand of death was upon him. He recovered, however, slightly; and lingered on through two more days of suffering. The state of his body seemed to affect, in a very painful manner, the frame of his mind; and a dark cloud for a long time hung over his soul. Occasional expressions which dropped from him, indicated a severe and trying conflict with the great enemy of souls, whose malice so far prevailed as to lead him to doubt for a time his own sincerity, and to question altogether his interest in the gospel of Christ. He was often prayed and conversed with, and several kind Christian friends visited him for the same purpose. From these means he gained some relief, and divine light, in some measure, broke in upon his mind. He was not, latterly, so disconsolate as he had been, and was able to realize more of the grace of God as his father in Christ Jesus: and as this became evident, the extreme unwillingness to die, which he before manifested, gave way to a "desire to depart and be with Christ." On Monday morning (the 14th) he said he felt disappointed in not having been released from the body, as it had been expected; and "Come quickly!" "Cut short thy work in righteousness!" "Oh, set me free!" with other similar expressions, frequently used by him, showed that he was now desirous of fleeing away that he might be at rest. He expressed a wish that his papers should be given over to the Madras Bible Society, and he pointed out what books he considered to be in a state fit for publication. It is supposed that a desire to finish the translation which he had in hand, contributed in the earlier part of his illness, to make him so desirous of life. At about two o'clock in the morning of the 16th (January, 1828,) he entered into rest, after nineteen years' labor in the missionary field.

MRS. MILLER, wife of the Rev. Mr. Miller, of Travancore, was called to leave this world on the 21st of January, 1828, at Travancore, about twenty-four hours after the birth of a still-born child. Mrs. M. had enjoyed very good health from the time of her arrival at Madras, and bore the journey by land remarkably well to Nagercoil. She sustained her afflictions in a truly Christian spirit—with patience, humility, seriousness and resignation. When contemplating the probability that she would not long survive her confinement (if she got through it), her mind was calm in the prospect of death. She had lived in communion with God, and found him near at hand in the day of trouble. On Saturday night, after prayer had been offered at her request, she was much composed, and was heard to say, "Lord, now lettest thou thy servant depart in peace!" Early on Monday morning, she appeared sensible for a short time; and, taking one of her female friends by the hand, and looking stedfastly towards heaven, she said "Watch!" with much feeling; and added, "Take care of my dear

REV. DAVID COLLIE was appointed by the London Missionary Society for their Mission at Malacca, and with Mrs. C. sailed on the 8th of November, 1821, from Portsmouth, on board of the *Windsor Castle*, Captain Lee, bound for Calcutta. They had as fellow-passengers, Mr. and Mrs. Crisp for the Madras Mission. On the 5th of December, the vessel touched at St. Jago, and they were much affected with the follies of Popery, which they there witnessed. Mr. Collie arrived at Madras on the 26th of June, 1822, and thence proceeded to join the Malacca Mission. He labored in the sacred cause for a space of nearly six years with considerable success. In January of 1828, he first began to complain of great debility, which was accompanied with loss of appetite; but not apprehending his complaint to be dangerous, he thought a little medicine would restore him to his accustomed health and vigor; but he tried it without effect. His friends, perceiving that he was gradually sinking, seriously advised him to seek medical advice without delay; to which he manifested great reluctance, arising, probably, from a natural antipathy he always had to be thought unwell, and from a recent impression upon his mind that if he submitted to a course of medicine, he should sink under it. Mr. Collie was evidently getting worse during the following month, though the natural strength of his constitution seemed for a time to resist the progress of disease, and afforded faint hopes that he might possibly be spared a little longer. On the 22d February, the medical men considered it advisable that he should immediately proceed to a cold climate. He accordingly embarked for Singapore on the 26th, with the design of embracing the first opportunity that offered for the Cape or England; but he was not permitted to reach the place of his immediate destination. He died the following day, surrounded by strangers and foreigners, without a Christian friend to whom he could communicate the feelings of his mind, or from whom he could derive the least consolation or assistance. Mr. Collie's frame of mind during his sickness was calm and tranquil. In the former part of it, he had a considerable struggle with the temptations of Satan; but afterwards his faith prevailed over his fears, and he was enabled with composure and confidence to wait the approach of death, and anticipate beyond it the glorious rewards of eternity. About seventeen days before his death, he was seized with strong convulsions, and from that time seemed to have supposed he should not recover. He took an affectionate leave of his friends, and in animating and elevated language commended them to the kind and gracious care of a covenant God. His mind at that season seemed to have attained that holy and happy freedom from every surrounding object, which he had been aspiring after from the commencement of his illness.

MEE SHWAYEE, a little slave girl, whom the Rev. J. Wade of Maulmain, in Burmah, rescued from the hands of a cruel master and placed in the native female school at Amherst, died in May, 1828. "We found her," writes Mrs. Wade, "a poor little slave, about seven years old, in the hands of a cruel wretch, who had by a series of

she was taken into our family. Oh! my heart bleeds, even now, to think what she was when I first saw her. But she recovered, and though a very delicate child, enjoyed pretty good health for eight months, when she was taken with her last painful illness, which in about six weeks terminated her mortal existence. For sometime, I think a month, before her departure, she gave pleasing evidence of a work of grace on her heart, and died, enjoying in a very eminent degree, all the sweet consolations of a hope in Christ. For the last two hours of her life, she was perfectly sensible that she was dying; and without expressing the least doubt or fear, would say, 'I am dying, but I am not now afraid to die, for Christ will call me up to heaven. He has taken away all my sins, and I want to die now, then I shall go and see him. I love Jesus Christ more than every body else, and I want to go and see him *now*!' But it is only those who heard her, day after day, lisp her little prayers to God; who caught, with a joy unfelt before, the first dawn of light which beamed upon her dark mind; who watched, with hearts raised to God, its gentle progress, that can realise what a precious and heavenly scene the death bed of poor little Mee Shwayee presented."

REV. RICHARD BURTON was solemnly designated to the missionary work, with Mr. Evans, on the 8th of December, 1819, and a passage to Bencoolen having been secured, they proceeded on board the *London*, and left England at the close of that month. After a pleasant passage they arrived at St. Helena on the 7th of March. Here they remained till the 11th April, in consequence of it having been discovered that some of the vessel's timbers had been affected with dry rot. They landed at Fort Marlborough, Bencoolen, on the 9th of June, 1820; and soon after Mr. Burton was taken so ill, that his life was despaired of—but from this he after a time recovered. His attention, together with that of his colleague, was early directed to native schools, of which several were soon established. Unforeseen difficulties however much impeded their progress both with respect to the press and schools, and after a time Mr. and Mrs. Burton removed to Sebolga, a village of the Batta inhabitants, on the nearest part of the main, about two miles distant from the small island of Punchon, on which is the Company's settlement. Here they continued to labor with activity and much acceptance till the middle of 1825, when they were obliged to remove from the settlement in consequence of an insurrection raised by the Padries under the pretence of reformation. The insurgents desolated the interior of the island, and pushed their conquests till about the end of July, when they were within a day's march of Sebolga. Under these circumstances Mr. B. felt it his duty to remove his family, and the orphan children under Mrs. Burton's care, to the Island of Tappanuli, for temporary shelter in the fort there; and seeing no prospect of resuming his labors among the Battas, at least for some time to come; and having been advised to take the children to Bengal, he engaged a passage to Calcutta, and landed at Serampore on the 27th of August,

had not been here long before Mrs. Burton was removed by death. At Digah Mr. B. was employed in itinerating, preaching and superintending native schools—his exertions among the European soldiery in the neighborhood were greatly blessed—till the middle of August, 1828. On the 22d he became much indisposed, of a bilious fever; on the 24th (Sabbath) he felt ill, yet not so much so as to prevent his intending to preach in the evening of that day. A medical man in the meantime, calling on him, and seeing his state, advised him not to preach. During the week he continued to walk about, and appeared to be getting rather better. About the 29th or 30th, he became worse, and seemed to entertain a conviction that he should die. On the 31st he sent for the Rev. Mr. Leslie from Monghyr, who arrived on the 6th of September, the day that Mr. Burton died. At this time the fever had affected his head so much that he was quite delirious. He was sensible when Mr. Leslie arrived, and conversed with him for some time in a collected manner, after which he again became insensible. He seemed very anxious regarding the native church under his care, but on being assured that they would not be dispersed in consequence of his departure, he seemed more easy. About three o'clock in the afternoon he was released from his sufferings.

FRANKISSEN was one of the Catechists of the Palamcottah Mission. He was one of the first who as a heathen entered the seminary established there by the missionaries, on its opening. And he was not long there before he discovered the work of the Spirit on his heart, by which he was enabled to receive the truths of the gospel, believed and was baptized. About the year 1825 he was selected as an intelligent, faithful, believing man, to serve the Lord in his vineyard, and he was stationed at Aroolloor, a place where the congregation of native converts had for a long while been, and was then, persecuted even unto death. Prankissen stood the fire faithfully; but the anxieties and troubles both of body and mind during two years, seem to have gradually affected him, and a few months before his death he began to be seriously ill from consumption. The missionaries removed him to Palamcottah, where various medicines to stop the progress of the decease were used; but in vain. His mind was always calm and confiding in the Lord his Redeemer, though he often felt weak therein. Two days before his death, one of the missionaries had a thorough conversation with him in presence of his heathen relations. He was waiting with desire to depart from this world. He by no means regretted that he had embraced Christ. He was all his hope and joy, and even if he had had the choice, he would rather depart and be with Christ, than stay longer here. He was called away on the morning of Sabbath day, the 23d November, 1828, to spend an eternal sabbath in heaven.

REV. DEOCAR SCHMID was chaplain to the European Orphan Asylum in Calcutta. Mrs. Schmid taking charge of the general duties

knew him. He ever evinced a prevailing and strong desire to promote the interests of religion and the good of society ; hence he became more or less connected with most of the societies formed in Calcutta for benevolent and religious purposes, and rendered very efficient aid to not a few. He had in the latter part of his life become one of the secretaries of the Calcutta Apprenticing Society. The Calcutta Bible Association owed its formation in a great measure to his instrumentality, and he continued its acting secretary, to the close of life ; while the Orphan Asylum, under his truly Christian and paternal superintendence, became a blessing to many who resided within its walls, and through them a benefit to the country. For some time previous to his last illness, Mr. Schmid's health appeared to be improving, and he on more occasions than one, spoke of it to his friends, little thinking, that at the moment when he thought himself in a better state of health than he had been for a considerable time before, and with a grateful heart was speaking of it to others, a disease, unfelt and unseen, was sapping the springs of life. But so it was ; an abscess was forming in a vital part, which terminated his earthly existence, on the 3d December, 1828. During the whole of his illness, he manifested a high degree of resignation to the Divine Will, and received the intimation that his case was dangerous and afforded no hope of recovery, with great composure. He seemed perfectly content to live or die as pleased his heavenly Father. Speaking, soon after he received this intimation, to a friend on the subject, he observed that when he thought of the many ways of usefulness opening to his view, he felt a desire to live, were it the will of God ; but if it were not, he was willing to die. His mind seemed stayed on Christ, and resting on his atoning sacrifice, and the promise of life through him, he was perfectly composed in the prospect of a change of worlds. Mr. Schmid was thirty-seven years old at the time of his death.

REV. THOMAS CHRISTIAN arrived in India in the close of 1823 or beginning of 1824, accompanied by the Rev. W. Morton. After having studied the language Mr. and Mrs. Christian were stationed at Cassipore, but here they did not continue long. A most promising field of labor in the vicinity of Bhaugulpore, which had hitherto escaped notice, having presented itself, Bishop Heber immediately perceived the advantages that might arise to the cause of Christianity from the residence of a missionary on the spot, and the appointment of Mr. Christian, who was characterised by the Bishop, as being every thing which a missionary ought to be, was the consequence. The Paharees, or Mountain tribes that inhabit that district, are a distinct race, free from caste, and possessing neither the language nor the idolatry of the surrounding plains. Though Mr. Christian was able to reside only a part of the year, from December to March, amongst the people, and with no better accommodation than a hut, and compelled to pass the remainder at Bhaugulpore, he nevertheless so far won their esteem and confidence as to be received amongst them with every mark of the utmost cordiality,

voluntarily entrusted to him their children for education. To their instruction therefore Mr. Christian devoted a great part of every day, and they fully answered all the pains that were taken with them. At the end of the first month, they had committed to memory the Apostle's Creed, the Lord's Prayer and the Ten Commandments, and were beginning to spell and write. Mr. Christian was blessed with a most pleasing and contented temper; happy in himself, and using all his powers to make every body around him the same. The natives looked up to him with love and reverence, but the hopes and expectations of the Christians were disappointed. Mr. Christian was taken ill with jungly fever, and died on the 16th of December, 1828, and within one short month his excellent wife followed; she died on the 11th of January, 1829.

REV. MR. CROPPER came from England to labor among the Oriyas in connexion with the General Baptist Mission, and reached his destination at the close of 1827. By his abilities and zeal he seemed fitted for extensive usefulness, but was within a little more than twelve months called from the field of labor to enter into the joy of his Lord. He died at Cuttack on the 8th January, 1829, after an illness of six days. His battle was soon fought; his course soon run.

GOOROOPAN was an old weaver, and was connected with the London Missionary Station of Bellary. He left this world in March, 1829. For some months, the outward man had been gradually decaying, having passed the age of three-score years and ten, and being greatly shaken by a distressing asthma. But it was only two or three days prior to dissolution, that there were any certain indications of the near approach of death. On entering his house, the Sabbath before his decease, he intimated to the Rev. Mr. Reeve, the missionary there, that it would be shortly necessary to prepare to leave the house of clay, for he thought his Master was about to give him his dismissal. "Every time," says Mr. Reeve, "I visited him, I was much struck with his patience, calmness, composure, and resignation." On being asked, if it should appear the will of God to call him now from time into eternity, whether he was prepared for his great change, he replied, "I hope so; I am very anxious to go and see my Lord Jesus Christ, who loved me so much as to come into this world and shed his blood for me on the cross, that my sins might be pardoned." When at another time the question was asked, "Is your mind still fixed on the Saviour?" He answered, "Certainly, my dear teacher, it is; I am waiting for him." When questioned as to the grounds of his hope, he said, "I expect to be saved only through the merits of Jesus Christ." When referring to the situation of his family after his removal, he observed, "If they continue to seek that holy God who is on their side, they will have no occasion to be afraid." At another time he said, "I thank God, my mind is happy; I have only another day to spend on earth, then I shall be released from all sickness, and pain, and enter into that blessed place, where all sorrows will be forgotten."

this he ceased to be mortal. During the seven years that he had been a member of the Christian church, his conduct had been quite unimpeachable.

ELIZA CRISP, wife of the Rev. H. Crisp, of the London Society's Mission at Salem, in the Madras Presidency, arrived at her destination on the 20th of October, 1828. During the short interval which elapsed between that period and April, she enjoyed an almost uninterrupted course of excellent health. On the 18th of April, 1829, she became the mother of a daughter. Through the subsequent fortnight she gained strength as rapidly as could be wished, with no other drawback than a nervous headache. It was on the evening of Saturday, May 2nd, that the first symptoms of the disease which cut short her precious life, made their appearance. A violent headache came on. In the night she complained of her head being like a ball of fire. On the following morning a most frightful convulsion ensued. It was the first of a series which terminated in her death. Notwithstanding all that the most unremitting attention could do, they continued, with variation, till 2½ o'clock on the morning of the following Thursday, May 7th, when in the most gentle manner, she resigned her breath to him who gave it. Throughout nearly the whole of the last day, she was in a state of delirium. During her illness, nothing that had the appearance of murmuring was observed—but the exercise of entire resignation, cheerful confidence and unfeigned gratitude for circumstances of an alleviating nature. "Thank God for such refreshing sleep," was her language when permitted to enjoy a little repose in the intervals of suffering. When asked, after the power of speech had entirely left her, "Can you trust in God now?" she said as well as she could, by a most distinct breathing, "Yes." This was a very short time before she breathed her last.

MARY CAREY, wife of the Rev. Eustace Carey, died at Hoxton, on the 14th of July, 1829, aged forty-five. On the return of Mr. Carey from India in 1826, his own health was so much reduced as to lead very generally to the apprehension that his earthly labors must soon terminate. Then and for some time afterwards, Mrs. Carey appeared unusually strong and healthy, considering the number of years she had spent in an Eastern clime. But in the providence of God, the former was permitted to recover, while the latter, after a lingering illness of nearly two years' duration, sank into the silent tomb. In her last hours she was strengthened to bear a pleasing testimony to the value of the gospel she had long professed. Whilst Mr. Eustace Carey was absent on a tour for the Mission in August, 1829, she was called away. Three days before her death, though very ill indeed, she did not apprehend that the change would so soon happen. She spoke very freely, yet very slowly, and softly. The doctor gave it as his opinion that Mr. Carey might go on his journey: he did so, but left with Mrs. C. a nurse to attend her constantly. Mrs. C. remained without much

sent for some person to sit up with her. The sufferer, noticing the woman's manners, said, "Are you afraid! Don't be afraid to see me die. I'm very happy. Sweet Jesus! my dear Saviour! Oh! I am so happy;" and many expressions indicative of the peace and joy of her soul. The Saviour's presence was indeed with her in the dark valley, and made up for all. There was no affectionate husband to support her dying head; no Christian sister to stand by to see her to the river's brink; a stranger only, or perhaps her physician; but so comfortable was she that she said, "I am glad Eustace is not here, he will be spared the pain." Thus did she bear another testimony to the preciousness of the gospel.

THAH-OUNG was a schoolmaster employed among the Karen mountains, by the Rev. Mr. Boardman at Tavoy. He had been some time before baptised. He continued in his school till two days before his death, although he had been for a long time ill. He felt then that he *must* die, and said to his scholars, "I can do no more—God is calling me away from you—I go into His presence—be not dismayed." He was then carried to the house of his father, a few miles distant, and there he continued exhorting and praying, to the very last moment.

REV. SAMUEL TRAWIN, missionary of the London Missionary Society, at Kidderpore, near Calcutta, died on the 3rd of August, 1827, at the early age of thirty-two. His residence in India was not long. Having acquired the vernacular tongue, he was most zealous in the one object which filled his soul, the directing of sinners to the Lamb of God. His ardor was intense, and he promised to be a most faithful and laborious workman in his Master's vineyard. The end of this good man was peace. He was at Moorshedabad at the time. When first seized with the malady which proved fatal, he was under a very considerable degree of mental depression, which continued for several days. Being asked whether he was happy, he replied, "No, dark and gloomy!" This was afterwards entirely removed, and upon Mrs. Trawin's entering his room, he exclaimed, "Oh, my love! the cloud is withdrawn; I have had such a delightful view of my interest in Christ, and such a meditation on the Father, Son and Holy Spirit, that the joy and glory appeared almost too much for my frail body." On Sabbath morning he was again asked if he continued to be happy? He replied, "Oh, yes! Christ is precious, he is altogether lovely." The next day he was observed to be frequently engaged in the act of prayer; but his voice had now become so feeble, that only a few expressions could be understood, as "the tender mercies of God;—everlasting love;—precious Jesus." For the last fifteen hours he was in a deep sleep, in which state his happy spirit quitted the body, to join "the general assembly and church of the first born in heaven."

FROM 1831 TO 1840.

MRS. ALLEN, the wife of the Rev. Mr. Allen, of the American Mission at Bombay, died in the first week of January, 1831, after giving birth to a child. Her residence in India had been but of short duration. She had made considerable progress in the language, and was very zealous, not only in her schools, but also among the degraded females around her, in making known the unsearchable riches of Christ.

MRS. JESSIE COOPER belonged to that band of 'missionaries, Messrs. James Mitchell, Crawford and Cooper of the Scottish Mission, who arrived at Bombay in the month of July, 1823. After laboring with her husband and the other missionaries for a course of eight years, she on the 4th of July, 1831, died at the Neelgiri Hills, whither she had gone on account of her health in company with her partner. Her sufferings were very intense and protracted—so much so, that the medical gentlemen who attended her, said several months before, it was quite impossible for her to live. Although much enfeebled, she retained her consciousness to the last, and was enabled to give all around a most wonderful testimony to the love of the Saviour, and to the power and omnipotence of divine mercy. One night, when death appeared just at hand, she spoke to her husband—"I wish you, my love, after my death, to write to my dearest Mrs. Wilson, and tell her how much I felt her kindness in writing to me the consolatory letter she sent me some time ago. Tell her that I loved her much ; that I die in peace. Tell her, also, that I have found the Saviour to be a faithful and precious Saviour to me ; and not to fear a death-bed, for she will find the same."

MRS. HERVEY, wife of the Rev. Mr. Hervey, American Missionary, arrived at Bombay, the scene of her labor, on March, 1831, but before two months had gone by, she was numbered with the dead. She had an impression, from the time she set foot on the shores of India, and even for a long time previously, that her life would speedily be terminated. One who saw her several times before her death, and enjoyed the unspeakable privilege of witnessing her blessed and triumphant faith, and of listening to her dying testimony to the love of Christ, and to the important and momentous issues of that work in which she had hoped to engage, and for which she had made many sacrifices of a worldly kind, thus relates the event. She expressed, from the commencement of her illness, a strong hope in her Redeemer's merit ; and said that if her death could teach those who are already on the missionary field greater devotedness, and lead missionaries at home to count the cost, and the societies to repose less confidence upon an arm of flesh, she would willingly be made the sacrifice, contented to depart

came more joyful, and seemed to obtain such a vision of the heavenly glory, as made her long to be with Christ. She talked much of the glory and infinity of the Saviour's perfections and works : and said that in contemplating His glory, heaven had been brought very near to her, while she felt as if it were impossible for her again to dwell among the things of earth. The last words she uttered were. " Glory ! glory ! glory ! "

REV. ROBERT JENNINGS, missionary of the London Missionary Society, died at Chittoor on the 1st of June, 1831. He had been ill for some time previous, but nothing serious was apprehended till very shortly before his death. Mrs. Gordon was with him during the last night and day of his existence. He seemed much in prayer during the night, and his senses remained quite clear until the last struggle. His end was peace. About an hour and a half before he died, he offered up a beautiful prayer for the success of the Mission—for himself as a sinner—for his wife and child, and for all their relations and friends at home.

MRS. SMITH, wife of the Rev. John Smith, missionary at Madras, departed this life on the 15th of June, 1831. Her death was sudden and unexpected. In the course of the last day of her life her mind was considerably affected ; but shortly before her departure she was mercifully favored with a lucid interval, and in that short period her mind was supported and consoled by the influence of those religious principles which had distinguished her for many years. In answer to inquiries presented, she declared Christ to be her only resting place, and that she felt herself to be reconciled to God. She put up several prayers, in which with great seriousness, she addressed God as her everlasting portion, and surrendered her interests for life or for death, into his fatherly protection.

REV. HENRY CRISP was sent out by the Society (London Mission) to the East Indies, in 1827, having received his appointment, as the colleague of the Rev. W. Howell, missionary at Cuddapah, but on his arrival in India, it was found that his services would not be needed at that place. He was accordingly sent to Salem, to which city, important considerations had previously directed the attention of the society. Mr. Crisp commenced his labors at Salem, aided by two Christian natives from Bangalore, on the 25th of October, 1827, from which time to the period of his death, the Mission more or less rapidly advanced, both as to extent and efficiency of labor. On the 7th of May, 1829, he was deprived by death of Mrs. Crisp, his best earthly companion, and most interesting assistant in the Mission. This afflictive bereavement, Mr. Crisp, although piously resigned to the divine will, felt with great severity ; and it is probable that his

unexpected and sudden—it was preceded by only eighteen hours of dangerous illness. His disease was violent diarrhœa, produced by a dose of medicine on a debilitated constitution—the diarrhœa was subdued, but the strength of the sufferer never rallied.

RAMZAN, a convert from Mahomedanism and a native of Bencoolen, applied to Mr. Sandys to be received as a candidate for baptism in the early part of 1831. He appeared to be truly in earnest to know what he must do to be saved. The instruction which was from time to time statedly imparted to him with other candidates, appeared to be blessed to him. He became increasingly serious, and employed, most of his leisure in the day time, as well as his evenings and Sabbaths, in reading the New Testament in Hindoostanee, and in committing to memory the Assembly's Catechism in the same language, which he best understood. His conviction of the truth of Christianity deepened—he declared his intention, by God's blessing, to live according to its holy precepts, and desired to be admitted into the church of Christ. His request was complied with, there appearing in his conduct during his probation nothing to the contrary, he was publicly initiated into the Christian church by baptism, in the native congregation in Mirzapore chapel on Lord's day, the 30th October, 1831. In the beginning of 1832, he was attacked with fever, which was followed with diseased spleen, and he continued to be troubled with this disease more or less during the last eight months of his life. The usual remedies were administered, but all proved ineffectual, the time of his departure from this world was at hand. As his strength failed he was not able to read his Testament so frequently as before, he was therefore glad when any one read a portion of scripture to him, and he came to the chapel when not hindered by the disease. The last time he was present in the house of God was on the 4th November, he was exceedingly thin and emaciated, and doubtless had made a considerable effort to be present. On that occasion he received the emblems of the Saviour's dying love, whereby his mind was afresh directed to that great atonement which Christ has made for the sins of the world. Shortly after this he was confined to the bed from which he was no more to rise. On the missionary's last visit he seemed composed, and in answer to some questions answered that he relied only on Jesus Christ, who died for sinners, and he believed had died for him. He joined heartily in prayer which the missionary offered up, and seemed to be comforted. From this time till the hour of his departure, which took place on the 20th of the month, he ceased not to call upon the Lord Jesus to have mercy upon him.

MRS. GUTZLAFF, wife of the Rev. Charles Gutzlaff of China, expired at Bangkok, the principal city in Siam, where she had resided for some months with her husband, in the early part of the year 1831. She had been five years in the East, and during her short residence at Siam she had by patient assiduity accomplished much, co-operating with her

and nursing the sick and infirm, and especially in teaching two of the priests of Buddha the great doctrines of Christianity. For some weeks previous to her death, her mind was chiefly occupied with contemplating the Redeemer, and rejoicing in his wonderful love. A Cochin Chinese vocabulary, which she had composed to the word 'Retirement,' was her last work. She was thirty-six years of age.

MRS. THOMPSON, wife of the Rev. J. C. Thompson, missionary at Quilon, Travancore, was a native of Dalkeith, near Edinburgh. She lived however, the greater part of her life at Berwick-upon-Tweed, and was brought up in connection with the Relief Presbyterian Congregation there, of which her parents were members. She was an early and faithful attendant on the sabbath school attached to the above congregation, and was admitted into communion with the congregation in April, 1820, and continued in full membership till her marriage in the spring of 1827, when she and her husband left their native land for British India, in connexion with the London Missionary Society. Having arrived at Quilon, the station to which they were appointed, they pursued their missionary labors, as far as circumstances would permit, with indefatigable zeal, until Mrs. Thompson was compelled, by severe illness, to leave India, and return to her native country as the most likely means of restoring her health. She arrived at Berwick in November, 1831, and for some time after her arrival, hopes were entertained by her friends of her recovery; but in the end of December her medical attendant observed that her disorder had taken an unfavorable turn; and from that time her health rapidly declined till the evening of the 13th of January, 1832, when she departed this life in the thirty-first year of her age. On being asked, on the day of her death, by one who went to pray with her, how she felt, she said, "I feel very weak." "I perceive," replied her visitor, "that you speak with difficulty and pain, but perhaps you can join in prayer." "Yes, yes," she answered, "I have always had much delight in prayer, it refreshes my mind much." On being asked afterwards if she felt perfectly composed, she said, "Yes, I am quite composed; my mind is comfortable." She was asked if she had anything to communicate to her husband; she answered "Nothing, besides what I have written to him, (alluding to a letter she had begun, but not entirely finished) only let him know how I am perfectly resigned to the will of my Heavenly Father. I trust we shall in due time meet in heaven." Under the pressure of increasing trouble, and the solemnity of approaching dissolution, she was resigned and tranquil, sensible to the last, and meekly and peacefully yielded up her immortal spirit to God who gave it.

MRS. MITCHELL, wife of the Rev. James Mitchell, of the Scottish Mission, arrived at Bombay in July, 1823. She labored with her husband at the station of Bankot, till the year 1832. At the commencement of this year she proceeded to Dhapuli, where, after giving birth to a child, she was seized with a fever, after which followed

inflammation ; and although this was subdued, her strength failed ; and she gradually sank, and expired on the 17th January. She met death with a composure, a calmness and a peace, truly astonishing, and which nothing but the grace of God could have imparted. While she was able to speak, says her husband, who was witness of her last struggle with the enemy, she comforted all around. She seemed to be the only one who was really *well*. When all were standing around her weeping, no tear flowed from her eye ; she even addressed them saying, “ Why not rejoice ? ” Her cheerfulness and the importance and value to her of true religion impressed all who were present. With what love and gratitude she spoke of the grace of our Lord Jesus Christ. She had no hope or confidence but in Him : his righteousness alone was her boast. The greater part of her life she denounced as *vanity*, and even its better part she said had been unprofitable.

MR. ROBERTSON, of the Bombay Civil Service, died in March, 1832, at Bombay. He was a talented young man, very pious, and had passed in three of the oriental languages, though he had been only three years in the country. At the time of his death he was Deputy Persian Secretary to Government. He had taken his passage to return to his native land in consequence of severe illness, but died a few days before the ship sailed. It was the Rev. Mr. Wilson’s privilege to sit up with him the last night of his mortal existence, and to witness the triumphs of divine light and consolation, amid the decay and ruins of the tomb. His agonies were extreme, and he had become a living corpse. Not a relation was there to soothe his agonies, or to minister to his wants. All was darkness and solitude ; but upon this darkness a glorious light fell—the light of immortality ; and he was not alone, for his Saviour was present ; and in the intervals of his delirium he had precious discoveries of the Divine Majesty and grace. He told Mr. Wilson on his death-bed, that he had been the blessed means of imparting spiritual refreshment and comfort to his soul.

REV. W. HERVEY of the American Mission and Mrs. H. (with several other missionary associates destined for Bombay or Burmah,) arrived in Calcutta in the early part of 1831, on their way from the United States ; and by their amiable manners, devoted piety, and high qualifications for missionary labor, secured the affectionate regards of many, especially of those who knew them most intimately. He died of the Cholera on Sabbath morning, the 13th May, 1832, at Ahmednuggur, in about ten hours after being attacked. Amid the severities of this appalling disease and the agonies of death, he was supported and cheered with the hopes inspired by that Gospel, which he so ardently desired to preach to the heathen, and which, when faithfully preached and attended by the Spirit of God, he believed, would prove to be the power of God unto their salvation.

REV. JAMES DAWSON, who had been a faithful missionary of the

cross at Vizagapatam for upwards of sixteen years, departed this life on the 14th of September, 1832. He was not long laid aside ; it was only eight days that he was unable to attend to any public duty. On Monday the 6th, it being the first Monday of the month, he held "the monthly missionary prayer-meeting," and gave the people a short exhortation. After the service he was greatly exhausted. On Sunday, the 12th he requested his son to read a chapter, sing and read a sermon, after which one of the church-members prayed. He said to him while reading, "I was preaching to you last Sunday, but the Lord is preaching to me to-day." On Monday, his disease increased, viz. difficulty in breathing, and a severe cough. On the morning of the 14th he was able to sit up in his bed and dictate his wishes regarding his family. But at 3 p. m. the difficulty of breathing increased ; he sent for Mrs. Dawson, who had gone into the adjoining room, unable to behold him in the agony he endured, and, grasping her hand in his, said, "I lose my breath." After this he remained in great agony for want of breath. A little while after he said, "Ah, death!—death! what a conflict! When will it be over? Oh, when will the deliverance come?" At about 4, he said to Mrs. Dawson and his son, "Now I can say, Lo! I die; the Lord be with you, and the Lord bless you." He was quite patient and submissive to his will, who had promised to be with him in the swellings of Jordan. When asked how he felt in his soul, he said, "My soul is composed and settled; but in this body is all the pain I feel." At about 8 o'clock, he said, looking towards those who were by his bed-side, "What! no relief yet!" He could not say much, but the few words he spoke, and the patience with which he bore his afflictions, were exemplary.

REV. WALTER D. HOVENDEN was the son of Col. Hovenden of H. M.'s service. He was born at Wolverhampton in Staffordshire. At the early age of thirteen he held an ensign's commission in H. M.'s service; about the age of fifteen he joined his regiment, then in Holland, and served under the Duke of York till the troops employed in that expedition returned to England. After serving through the rank of Lieutenant, he served for about three years in the Mediterranean as a captain of Marines, and subsequently embarked with his regiment for Madras, where he soon obtained a majority, and also the command of his regiment, the 38th Foot, he being the senior officer present with his corps. Ill health induced Major Hovenden after his return to Europe, to dispose of his commission; his health being re-established, and being of an active mind, he went over to Ireland, and resided for some time on an estate belonging to the family, where he was put in the Commission of the Peace, and acted as a County Magistrate. His mind taking a religious turn, he directed his views towards the church, returned to England, and entered himself at St. Peter's College, Cambridge; after receiving orders, he officiated as a curate of a parish in the vicinity of Birmingham, till he obtained his appointment from the Court of Directors, of Chaplain and Secretary to the Lower, or Government Orphan School, and the same appointment to the Kidder-

London. Mr. Hovenden's career in India, as a clergyman was but short; he died at Sandheads on board the *Seahorse*, pilot vessel, on the 30th of September, 1832, in the forty-ninth year of his age.

REV. THOMAS KILPIN HIGGS, missionary of the London Missionary Society, at Chinsurah, died on board the *Will Watch*, at sea, on his passage from Malacca to Calcutta. Mr. H. was born of pious parents in the year 1803. His father was minister for many years at Cheshunt and was a man of erudition. In sentiment he was an Independent. He studied for the ministry in England; preached a good deal while there, and was useful in the conversion of several souls. He eventually decided on missionary work, was accepted by the London Missionary Society and came to India in 1830 with the Rev. G. Christie, and was stationed at Chinsurah. His father had previously died, and his mother keenly felt the separation from her son, but yielded to what she regarded as a call from the Lord. He was only about two years a missionary, but did not labor without a blessing. His English preaching was touching, persuasive, and solemn, and was much liked at Chinsurah. His health failed in July, 1832, and he went to Singapore for a change; the voyage appeared blessed to his recovery. He married at Malacca on the 8th of October, and embarked for Bengal on the 16th. Stormy weather occurring, he took a severe cold, and died from the effects of some disease of the chest which was not understood, as no medical advice was procurable. His end was peace, and his remains were committed to the deep at the Sandheads on December 4th, 1832. Aged twenty-nine.

CHARLES WINSLOW, son of the Rev. Mr. Winslow, of the American Mission in Ceylon, died in New York, at the age of a little more than eleven years, only three weeks after his arrival in America, whither he had been sent for his education in 1832. He had at quite an early age, a good knowledge of Scripture history. And before his departure from under the roof of his parents, he was decidedly a pious youth. He delighted in prayer, and his prayers were the language of a mature Christian. The burden of them was that he might hate sin more and more, and be holy as Jesus was holy. The first time he expressed a decided hope to his mother was, when he had a severe attack of illness. His mother expressed a hope that he was better, but added—"It may be that God will send a severer sickness upon you, to make you feel that you are in danger of death, and lead you to prepare for it." He immediately burst into tears, and said "Mamma, I am not afraid to die; I am sure God has not given me up." He was then too weak to say much in explanation of his feelings; but the simple fact that he was not afraid to die, was some evidence of a change of heart; as *death* to children in this country appears usually only in the most forbidding forms. He however seemed to think of his sins, as much as of his exposure to danger and to sudden death. One evening he was so affected with thinking of his sins and danger, that he begged his mother to pray with him; and himself prayed alone with her three

or four times, appearing to feel that he could not sleep till his sins were pardoned and he had a new heart. Another time, at a quarterly meeting, during the sermon and the administration of the Lord's supper he sobbed and wept much. On Mrs. Winslow enquiring afterwards the cause, he said, he felt as he never did before, and wanted to come to the Lord's supper. This desire he often expressed; and regularly attended the meetings at the station which were held for enquirers. This son of many prayers gave pleasing evidence to his friends in America of being truly a child of God. In his journal at sea, he frequently mentions his religious enjoyment. In one of his communications to his parents, he says, "I still feel that I have given myself to God;" and one of the last sentences that he uttered while he retained his reason was, "I think the Lord seems to comfort me very much."

ANNE ELIZABETH, a Native Christian, died in 1832, aged eighty-five years, a true penitent and a humble believer. She was quite sensible to the very last. She was calm and resigned; no alarms. Death seemed to have no sting. Her parting words, just before the missionary left her bed-side were, "I am quite willing to die, for I feel assured I shall be happy there," pointing to heaven. "And how," said the missionary, "do you know that you shall be happy?" "Because I know that Jesus Christ died for sinners, and I am the greatest sinner amongst sinners. Oh! I feel a comfort in my heart which I am not able to describe." She then turned to a lady in the room and said, "Child, take a poor old woman's dying blessing. Hold fast the faith of your dying Lord, and let your constant theme be *Christ crucified*." Very shortly after she breathed her last.

CAPT. STEWART.—Mr. Weitbrecht on the 21st of March, 1833, buried Captain Stewart at the little burial ground at Burdwan. He had been for many years an active and zealous supporter of the Mission cause in India. He commenced the first Bengalee Boys' Schools at Burdwan, and thus became the founder of that Mission. Wherever he had an opportunity with the natives, he introduced to them the subject of religion, and spoke to them of the salvation in Jesus. In later years he was severely tried by poverty, which was attended by bodily and mental weakness. He died in peace on the 20th of March, and death to him was a great gain in every sense of the word.

BARABHODDEE, the wife of Manik Catechist, and one of the Native Christian females, belonging to the Church Missionary Society's station of Burdwan, died on the 22nd of March, 1833. She had always been a quiet and affectionate person, and her conduct ever since her uniting herself with the church, satisfactory. On the evening before her death, when she felt her end drawing near, she told her husband, "I shall not be much longer in this world, nor do I wish to remain here, for Jesus calls me, I shall soon come into his presence."

REV. WILLIAM HARRIS, missionary, appointed to Quilon, East Indies, sailed for that station in November, 1830, but was obliged to return to England almost immediately, not being able to sustain the climate. He and Mrs. Harris arrived at Portsmouth on the 29th of March, 1833, in the ship *Boyne*. Mr. H.'s complaint was consumption, which was not at all benefited by the voyage. He was too ill to leave Portsmouth, and there he continued till the 28th of April, when he was removed to another world. He was visited by the Rev. John Griffin, who read and prayed with him. The day before his death, he seemed much revived, and sat up to dinner, and seemed to encourage the hope of his wife, but at night he sank into apparent insensibility, and the next morning, a little before noon, he softly breathed his spirit into the hands of his Redeemer without a struggle or a groan.

CAPTAIN GEORGE HENRY MITFORD DALBY, of the 68th Regiment Bengal Native Infantry, died at Ootacamund, in the Neilgherry Hills on the 13th of May, 1833. Captain D. left Calcutta in the suite of H. E. the Right Hon'ble the Governor General early in the previous February; he was taken ill on board the ship *Orient*, the vessel in which he sailed for Madras, and on his arrival there, his illness assumed a serious aspect. He recovered however so much as to be able to join His Lordship at Bangalore, and thence to go on to the hills, where it was discovered that his liver was the seat of incurable disease, and his medical attendants gave up all hope of his recovery. He was supported during the closing scene of his existence on earth, by a calm reliance on the blessed truths of revelation, and he died looking solely to Jesus Christ for acceptance before God. He considered all he had done too deeply defiled with nature's sinfulness and imperfection, to constitute a righteousness of any value in the eyes of Him, who searcheth the heart—and he rested exclusively on this gracious assurance,—“The blood of Jesus Christ cleanseth from all sin.” Through the grace of his divine Redeemer his soul was kept in perfect tranquillity throughout his latter days, and his last words were, “Christ is my all in all; my hopes are all there.”

REV. JAMES ROBERTSON, of the London Mission at Benares, was taken ill of cholera on the afternoon of the 15th June, 1833, while he was busily engaged in translating the Scriptures. No one was with him at the time except his servants, and before the Rev. Mr. Buyers could reach his house he was speechless; his extremities were cold as ice, and the pain he was suffering was most excruciating. About 12 o'clock the same night, ten hours after the attack, he expired. He appeared to be quite sensible to the last, but the fact that he was all along under such dreadful pain, rendered all communications of a religious nature entirely impracticable. His talents were of a high order. For one of his age the extent of his erudition was remarkable, and would have been of great importance, had he lived to complete his translation of the Old Testament into Urdu. He was master of upwards of fifteen languages, five of which are more or less in use in

this part of India. As a preacher in Urdu and Hindi he was impressive and eloquent. In his discussions with Hindoos and Mussulmans he was acute and ingenious, and had a peculiar tact in turning the absurdities of their own creed against their objections; while his mode of presenting the gospel to their attention was clear, simple and striking.

MRS. MARGARET HOGGON died at the house of Dr. Corbyn in Fort William on the 13th August, 1832, in the fortieth year of her age. She expressed a wish on the sabbath preceding her death, to participate in the sacramental ordinance of the Lord's supper, adding how delightful was the thought that her friends in Scotland would be engaged in the same holy service on the very day. The minister who attended her on the solemn occasion for the purpose of administering the ordinance, felt that it was indeed a good and profitable season to the souls of those who bent round her dying bed. The question was proposed to her, whether she felt any doubt upon her mind as regarded her acceptance with God, and her future state of happiness. She replied, "I feel that in myself I am an unworthy sinful creature, but I have cast myself *in sincerity* on the merits of my Redeemer, and I have not a *shadow of a doubt* of my acceptance, not a *shadow of a doubt*, not a *shadow*." After this humble but most satisfactory testimony, she lived only a few hours; and then most calmly and peacefully fell asleep in Jesus.

MISS ANNE MARIA WARD died on the 24th August, 1833, at the central school, Cornwallis Square, Calcutta, in the twenty-ninth year of her age. She had been diligently employed for more than three years as the co-adjutor of Mrs. Wilson in furthering the objects of the Ladies' Society for the promotion of Native Female Education. Having a deep sense of the love of Christ to herself, she endeavored to communicate the knowledge of his grace to others. Her zeal for the honor and glory of God, and the advancement of the Redeemer's kingdom, her disinterested exertions, even beyond her strength, in teaching the principles of religion to the Native Christian females, as well as to the Hindoo children in the central school, her humility, faith and love, were such as rendered her a bright example of the Christian character, and endeared her to those who were intimately acquainted with her. She looked forward to the time of her departure, as with the assured hope that she would be put into the possession of the heavenly inheritance. She knew that when her "earthly house of this tabernacle would be dissolved," she should have "a building of God, a house not made with hands, eternal in the heavens." The sacrament of the Lord's supper was administered to her on the morning of her departure by the Rev. T. Dealtry, when she said, that she received the emblems of her Saviour's love to her, as a "dying testimony of her love to Jesus." The last struggle between life and death, though short, was very painful. Only once was she able to articulate, when the word "happy" fell from her dying lips. Thus fell asleep in Jesus this devoted Christian.

WILLIAM A. REILLY was a student in the Serampore college, and was received into the church in December, 1833. From this period till his death he continued consistent in his Christian profession. He had devoted himself to the missionary work, and was making pleasing progress in his studies, when the fever arrested him, and in a few days numbered him with the dead. Nothing could be more consoling or delightful than his peaceful end. He died in placid triumph, exulting in the thought that he was going to his Redeemer. He was thirteen and a half at the time of his death, in July, 1834.

MR. GORDON, for many years a deacon of the Baptist Church at Serampore, departed this life on the 17th of July, 1834. He had been long ill, and lately he suffered very severe domestic trials; but, he bore his affliction as a Christian should, and died a humble penitent trusting in the Redeemer.

MRS. RAMSAY, wife of the Rev. Mr. Ramsay, of the American Mission, arrived at Bombay in March, 1831; she had learned the language, and she and her partner were just beginning to enter on their work, when her usefulness was arrested by disease. In June, 1834, she was attacked by cholera at eight in the morning, and about the same hour in the evening of the same day was relieved from her troubles and entered into that glorious everlasting rest which remains for the people of God.

MESSRS. LYMAN AND MUNSON.—These missionaries were both murdered in the Batak country, in the island of Batavia, on the 28th of June, 1834. According to a report sent in to the President of Padang, the brethren arrived at that place on the 17th of June from *Nias*; and after remaining there several days to make the necessary enquiries and preparations, they set off on the 23d, accompanied by an interpreter, a guide, ten porters and two servants. On the 30th of the same month the servants returned, saying, that after having proceeded four days' journey into the interior, they stopped at the house of a Batak rajah, who received them hospitably and respectfully, but strongly advised them not to proceed onwards to Tobah, as there were disturbances in that part of the country, and their lives would be in danger. They replied, that they came to visit the Batak country, not as enemies but as friends, and therefore had nothing to fear. On the 28th they accordingly set forward, and were met about midday by five armed Bataks, who entreated them not to proceed, as evil was before them; they replied, they saw no appearance of danger, and told the Bataks to go back and inform the rajah that they were coming with friendly intentions, and trusted they would be so received. Again they pushed on, and about four o'clock found themselves suddenly surrounded by about 200 armed Bataks, who showed a disposition to injure them. The porters immediately threw down their burdens and fled into the woods, with the guide and interpreter. The

missionaries being thus left alone, endeavored to pacify them by presents of tobacco and cloth, which they took without being satisfied. The brethren then delivered up their pistols to shew their peaceable intentions, and the Bataks demanded the musket which Mr. Lyman's servant carried. The man refused to deliver it up to any but his master—his master then requested it, and delivered it to the Bataks; when immediately he received a shot in the breast and fell. Mr. Munson was then run through the body, and their cook, who had on a European jacket, had both his arms chopped off. The remaining servant then fled, and in two days arrived at Tappaunly, and afterwards at Batavia. Messrs. Lyman and Munson were two enterprizing and devoted American missionaries, who had been deputed by the American Board of Missions to visit several portions of the Malayan Archipelago.

MRS. GRAHAM came out to Bombay with her brother Colonel Stanley in the year 1832. She was much attached to the Rev. Mr. Wilson and Mrs. Wilson, of the Bombay Mission, and they were present with her in her last illness, which took place in 1834. It was most cheering and delightful, say they, to hear her speak of the love of Christ, and to listen to her fervent ejaculations. As her bodily strength decayed, her mind seemed to wax stronger and stronger. The expression of her countenance, as well as some of the language that fell from her lips, showed that she was admitted to intimate communion with her God, and that he was shutting her up to discoveries of his love, and matchless perfections, in which the bystanders were not permitted to participate. "Oh Holy Saviour! Oh wonderful love!" were her oft-repeated expressions. She said once to Mrs. Wilson, in a sort of rapture, "Oh it is beautiful—beautiful—Mrs. Wilson; it is beautiful—glorious!" Mrs. W. thought she alluded to the sun, as she always marked the hours of his rising and setting, and it was then near evening. Mrs. W. made some remarks on the wonderful works of God, and on the bright testimony which they bear to his bounty and unchangeableness. She assented: but with a look of joy, she added, "Dearest, I was thinking of Christ—of heaven!" She then repeated many passages descriptive of these glorious objects. She mourned over the precious season of youth, which she had spent in worldly pleasures; and the little that she had done to make the gospel known to the members of her own family. She had learned Marathi; and a few days before her illness, had made arrangements for assisting Mrs. Wilson in the Mission schools. She said that it seemed mysterious to her, that just when she had acquired so much of the language as would enable her to speak to the heathen children, and when her mind burned with a desire which she had not before experienced, to speak to them of Jesus, God should send his messenger of death to call her away. "But," she added, "perhaps there was delusion in my feelings; and I shall praise him without end, and show forth the honor of his name through all eternity." She said she had no wish now to live, and repeated, "Precious, precious Saviour!" When overcome with pain, she said sweetly, "Tears, not of sorrow, but of weakness—

which she possessed, saying, she was afraid, during the first stage of her illness, that her recollection might leave her. She seemed much delighted when Mr. Wilson spoke to her of the Saviour, and said, "I shall cast my crown at his feet—glory, glory!" The promises of the gospel mightily sustained her passing spirit, and one of the last things she uttered was "I cling to the cross." She spoke of looking forward with joy to Mr. Stevenson's ministrations in the Scotch church; but she remembered herself and said, "I shall soon have no further need of ordinances;" and on Sabbath morning (4th July, 1834,) just as the light began to dawn, she said "This is my last Sabbath; I have been praying for the peace of Jerusalem. But oh the new Jerusalem, the church of the first-born in heaven! We shall soon dwell together there." She died that day, and none who witnessed her simple but triumphant faith, her purification from sin, and her earnest longings after complete and eternal redemption, could have wished to detain her here.

REV. HENRY WOODWARD, was removed by death, shortly after the death of Mrs. Winslow, one of the elder missionaries, who had come out in the *Indus* in 1819, for the purpose of establishing an American Mission in Ceylon. On account of long continued debility, he repaired in the early part of the year 1834 to the Neilgherry hills. He did not gain his health as was expected. There are here two settlements, Ootacamund and Kotagherry. He was at the former, and was advised to go to the latter, a few miles distant. He did so in June. The house into which he removed proved to be damp, and he caught cold. He then, by the direction of physicians, left the hills with Mrs. W. intending to proceed to Madura, but on reaching Coimbatore, at the bottom of the Hills, he was so ill as to be unable to proceed further. At the house of a missionary brother, Rev. Mr. Addis from England, August, 3rd, 1834, he rested from his labors. Mrs. W. says that he appeared very calm and entirely resigned to the will of God. He often experienced a great desire for more light, but said, "If it should not be granted, I do feel that I am resting on a sure foundation."

REV. GEORGE WELSH, of the London Mission, arrived at Madras in the middle of September, 1834, and soon after landing was attacked by illness, which increased till it terminated in death on the 21st of October, about five weeks after his arrival. The views and feelings he expressed during his illness were most satisfactory, and evinced a holy and humble devotedness to the great cause in which he had engaged, as well as a lively confidence in that Redeemer for whose sake he had come forth.

MR. SPERRY had been a member of the church for nearly sixteen years. Before his conversion he had gone to great lengths in wickedness. When brought to his right mind, he did not know *the alphabet*; but, by giving a few pence to some of the children of the mission, he

got them to read the Scriptures to him, and by this means he committed to memory several chapters of the gospel. From the time that he joined the church in the regiment, (H. M. 44th) he was fully determined to be on the Lord's side; and was grieved with, and often reproved, those who were inconsistent in their behavior. When H. M.'s 44th foot were at Ghazeepore, he endeavored, but without effect, to stir up those who had once made a profession of religion. He was therefore left alone; and often did he go out to walk in the rice-fields, that he might enjoy solitude and quiet to think of his Redeemer. At length the Lord gave him a companion, to whose conversion his own steadfast and exemplary walk was made instrumental. On the arrival of the regiment at Cawnpore he became unwell and went into hospital. On going into hospital he settled all his worldly affairs, and remarked to one of the brethren, "*I have done with time, and am prepared for eternity.*" Often was he seen, during his affliction, weeping over his sins and infirmities. Being apparently at one time much cast down, a brother said to him, "Are you doubtful of your Saviour's love?" He burst into tears, and looking up and clasping the brother's hand, he replied, "Oh! Jesus is precious to me." Often he was heard to say, "Eternity, sweet eternity." "Eternity" was among the last words he uttered. He expired in the early part of 1834.

MRS. T. CANDY arrived in Bombay at the close of the year 1832, and had not been in the country more than a year when she was prostrated by sickness. She was the wife of Mr. T. Candy, in the Company's Military Service. She was quite a missionary in spirit and in conduct. She had learned the Marathi language, got a little school of her own, and had begun several little translations, when her strength began to decline, and it was expected that she could not live many weeks. Her mind was perfectly tranquil. She rejoiced in the hope of a blessed immortality; but said, that if it was the will of God to spare her, she would again rejoice to labor and suffer a little longer here for the sake of the holy and blessed Jesus. She said, "the world looks to me like a beautiful garden, but has many thorns, but in heaven there is unclouded sunshine, and never-ending joy." The extreme weakness of Mrs. C.'s bodily frame affected her mind considerably, when she talked or thought about worldly things; but on the all-important theme of religion it was ever quite alive and energetic. How true it is in regard to many that as the outward man perishes, the inward man is renewed day by day! At one time the shadow of death seemed to settle upon her countenance; but the Lord had not yet perfected his work, his mighty work of sanctification within her, and therefore at this time did not take her to himself. He restored her to her husband, but within three months after she was prostrated, and before the close of the second year of her sojourn here, she was removed to her wished-for rest. Christ was magnified in her life and in her death. Her age was only twenty-four years.

THE WIFE OF RAMA CHANDRA, one of the native preachers con-

ned with the General Baptist Missionaries in Orissa, expired on the 28th June, 1835, in child-bed at Cuttack. During her severe affliction she was constantly attended by Mrs. Brown, the wife of one of the missionaries, to whom she expressed the dying experience of a Christian. She frequently talked of dying with the greatest calmness; and when comforted by her friends, with the hope of getting better, she would calmly reply, "No, that cannot be. I shall not recover, but I shall go to heaven, and all troubles will be over with me then." On the fifth day, she said, "Present my salám to the missionaries" (putting her hands to her head in the manner of the Hindus, and sending to each separately). On seeing Mrs. Brown weep, she said, "O dear, do not weep for me. I shall soon be out of all my troubles." She then asked for a little bread and tea, and on taking a small quantity she said, "This is all I shall ever want on earth with my friends; before night I shall be in heaven;" and falling back almost immediately, she said, "Lord Jesus, receive my spirit;" and then died without a groan. She had been married but ten months; her age was thirty-five. She was by birth a Mahratta: she had been a member of the church about a year.

STEPHEN LAPRIMAUDAYE departed this life at the old church parsonage on the 9th of August, 1835. He had attained to more than the appointed years of man's life, having reached the advanced age of nearly seventy-five, most of which had been passed in this debilitating climate. His death was attended with all those mitigating circumstances which follow a life of faith on the Son of God. It was like the composed setting of the evening sun, or the gathering of the full ripe grain into the garner—all was peaceful, and calm, and serene, and joyful. The friends who surrounded his dying-bed, had seen him under circumstances, which left but little expectation of his revival, about three years before, and the faith which he then expressed, and the hope which then supported him, shewed how firm was the foundation on which his eternal views and expectations were based. The same faith and hope, strengthened by the exemplary patience of the three subsequent years, sustained him amidst the last conflict. He died on the day of sacred rest—at the time that God's people were worshipping within the walls of the earthly sanctuary, and within hearing of the organ's peals, which just at the moment were guiding and accompanying the voices of those who "make melody in their hearts to the Lord:" happy emblem of that eternal sabbath on which he at the time no doubt entered,—of that glorious society of angels and the spirits of just men made perfect whom he then joined; and of that happy choir of the "heavenly sphere," who praise God day and night in his temple, and who sing the song of Moses and the Lamb without weariness and without cessation, whose voices he was then permitted to emulate. The faith of this aged saint had been evidenced by holy fruits through a long series of years. He was simple-hearted, docile, benevolent, desirous to know and do his Master's will. No one could be near him and not be impressed with the conviction, "Behold an Israelite indeed in whom is no guile."

DOORGAPERSAUD, a native Christian of Burrisaul, in connection with the Baptist Missionary Society, died in August, 1835. He had been bitten by a mad dog, two months before, and hydrophobia ensued, which was the cause of his death. Previous to the last struggle which always attends this awful malady, and which in this case lasted a whole day and a night, Doorgapersaud's mind had been composed to a degree which was astonishing. Religion seemed to occupy the highest place in his soul, and even in the paroxysms of this dreadful disease, he was wont to give vent to those feelings and thoughts, which were uppermost in his mind, for "out of the abundance of the heart the mouth speaketh." Shortly before his spirit took its flight, he called together his relatives and friends, and exhorted them to persevere in their Christian profession.

MRS. SARAH T. NEWTON died at Rouen, France, on the 24th October, 1835. She was wife of Edward A. Newton, Esq., and daughter of the late Hon. John Chandler Williams, of Pitts-field. A union of moral qualities,—not often found combined in one individual,—prepared her to enter upon the duties and trials of mature years, with an ease and firmness, that gave her courage in difficulties, where other minds, of less energy, would have shrunk and been vanquished. When the claims of business demanded the presence of her husband in the burning climate of India, she attended him, with affectionate promptitude, in two voyages, to his residence for several years in Calcutta. It was there, amid the profanations of heathenism and idolatry, that she became an avowed disciple of the Saviour, and was admitted by baptism into His church, under the ministry of the Rev. Mr. Thomson. From that period, her attachment to the cause and the doctrines of the gospel, as received in the Episcopal Church, was ardent, prayerful and sincere, and her views of duty were not confined to a few of its precepts, but embraced them all. She had known the wants of the heathen, and she felt, prayed, and out of her munificence, gave for their relief. Her constantly improving piety, gradually becoming more conspicuous and perfect than any other feature in her character, threw its sacred lustre upon all the rest,—helping by the influence of an accurate judgment to blend its traits of benevolence, disinterestedness, firmness, gentleness, decision, fortitude, tenderness and sympathy, and thus to form, by the union, one lovely whole. The illness that caused her death came on gradually; and when it baffled the resources of medical skill in her own land, she resolved to solicit benefit from a voyage at sea, and the mildness of an Italian climate. After great suffering, increased by the irksomeness of a tempestuous voyage, and the absence of the many comforts and ease, to be had in the domestic mansions, she arrived at Havre. Thence, in a short time, she went by water to Rouen, and there some new prescriptions of medical treatment for a short time gave her relief, and increased her hopes of the ultimate improvement of her health. But after about ten days' continuance from the time of her landing, during which her suffering was constantly rising to the severest agony, it pleased God to release her from her trials by an easy and gentle death, as one who had been tried in the

fires of affliction, and whose trust in the mercy of the chastener had been unabating and firm. Never was self-abasement more lowly ; never repentance more thorough ; nor faith more unchanging and clear in the Saviour, as the only refuge for the sinner in life and in death.

MAH-MEN-LA.—The history of the first Christian Mission in Burmah, shews the beneficial influence of tracts. The first inquirer was drawn to the Zayat by a tract ; and Mah-men-la, one of the most interesting of the female converts, received her first impression, from one of these silent messengers. It appears that she was long anxious to search the sacred books ; and after much solicitation, her husband taught her to read. She attentively studied the holy books of Burmah, which left her mind in the same inquisitive state as when she commenced them. For ten years she had continued her inquiries, when one day her neighbor brought her a tract, written by Dr. Judson, from which she derived her first ideas of an eternal God. She then became anxious to know the residence of the writer, but could not ascertain it till the chapel was built. In consequence of the blessing of God upon Dr. Judson's instructions, she became an intelligent and decided Christian, and died in the faith of Christ. Not long before she expired, (about 1835,) her mind was cheered by the prospect of communing with Mrs. Judson, and other pious friends in heaven. But just as she thought on this subject of consolation, she exclaimed, " But first of all, I shall hasten to where my Saviour sits, and fall down, and worship and adore him, for his great love in sending the teachers to show me the way to heaven."

MRS. HALL, wife of Rev. A. C. Hall, American Missionary, Madura, was taken ill on Saturday, 25th December, 1835, but nothing very serious took place till the 29th, when she was attacked by fever. The physician was called, who bled her and applied the hot bath. Friday morning, about 10 A. M., she was thought to be dying, when she very calmly said, " To-morrow I perhaps shall be in Paradise." Mr. Hall asked, " My dear, do you *feel* that it will be gain to you ?" " Yes, gain ; yes, it will be gain. Lord Jesus, come and relieve this tabernacle ; relieve from sin ; Come Lord Jesus, come quickly." " My dear," said he, " are you not willing to stay if it be the Lord's will ?" " Stay ? yes, stay and suffer for him ; the Lord's will be done." After a short interval, she very calmly said, " Doctor, is this dying ? There is none like Jesus, none like Jesus in such an hour." After a few moments she remarked, " Tell my friends, I do not regret coming to India. The souls of the heathen are precious, the souls of the heathen are precious." She was silent for a few moments, when seeing her husband's eyes suffused with tears she said, " My dear, don't weep for me." Mr. H. was absent for a few moments from her couch, preparing something for her, when she remarked to those by her side, " Yesterday I thought I was recovering, but to-day I think I am soon to be with Jesus in Paradise, to praise him for ever without sin and

I have done; be ready to meet the Lord when he comes quickly." She expressed a strong desire to say much, but was not able. She now commenced singing,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out gently there."

At the close of which she said, "Oh! how true these words are." For a few moments she sang the verse,

"Jesus my all to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow path, till Him I view."

Her usual sweetness of voice, together with a tremulous sound, and the occasion, gave a peculiar force and beauty to the scene—a scene indeed it was which no pen can describe, and no one understand but those who have witnessed similar ones. Soon after singing, with a pleasant look she said to her partner, "The Lord support you, my dear; the Lord support you."

Saturday 2nd, she requested to have all whispering cease in the room, as it confused her (her head being much affected at times). After a few moments' silence and apparent meditation, she said, "I was trying to fix my mind on the glories prepared for them that love Christ." Mr. H. said, "Do you *feel* that you love him?" "Yes; I do love him. 'Lord, thou knowest all things; thou knowest that I love thee.'" She survived about five hours after this, quite restless at times, together with partial derangement: yet at intervals appeared engaged in meditation. After remaining quiet for some moments, not thinking her so near her end, Mr. H. administered some medicine, which she was scarcely able to swallow: she rose in bed and leaned on his breast, in which position, after a sigh or two, she sweetly fell asleep in Jesus, without a struggle or a groan.

REV. WILLIAM MILLER, the missionary at the Nagercoil station, south Travancore, arrived in India in 1827, and since that period to the time of his death, devoted himself to the great object of his Mission in various parts of Travancore. His stated labor, in conjunction with Mr. Mault, Nagercoil, were commenced in 1831. These he pursued with more than ordinary zeal, devotedness and efficiency, until declining health obliged him to remove, for change of air, to the Cape of Good Hope. Not experiencing any material improvement, after spending some time there, he proceeded under medical advice, from the Cape to New South Wales, and remained at Hobart Town till the close of 1835, when considerably restored, he again embarked for India, and reached his station in February, 1836. Mr. Miller resumed his labors with encouraging prospects, but the death of his beloved wife towards the close of that year, after a painful and protracted illness, though borne by him with Christian resignation, induced a state of mind which acted most unfavorably on his health, and appears to have

occasioned a return of the indisposition, which was terminated by his death on the 24th of April, 1836.

DR. J. R. Vos was born at Middleburgh in Zealand, on the 25th August, 1785. He was appointed to a ship as surgeon in the Dutch service in 1802. In this vessel he sailed to Batavia. His first religious impressions arose from an individual on board the vessel conversing with him on religious subjects. In the year 1804 he landed on the Indian shores. He was a sojourner in India thirty-two years; the former part of that period he spent in the practice of his profession at Chinsurah; during the latter thirteen years he discharged his professional duties in Calcutta. In both situations he was the means of administering relief to the bodies and minds of many sufferers, which was his highest earthly reward. Religion appeared to pervade all his words and actions. His piety was most observable in the sick-chamber, where his anxiety for the welfare of the souls of his patients when drawing near their end was particularly manifested. Without alarming, he would introduce the most important topic, and direct the attention to Christ. He has been seen to return home overwhelmed with sorrow at the loss of a patient: not so much for his death, as for the consequences he feared might follow. In this respect he was not only the early associate of missionaries, but was himself a missionary. He was one of the first to open his door to the missionaries of the London Mission, when Missions were anything but popular in India, and he was one of the last of the many good men who were identified with the establishment of that Mission in this part of India. Dr. Vos was remarkable for his disinterested benevolence, particularly to the native population, not only with his advice but in his attention and assiduity in supplying medicine and care to the many poor who were continually applying to him for relief. His purse too was always open, and though surrounded with a numerous offspring, no claim was ever presented to him which gave promise of good, without meeting with his cordial support. Perseverance appeared to have been a prominent trait in his character. This was evident in his last days: he often went from his house, expecting to return a corpse: yet, impressed with a sense of duty, his expression was, "I must work, while I live." In the early stage of his disease which laid him on his bed from which he never again rose, when he had no other prospect but that of a speedy dissolution, he observed with reference to himself and family:—"I am ready; and that God who has provided for me will provide for them." On one occasion after prayer he said, "This is good—it brings me near to God; I love this." Again panting for breath, he said, "What is all if we have no Saviour." A missionary, who had come to console and comfort him in his last hours said to him, "Then you love the Saviour?" He shook his head and said, "More, more; I want more." Then with a smile, after he had spent a moment at prayer, he continued "Yes, yes." On the morning of the last Sabbath, like the patriarch, he gathered his children around his dying

though he had a foretaste of the joys which awaited him. He expired on the 15th May, 1836, calling upon the name of the Lord Jesus, in his mother-tongue. He was in his fifty-first year.

Mrs. SCHOOFF belonged to the General Assembly's Mission, stationed at Poona, Bombay. She was in charge of the female schools of the Mission, and also attended to a class in the English Sabbath Schools. She had besides, at the time of her death, made arrangements for commencing a boarding establishment for destitute girls and others, who would be under her care night and day. Mrs. Schooff did not confine her labors to the schools; she also gave herself diligently to the study of the Marathi language, and to the composition of books in that language. From near the commencement of her last illness, which occurred in 1836, Mrs. S. seemed to think that death was in the cup. She gave herself up to the perusal of the scriptures. She was always ready to speak comfort to those around her. For about seven days before her death, she had an uninterrupted season of joy and comfort, although she experienced no great ecstasies. The nearer death approached the more desirous was she to be gone. On the afternoon of Sabbath, (15th September, 1836,) the day previous to her dissolution, she was heard to say, "Come quickly, Lord Jesus!" Then addressing the Rev. Mr. Mitchell, she said "Oh, how is He so late of coming?" About 11 o'clock the same evening, lifting up her eyes towards heaven, she exclaimed, "Glorious Jesus!" Then after a little pause, "I do not wish to remain;" and then after another pause, "Come, quickly, dear Jesus!" Then again, "Thou art hiding." Now she was silent, and in a little while uttered another exclamation, "Thou art obedient!" Then after a pause, "My sweet baby is there!" Soon after this, as if having had an angel from heaven strengthening her, she cast her arms round the neck of the nurse, who was attending near her, and addressing her in the most affectionate accents, told her of the great value of the soul, entreated her to think of it, and to flee to the blood of Christ for refuge. Having got a promise from the woman to think of what she had said, she laid her hand upon her breast, and said in a most heavenly way, "I cannot tell you how precious Jesus is to me. I would not change my present feelings for the promise of ages of the greatest worldly happiness." She then called her ayah, and addressed her in Hindustani. There was something indescribably touching in hearing the accents of tenderness, entreaty, and piety clothed in this tongue. She began by telling her that she was dying, and going to God; and then besought her to renounce Muhammad, and to believe in Jesus, as the only Saviour of the guilty, and then to come with her to glory. The poor woman was deeply affected, and cried much all the time of this most moving address. She next called an old male servant, who had been with her about twelve years as a tailor, and for whom she had much affection, and exhorted him to flee to the blood of sprinkling, to renounce Muhammad, as no prophet, and said, that she prayed for his salvation. This man was also deeply affected, and promised to think of what she had said. After this she fell into a sleep, which lasted till about 4 o'clock. From this time she continued

to sink fast, but spoke now and then in a very comforting manner, and attended to what was spoken and read to her. She left messages to her relations and friends, to the girls of her Marathi and sabbath schools, &c., and begged Mr. Mitchell to address the children and exhort them, as the dying request of the departed, to renounce idolatry, and receive the grace of Christ. Shortly before she breathed her last, as her friends were kneeling round her bed, expecting the event, she opened her eyes and looked upon all. She was asked if she was happy, when she very audibly answered, "I am happy." "Are you trusting on the Lord Jesus?" She nodded assent. Just about nine o'clock in the evening she called out for the nurse, and raising herself up a little, placed her head on the shoulder of the nurse, and her spirit winged its flight to the mansions which Jesus has prepared for those who love him.

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MRS. STUBBINS, wife of the Rev. J. Stubbins, of the General Baptist Missionary Society, arrived on board the *Broxbornebury*, on the 4th of January, 1837. Her race here was short indeed, no sooner permitted to place her foot on missionary ground, than called to quit it. Very shortly after her landing, she was laid by from sickness. During the whole of her affliction she was never once heard to utter a complaint. Her hopes were blooming with immortality, and not a cloud overshadowed her to distress her feelings. Among many other ecstatic expressions of joy which she uttered were the following: "To live is Christ, but to die is infinite gain. I know that my Redeemer liveth, &c. Christ is my Saviour; he has washed me from my sins in his blood: he has gone before to his kingdom and glory to prepare a place for me, and he is now coming again to receive me to himself." "When you write to my dear friends," continued she, "in England, tell them that I do not regret coming to India. Oh! no. If I could have foreseen all that I have been called to endure,—have foreseen my end so near, I would not have been detained. It was the will of God that I should come into the field, and now if he please so soon to take me out of it, has he not a perfect right to do so? Why should I repine at his dealings with me? I have often dedicated myself to him, entreating him to do with me as he thought best; and now that he is doing so, shall I complain? shall I find fault? No, assuredly not; I cannot, I dare not do it." A few days before she died she said, "I wish I could sing that beautiful hymn,

"There's not a cloud that doth arise
To hide my Jesus from my eyes;
I soon shall mount the upper skies,
All is well, all is well.

Bright angels are from glory come,
They're round my bed and in my room;
They wait to waft my spirit home,
All is well, all is well," &c.

The last sentence which could be distinguished, and which was uttered

my shield: he is my strong tower." She breathed her last in February, 1837, barely a month after her arrival on the shores of India.

REV. GEORGE THOMAS, of the American Baptist Mission, arrived in Calcutta, in the beginning of the year 1837, and left immediately for Suddya, with every promise of long life and usefulness. In April he had arrived within sight of his place of destination, but was not permitted to enter it. Mr. Thomas in his eagerness to reach the missionary station had left his companions in the budgerow, and started for Suddya in a small canoe with four men, on the 1st of April. On the morning of the 7th, the men were pushing along against the rapid current, and just as they came within sight of the place he had so long desired to see, two trees suddenly fell from the bank of the river, which sank him and the boat instantly. The men stated that they made every exertion to pull him out, but that one of the trees having fallen across his body he was pressed so closely between the tree and the boat, that it was impossible to move him. He waved his hand once above the water, and with this exception they saw no struggle, nor heard a groan. He was only twenty-five years of age, and appeared every way calculated for an invaluable missionary among the dark tribes of those provinces.

MR. W. C. BARCLAY, of the Baptist Mission at Serampore, after struggling for four years with the disease in his lungs with which he had been afflicted, expired on the 8th of June, 1837, in the calm and humble expectation of the "mercy of God unto eternal life through Jesus Christ our Lord." His mind was greatly supported throughout his last illness which continued five weeks, and on no occasion did a single expression of impatient feeling escape from his lips. He died, as he had lived, an example of Christian practice, and Christian experience.

MRS. HALL, wife of the Rev. Mr. Hall of the American Baptist Mission, arrived in India in the early part of 1837, and accompanied by her husband, arrived at Kyouk Phyoo, the scene of their future labors, about the middle of the same year. "Our journeyings were over;" writes Mr. Hall, "and we had apparently at length found a place which we could call our home. We were made happy by each other's society, and the fond hope that the time would come, when we should have the privilege of engaging with one heart in making known to these dying heathen the way of life. Often have our united prayers ascended to God, that he would enable us soon to acquire the language, and make us a blessing to this benighted people." Often when Mrs. Hall saw the poor natives about her, would she say with emphasis, "Oh, that I could talk to them." When they came to the house she gave tracts to those who would accept them, and by the little language she could command, endeavored to lead them to Christ. But he who knows best how to accomplish his designs of mercy to a lost world.

whose judgments are unsearchable, whose ways are past finding out, was pleased to place upon her his afflicting hand. She was taken ill and removed by the Arrakanese fever in one short week ; every attempt to check the disease was vain. She died happy in the Lord, and from henceforth rests from her labors. About three hours before her happy spirit ascended to her God, she spoke to Mr. Hall with a loud and distinct voice for ten or fifteen minutes. She said that it was "a happy Sabbath to her, that she was going to die soon, but that she did not at all fear, for she knew that she loved her Saviour, and should die an easy death." She exhorted her partner to live nearer to God, to be very faithful to the perishing heathen, and to ask others to do the same. She told him to write to her father, sisters and brother, in her native land, telling them that she was *not sorry that she left them to have come among the heathen* ; also about her sickness, the kindness which was shewn to her by friends here during her illness, and to exhort all of them to prepare for eternity. She then pronounced her solemn "farewell," to her mourning husband and left earth for heaven—in July, 1837.

MR. HUNT, the organist of the Union Chapel at Calcutta, received his first religious impressions from Dr. Yates. He was coming out to this country in a musical profession in the same ship in which Dr. Yates returned to India, somewhere in the year 1830. Mr. Hunt, was then a thoughtless young man. The vessel met with severe weather ; and there was a time when hope seemed to be lost. All was consternation on board, and the crew and passengers assembled for prayer, Mr. Hunt among the number ; when he beheld Dr. Yates, who had just left his cabin, and appeared among them, with an air so calm and serene as to shine in striking contrast with every thing around. The prayer he then offered was for an *immediate* answer, whether of life or death ; adding, that whatever was the will of God, all might be prepared to inherit his glory. The answer was *immediate* in the abatement of the raging storm ; and Mr. Hunt landed in Calcutta, the subject of the workings of God's grace. It is worthy of remark, that in his more limited sphere, Mr. Hunt bore an exact impress of the character of Dr. Yates. He was uniformly *calm, humble, simple, devout*, and of the same *catholic spirit*. He had received his first convictions from Dr. Yates, and he grew up in the likeness of him who was his father in Christ. Mr. Hunt died in Calcutta about the year 1837.

NILMONI, a native preacher at Jessore, entered into his rest in the beginning of January, 1839, just a few days after a long missionary excursion he had made with Mr. Parry. He had honored his profession for twenty years, of which he spent half in missionary labors. His last illness was spasmodic cholera. He suffered very much in body, but in mind he seemed resigned and patient. The missionary, Mr. Parry, prayed with him during his illness, and he was often

observed to be engaged in secret prayer, and expressed his willingness to leave the world, and to go to the Saviour.

REV. G. TURNBULL, who was educated at Homerton College, left England for India on the 1st of September, 1836. A few weeks before his departure he had been married. Mr. and Mrs. T. were graciously preserved, and permitted to reach their destination in health and peace, and with an enlarged prospect of usefulness did Mr. T. commence his work for his blessed Master, in South India: he required no preparation, as he was able to speak four of the Eastern languages with fluency. But when he had been thus engaged only three months, it pleased God suddenly to afflict him with fever for two days, which left a distressing cough; he was forbidden to preach for some time, and a change to the coast was tried but without avail; a sea voyage was then recommended, and on the 18th August, 1838, in the interval having been entirely unfitted for any exertion by his illness, he and Mrs. T. set sail for Sydney, where they landed on the 18th of December, Mr. T. still an invalid. Here it was discovered that the lungs were decidedly affected. Mr. Turnbull rallied much at first, and it was hoped that the Lord would yet restore him; but on the 15th March he for the first time found himself incapable of going down stairs; returning to his bed, he said, "I feel I shall never go down again, I am dying, but *it is all well.*" During the day he seemed lingering on the banks of Jordan, longing to cross, exclaiming at intervals, "Dearest Saviour; His precious blood can alone cleanse from sin, I feel it has cleansed me, the chief of sinners; oh, nothing will do for a dying sinner, but Jesus: He alone." Once he said, how mysterious has been my career, so long silenced, but I shall soon know *wherefore* it was thus; oh, yes, and knowing I shall adore and praise Him, for it has all been in love, what a glorious band of missionary brethren will welcome me above!" His spirit longed to be free, but his dismissal came not till the 18th of March, 1839. On that morning a Christian brother came to see him and asked him if he felt happy; he replied, "Yes, the Lord is taking me to himself, and by a pleasant path; I am in the dark valley, but I fear no evil, Jesus is with me, His rod and his staff support and comfort me." In the evening another friend said, "My dear brother, you will soon be home now," when the dying saint replied, "Oh yes, very, very soon; the Spirit is calling me to come away, I shall be asleep in Jesus before morning: how sweet that will be—dearest Saviour, I long to be with thee, to see thee as thou art." He dozed for some hours. About 11½ o'clock P. M. his breathing became more difficult; "My heart and my flesh faileth," said he faintly, and then rousing all his remaining strength he exclaimed in a loud voice, "but *Thou* art the strength of my heart, and my portion for ever," and in a few minutes, without a struggle, calmly, and peacefully fell asleep in Jesus. He was only 29 years of age.

MR. HENDRIK SIERS, who was baptised by Mr. Chater, the first

June, 1839. A premature decay of the vital powers seems to have been the cause of his death. For some weeks before his death, he seemed to be suffering merely through inconvenience rather than pain; and there was nothing of an alarming kind till a few days before he closed his earthly pilgrimage. His mind was tolerably tranquil, resting on the mercy of God, and speaking very impressively of the grace of the gospel. Deep humility seemed to distinguish his dying experience, and the necessity of Christ's interposition and sacrifice to save him was solemnly felt. He had been nearly twenty-five years employed as an assistant missionary of the Baptist Society; and was fifty-five years of age at his death.

JOSSE RAM was a native of Assam, and held the situation of Sudder Ameen in that country. Under the Christian teaching of Mr. W. Robinson, the Government Inspector of schools there, he was brought to a knowledge of the truth. He was taken ill very suddenly, and seemed to have a presentiment of his death. He sent for Mr. R. and spoke with much feeling about the state of his soul. He begged to have some portion of scripture read to him. He appeared calm and composed, and when Mr. R. recommended Christ to him as the only Saviour, his reply was, "My belief is only in him; Jesus is the only Saviour; he can and he will save me." He died in September, 1839.

CAPTAIN JOSEPH RICHARDSON, of the Bengal Pilot establishment, was called to his rest at Colombo, Ceylon, on the 9th of April, 1840, after long continued bodily sufferings, which he bore with edifying patience, looking for endless rest, and leaning on the all-sufficiency of Christ. He was for many years a member of the Old Church congregation at Calcutta, and walked in the ordinances of the Lord, as well as the duties of his profession, blameless. He suffered most intensely during the last three months of his life. The severe spasms which he endured became of daily occurrence, and sometimes lasted for a long time and even for two or three days with more or less pain. During all this he meekly and calmly submitted to his Father's will, and appeared a singular monument of grace; latterly his feet and legs swelled so, that he could not move, but he remained cheerful to the last. The day before his death he sat up in bed, endeavoring to write to one of his children, which letter was left unfinished, for on the morning of the 9th death came suddenly upon him. One of his friends being sent for on that morning, on his arrival found Captain Richardson much dejected and worn out by constant pains and sufferings; he was weeping and appeared afflicted from bodily distress. His friend knelt down and prayed to Almighty God to help His suffering servant at the last, and to make him more than conqueror. Richardson became calm and placid, saying emphatically, "Can Death be conquered? Can the grave? Can Hell be conquered?" "Yes, certainly," was the reply; "all have been conquered, praise God." He then assumed a joyful expression, and in a triumphant manner, and with great anima-

got himself raised up in bed, his countenance assumed a most pleasing aspect, and he constantly and confidently affirmed his trust and reliance on the Saviour. He appeared not to have had any doubts or conflicts on his mind, and all the dejection evidently arose from the poor suffering body weighing down the immortal spirit. He sunk down after this, and lay without power of speech, but evidently conscious, for some time; and then, without the least apparent suffering, passed imperceptibly into the joy of his Lord.

MRS. THOMAS, wife of the Rev. J. Thomas, of the Baptist Mission, expired on the 23rd of September, 1840. Nine days previous she had been confined of a daughter, and for some time seemed to be going on remarkably well; but on the 10th she was seized with fever, which during the night assumed an alarming aspect. A slight improvement then took place sufficient to encourage the hope that she might yet be spared. She herself, however, anticipated her approaching dissolution, and rejoiced in the prospect of entering into the presence of her Saviour. It was a source of peculiar satisfaction to her in her last hours, that the great question concerning her interest in Christ had been settled before she was laid on her dying bed.

REV. FREDERICK WYBROW departed this life at Goruckpore, on the 19th of December, 1840, after ten days illness, of severe jungly fever. His last sermon was preached on the text—"I shall be satisfied, when I awake, with thy likeness." He was a man calculated for missionary usefulness. He had a heart of love and a fluent tongue, and a remarkable industry and facility for acquiring languages. He had entered on his Hindustanee preaching with the same extraordinary rapidity, which distinguished his early ministry in Bengalee.

FROM 1840 TO 1850.

CHRISTIAN THOMAS was baptised in the year 1838 at the Mission chapel at Vizagapatam, and since then conducted himself with great propriety. He was the son of a pensioned sepoy at Chicacole, and was brought to a knowledge of the truth by means of the preaching of Pooroosutum, a native catechist, and the reading of some religious tracts. After his conversion he was employed first as a schoolmaster and then as a Reader, and his conduct on the whole gave Mr. Porter, the missionary, great satisfaction. During his last illness, he manifested great patience and resignation of mind to the will of God, and by the expressions which fell from his lips, the missionary was led to indulge a good hope concerning his everlasting peace. He expressed a firm confidence in the Saviour's merits, and placed his entire dependence on what the Lord Jesus had done and suffered for him. A short time before his death, Mrs. Porter asked him whether he would like to go back to his former religion. He said, "Oh no! Jesus is the best."

He was asked if he had any wish to live, to which he replied, "Oh no," he was very joyful that he was going to heaven to be with Jesus. He spoke most affectionately to his wife, and told her that though he was going to leave her, Jesus would not. He also told her to be sure to bring up her child to love Jesus; and also charged her to keep near to Mr. and Mrs. Porter. He died of consumption on the 4th of January, 1841.

Mrs. MORRIS, wife of G. J. Morris, Esq. of the Bengal Civil Service, arrived in India in the end of September, 1839. In the month of March, 1840, her husband was appointed to Chittagong, to which place they proceeded by sea, and arrived in the end of that month. Up to this time her health, which was naturally delicate, had been preserved from any serious attacks, and in the possession of an infant child who was born in the beginning of February, bright prospects of happiness seemed to open before her, while it was the leading desire of her heart to be employed in the service of her Saviour in any sphere of humble and useful exertion which his Providence might open to her. But it pleased the Lord to disappoint the expectation thus formed;—shortly after her arrival at Chittagong, she was seized with a dangerous illness which brought her to the borders of the grave, and just as she was recovering from this attack, her infant boy was suddenly removed from her. On the 6th of May, 1841, she was prematurely confined of an infant, which only survived its birth about twelve hours;—a severe and trying illness ensued; for several days together it appeared doubtful whether her life would be spared, but the hand of the Lord was interposed to raise her up. She continued to regain strength gradually, and was preparing to leave Chittagong, when in the beginning of July she was again laid low, and for nearly six weeks was unable to leave her bed. Here again the arm of the Lord was manifest in her behalf; for when her case appeared almost hopeless, she was once more raised up in a remarkable manner, and a sanguine hope was entertained that if she could be sent out to sea her life might be saved; but a relapse came on which terminated her earthly career on the 11th of October, 1841. On the night previous to her death, when her end seemed approaching every moment, her heart was continually pouring itself out in exclamations such as these—"How good God is to me. O my God and Father. What a good God I have got." Every little comfort or elevation was noticed as an occasion of thankfulness to God. On the morning of the 11th, when asked whether she felt happy, her answer was "Peace, peace—" her mind was clear and bright to the last. The last moment now drew on; and after an exclamation expressive of her waiting for the Lord to come and take her this day, life gently ebbed away and her spirit freed from the burden of the flesh, soared upward and joined the blessed company of the spirits of the just made perfect.

REV. CHARLES MILLER, missionary of the London Mission, in the South of India, finished his earthly course on the 9th of September,

1841, after a long and painful illness, at Poonamallee, whither he had gone from Bangalore, preparatory to embarking for England. He had suffered much, but during his illness his letters always breathed a spirit of firm reliance on the power and faithfulness of God, and a submissive acquiescence in his holy will.

REV. HENRY S. G. FRENCH was sent forth with others, in July, 1839, to reinforce the Mission in Siam, in connection with the American Board of Missions. After some detention at Singapore, he reached Bangkok in May, 1840, and took charge of the Printing Department connected with the Mission. His former acquaintance with printing fitted him, on his arrival in the field, for being immediately useful. In this capacity he served the cause of our Blessed Redeemer; at the same time pursuing the study of the Siamese language, till the disease of which he died confined him to his own house. His labors in this department were very valuable. He not only brought his taste and knowledge to bear upon the improvement of printing in the Siamese character, but while his knowledge of the Siamese language was yet slight, he was able to superintend the printing office, and thus leave an older member of the Mission at liberty to perform other important missionary labors. Mr. French loved his work and was happy in it. He loved the heathen and delighted to labor for their good. Before he was able to converse much in the language, it was his practice to assemble the men under his charge on the Sabbath, and employ them in reading the scriptures or such religious tracts as he deemed best adapted to promote their spiritual welfare. This practice he continued to improve upon as his knowledge of the language would allow, till disease disabled him. Although possessing a slender constitution, Mr. French had, with the exception of sea sickness during most of the passage from America, so uniformly enjoyed good health, that he looked forward to years of labor in the missionary field. But God had better things in store for him. The disease of which he died began to show itself in May, 1841, in a stricture in the chest, and a slight cough. More alarming symptoms appeared in July. Slight hæmorrhage of the lungs commenced, and gradually increased till near the end of October, when it became so profuse and frequent, as to lead him to regard himself as near his end. But a timely application of medicine soon removed this alarming symptom. From this time he did not leave his house or engage in any public business. In the early part of his sickness he had many trials of mind to overcome. To be laid aside from his labors at so early a period was to him a severe trial; but he was soon enabled to acquiesce in the divine will. To give up his wife and child, and leave them in a heathen land, cost him a severe struggle; but he was enabled, at length, to leave them to the care of Him who has promised to be the widow's God and a father to the fatherless. These trials being overcome, his own spiritual condition seemed, for a time, to absorb all his thoughts. On one occasion, being asked whether his thoughts were now directed to worldly or spiritual things most, he replied, "I am not at all troubled with worldly things. I scarcely think of my own family; but I am trying daily to call to mind my

past sins ; and every successive attempt brings to light some sin which before I did not think of." He was asked again, what he felt that he could do, in view of his sins. " Oh," said he, " I can do nothing but cast myself upon Christ," and burst into tears. His life was reviewed, in reference to eternity ; his hopes and evidences were examined : particular sins were called to mind and deplored before God. He could see nothing in the past worthy of commendation ; he felt that he had nothing to commend him to God : trusting still in the merits of Christ, he daily committed himself to Him ; and during his long and tedious illness, it is believed that he enjoyed, almost constantly, that peace which results from a sense of sins forgiven and iniquities blotted out. It was a very common petition of Mr. French's, both for himself and associates, that they might be enabled to show the heathen how Christians can die ; and this prayer, we doubt not, was answered in his own case. On one occasion when away from home, in company with a missionary brother and a number of Siamese, he was suddenly seized with bleeding, which for a few moments seemed alarming ; but he was perfectly calm. He however, discovered that the Siamese were alarmed with the apprehension that he was near his end, and immediately said to them, " I am not fearful ; the disciples of Christ are not afraid to die." This calmness and peace of mind he possessed through the whole course of his sickness. Often, after a restless, wearisome day, he has been asked whether he had had enjoyment in Religion. He would reply, " I have had peace of mind : perhaps it cannot be called enjoyment." He spoke of no flights of feeling, such as are frequently witnessed by those who attend the sick beds of individuals of a different temperament from Mr. French. His temperament was mild : he was a peacemaker, in the scripture sense of that term ; and we cannot doubt that he now is made partaker of the blessed inheritance of those who are called the children of God. As his body became weaker his faith grew stronger. Often did he speak of his confidence in Christ, and often of the fact that he had given himself away to him. He did not doubt the ability or willingness of Christ to save him ; but such were his views of himself that he was constrained to say, " I feel myself very unworthy of eternal life." Two nights before his death, waking in extreme exhaustion, he thought his hour might have come. " Well," said he very calmly, " if God calls, I am ready." On the night of his death, when it was apprehended that he was near his end, Dr. Bradley was called to his bed-side. He asked him how he felt in view of his situation. He replied with unusual strength of voice, " I can bear witness to the grace of God." He asked him again, whether he could commit himself into the hands of God. He replied that he could. " I feel," said he, " a calmness, perhaps it is a stupid calm. I feel much confidence, perhaps too much confidence." Soon after he uttered these words he sank into the arms of death, and his happy spirit took its flight.

MRS. MARY FISHER, wife of the Rev. Henry Fisher, Senior Presidency chaplain, died of cholera on the 12th of November, 1841, in the 69th year of her age. Her whole life was one of piety and

excellence. From a child she had feared and loved and served God. The holy scriptures from her youth had been her counsellor and guide. In her whole behaviour the humility of her Saviour was evident. It was a part of her character. It gave a sweetness to all she said—a lustre to all she did. She was attacked by that dreadful disease on the night of the 11th after family prayers. She had no alarms or doubts, but seemed expecting, with resignation and fortitude, and Christian hope and faith, that the rod and staff would bear her through the valley. On her husband enquiring whether her whole trust and confidence were fixed on Jesus the Son of God, the faithful Saviour, she faintly smiled, and lifting up her eyes to heaven, replied—“Oh, who else! who else!” she then speedily became insensible, and sank into the sleep of death.

Mrs. E. TURNER departed this life on the 16th of November, 1841, after a very short illness. She was one of the oldest members, at the time of her death, of the Old Church congregation. Early called to the knowledge of the truth, she preserved her Christian integrity and consistency to the time of her death. On being attacked by her last illness she desired to see her minister, and gave him a most satisfactory, humble and firm declaration of her faith in Christ, and her glorious hope of immortal happiness, through him. She said, “it would be sin in her to doubt of God’s mercy and faithfulness, after such tokens as she had experienced through her whole life.” She told him “her mind had of late been particularly turned upon the nature and joys of the blessed; that she had experienced the greatest comfort in the conversations and meditations she had held upon the subject.” Her last illness was one whole scene of peace—yea, more than peace, of happiness and triumph through the Redeemer’s merits.

REV. R. B. BOYES, A. B. after laboring in India, as one of the Pastors in the Old or Mission Church at Calcutta, for the space of ten years, fell asleep in Jesus on the 10th of December, 1841, in the 38th year of his age. Mr. Boyes was one, who had all those elements which compose the perfect and devout man, although it was not till he had attained to man’s estate that his mind had been enlightened to see the necessity of that great change which the scriptures represent as a “new birth,” a “resurrection from death to life.” His faith in Christ was exclusive of all other ground of trust. His simple aim was that “he might be found in Christ;” this was all his salvation and all his desire; his love to the Saviour was manifest to all, both in his word and actions; his zeal for the glory of Christ, and the promotion of his cause in the world, were the objects of his constant prayers and efforts, and his obedience was evident by his holy life and conversation before all men. His end was emphatically peace. Mr. Boyes some time previous to his departure had the impression that his sickness would be unto death. To one who was sitting near his couch, he said, “I have nothing to do now,” meaning that his interest in the covenant had been secured. The night before his death several sentences escaped

him worthy to be engraven on the rock ; he spoke of the precious hours he spent in the Old Church ; of the deeply rooted affection he had for that house of God, and its sacraments and ordinances. " Yes," he said, " I have loved and enjoyed them," and added, " Thine earthly temples, Lord, I love, but there is a nobler house above." He referred to the beautiful passage " The eternal God is thy refuge, and underneath are the everlasting arms." He said, " That is what Moses experienced, and how can I sink when I am so supported ?" When his dear wife came to him in the morning before his death, he said in the most affectionate manner, " I have but one request to ask of my God, that you, my dear Mary, and our dear children, and you my friend (Dr. Dealtry) and our beloved congregation, may be simply the Saviour's." Almost his last words, before the body became too weak for the immortal part to act upon, as the medium of its communication, were two sentences, one of tender concern for the comfort of his wife on her voyage home, and another with regard to the grand foundation on which his faith and hope were built : " What a precious doctrine," he said, " is the atonement made by our Lord Jesus Christ ; there is no other system that can sustain and support a penitent sinner, but this can, and does sustain ; *I know it does.*"

✓ **REV. J. D. ELLIS** was set apart for missionary work at the Maze-Pond Chapel, London, June 8th, 1831. Being well acquainted with the printing business, he contemplated assisting the late Rev. W. H. Pearce in that department, as well as in more direct missionary efforts. He embarked for India ; and arrived at Calcutta on the 9th November, 1831. For some months Mr. and Mrs. Ellis took up their abode under Mr. W. H. Pearce's roof ; but when in the course of the following year, Mr. and Mrs. G. Pearce were compelled by ill health to relinquish their field of labor at Chitpore, Mr. and Mrs. Ellis resolved to supply their place, and consequently removed to Chitpore in November, 1832. There Mr. Ellis superintended the male department of the Native Christian Boarding School, and also a flourishing school for Hindu lads, whilst Mrs. Ellis devoted her strength to the cause of native female education, an object which always lay near her heart. A small church was gradually formed at Chitpore, and as far as labor and even success were concerned, the station appeared very eligible. But the health of both Mr. and Mrs. Ellis having suffered very serious injury from the malaria of the locality, they took up their abode at Howrah about the beginning of March, 1837. Here they remained about a year and a half, continuing to labor much as before ; but when towards the close of 1838, the premises at Intally came into the possession of the Society, they removed to that locality. In March, 1841, Mrs. Ellis, whose health had long been undermined, was compelled to go to England, and Mr. Ellis, who had remained behind from a desire not to weaken the Mission at that trying time, was obliged to follow her in June. The first tidings he received on arriving in England, was that his youngest child had died at sea, and Mrs. Ellis at Exeter. This melancholy intelligence naturally retarded the improvement of his

Sussex. At one period he was apparently regaining strength, and entered into a second matrimonial connexion; but he was soon again laid low. He suffered much during the last months of his life. His protracted sufferings were terminated on the 9th of February, 1842. His dying words were, "Jesus is all, all, all."

SUNNYASEE MISTREE was a member of the church at Khari, to the south of Calcutta, under the pastoral charge of the Rev. G. Pearce, of the Baptist Mission, who gives this testimony of him, that "his character was very amiable; he was remarkably humble, and seemed to delight in the word of God, which he had learned to read a little before his death." On the 4th March, 1842, Sunnyasee Mistree was attacked with cholera, upon which many persons went to see him, and to render him assistance. At first it was hoped that he would recover; but about midnight he became so much worse, that it was evident he was past recovery. Kalachand, a native preacher, asked him if he had any thoughts of eternity. His reply was, "My hope is in God, that he will save me." He was again asked, "Can you give me any reason for such a hope?" He answered, "I know that it is written in God's book, that God sent his Son into the world to save sinners, and that the Son gave his life for our salvation." "But do you think that God will receive you?" "I think he will receive me, for I have Christ as my refuge, and through him I am going to God." "Can you pray a little?" "I am very weak and unable to speak much, yet I say in my heart, O Lord, speedily deliver me from these sufferings, and take me to thyself." Becoming rapidly weaker, he said "I am unable to speak much with you, but do you pray for me." Then looking around on his distressed wife and family, he added, "Take care of these poor things when I am gone." After this he was unable to speak again, and about noon on the following day he slept the great sleep.

HURUMUNEE was a member of the Baptist Church at Khari; the pastor of which says of her, that she had given much evidence during her life of being a truly Christian person,—she was very humble, delighted much in the means of grace, and had learned to read the Scriptures. She had had much affliction, but bore it all with great patience. On one occasion, when reading the 5th of Matthew with him, on coming to the verse in which it is said "Blessed are they that mourn, for they shall be comforted," she observed with much feeling, "This suits me." On March 14th, both Hurumunee and her mother were taken with cholera. The Native Preacher visited them very early the following morning, when he conversed with them on religion. "If God intend by this sickness to remove you from this world, are you ready to depart with joy?" They answered cheerfully, "In this world, we might have enjoyed much happiness, but now we hope to go to our Saviour, and to find a place at his feet." "Do you firmly believe that Christ is your Saviour?" They replied, "He has died as an atonement for our sins—leaving heaven, and coming to this world."

this we firmly believe ; and now our prayer is that he would very soon take us from the earth." After speaking in this strain, the mother looking towards the daughter said, " Do not fear ; be not disturbed ; Christ is a Saviour—wherefore pray." Kalachand asked her if she thought of another state. She answered, " Christ is my guardian for eternity." Then she began to sing the 103d hymn. Afterwards having turned over on her bed, she prayed aloud thus:—" O God, give to this sinful wretched creature a place near thyself—I ask this of thee in the name of Christ." Kalachand asked her again who Christ was, and whether she knew him. She replied, " He is a merciful friend. He gave his life as an atonement for our sins—wherefore he is compassionate towards me." Then she asked how her daughter was, but Kalachand told her not to care about her—but to think more of herself. She then sung from beginning to the end the 128th hymn, and asked Kalachand to pray. On being asked by her daughter, who seemed recovering, what her hope for eternity was, and where she expected to go after death ? her answer was, " My keeper for eternity is Christ ; to him I gave over the whole load, and after death I shall certainly go to my Lord, and then I shall not experience any more pains of this sort." Saying this, and turning over again, she prayed, " O God, give to my spirit a place near thyself—this is my petition." Observing that Hara was weeping, she said, in order to comfort her, " O my child, if God spare you, then will he provide for you in a far better way than I have done, for he is the Father of the fatherless." She continued praying for some time audibly, and then when unable to speak still seemed in this exercise mentally. On a friend coming in and asking her where she expected to go ;—she raised her hand to heaven. Shortly before death she requested her daughter to take her, when stronger, to the place of worship, as she longed much to hear the preaching of the word. She died on Sunday, March 26th, 1842.

REV. THEODORE DUNKIN, A. B. Assitant Chaplain at Kurnaul, was taken ill with dysentery on the 23rd of March, 1842, and was recovering, but had a relapse of the disorder and died on Sunday morning, the 3rd of April. Mr. Dunkin had only been in the country a little more than a year. He arrived in January, 1841. He was diligent and active in his duties, and appeared likely to become very useful in his calling.

ELIZA MAXWELL (whose native name was Meekhaniyah) was one of the orphan girls belonging to the Allahabad missionary school—and had been there about three and a half years. She was of retiring manners, sedate and affectionate, and possessed a most clear and active mind. She read the Persian and Nagri characters with great ease and fluency. She also read English very prettily—with Hindustani in the Roman character she was perfectly at home. Needle work—whatever came in hand she entered into with interest and mastered with ease. The disease of which she died was an internal inflammation. She was

seen any native child upon a sick-bed exhibit so clear and satisfactory evidence of having sought and found refuge in Christ. Her views of the Saviour's character were clear and correct. She felt strongly the evil of sin—she felt *herself* a sinner; and seemed animated and strong in the belief that Jesus had borne the punishment due to her sins—and seemed really to love him for his having done so. When suffering most acutely, occasional conversations were held with her. She was asked if she would not like to be freed from pain and restored to health? She said “It is better to go where Ellen is” (Ellen was an infant which was picked up by the Magistrate when about two months old, and to which the girls were very much attached, but had died a few months ago)—“it is better to go and be where the Saviour is—there is no more sickness.” I will not repeat all the little conversations—it were tedious to do so. All, however, went to show a calm, clear, intelligent view of the gospel plan of salvation and hearty acquiescence in it. Death seemed divested of all terrors, because she really looked upon and rested upon him who had gone before her and made a propitiation for her sins. Her pain was acute and severe, yet she never once showed a desire to be freed from it by recovery, but seemed to have set her heart fully upon that better life where Jesus is present to the sight of those who love him. To-day she said she could not last long, and desired to see me. I went into where she lay—she was too weak to say much, and her hearing was so affected that I could with difficulty make her hear. After she had given very sensible answers to a number of questions, I asked her if she would like to have me pray by her side? she gave a prompt and expressive assent. I did so, Mrs. T. (the assistant in the school) and all the little girls kneeling with me. After which she seemed inclined to sleep, and I left her. A short time after she woke up suffering great pain. She expressed a desire that Mrs. T., who had been up with her a great part of last night, should lie down and get some rest—and while Mrs. T. should rest she asked one of the elder girls to bring the Testament and read for her. When the Testament was brought she asked for the 17th chapter of John—not a hint was given to direct her choice—she heard it read with much apparent pleasure—towards the close her pains manifestly increased. Mrs. T. was called up—a few short struggles, and her worn-out frame lay calm and lifeless, one of the brightest pictures I have seen of a “babe in Christ,” on the 4th April, 1842.

MRS. ANNA SOPHIA LOUISA PRICE, wife of the Rev. R. M. Price, chaplain of Agra, departed this life on the 18th of April, 1842, at Landour. She had not been a year in the country. Under severe affliction she exemplified the spirit of Christian resignation and submission to the will of God in an eminent degree. In the language of one who witnessed her pious confidence during her trials—“It was not anxiety or medical skill that could save her. God had ordained that she should be removed from all disease, and gave her abundant grace to acknowledge his hand, and submit to it most resignedly.”

MRS. BROWN was a pious and simple-hearted Christian. She had been one of the most regular and constant attendants in the Old Church of Calcutta, for at least a quarter of a century. Like Dorcas, she was better known by the effects of her faith—"the good works and alms-deeds which she did"—than by any external professions of it. The expression of her hope in Christ and his precious promises in her last hours, was very diffident and humble, but we feel assured that it was on the right foundation, and that through the grace of her Saviour, she has entered into paradise. She was taken to her rest on the 24th of April, 1842, in the seventy-seventh year of her age.

NYANAMUTTOO MUKANDEN, a communicant at Anugragapooram, in the Satankoolam district of the Tinnevely Mission, entered into his rest in the early part of 1842, in his 85th year. His last days bore a strong testimony to the happiness with which a Christian can close his eyes on this life. Resignation, patience, cheerfulness, looking up constantly to his Saviour and his heavenly rest, enjoying the bread of life, not only from hearing the word of God, but coming also to the Lord's supper—were his last day's privileges, for which he was truly thankful. It was his frequent habit to say to the catechists and other Christians when they visited him, "Tell me a text from the scripture;" and thus he conversed with them upon the one thing needful. On the Lord's-day previous to his death, he was asked, "Do you hope that you merit eternal life in heaven, because you have led so good a Christian life in this world?" He immediately answered, "Oh no! no! It is entirely by the righteousness and merit of my blessed Saviour, who gave His life for me, that I am saved and shall live happy for ever." He would not suffer any of his children to lament his loss, without a sense of the rich mercy which they enjoyed. When one of his grand daughters approached him with loud cries, he checked her, and said, "See what a mercy the Lord has bestowed upon me. How thankful I and you ought to be, and how joyfully I should obey the call of the Lord in my full old age; and how happy I shall be in heaven." His death took place on the 29th of May, 1842.

MRS. ALEXANDER, wife of the Rev. Mr. Alexander, missionary at Solo, Kishnaghur, died on the 23rd of June, 1842. Her health and strength had been sometime on the decline. She was not however prevented attending to her various duties till the 19th, when she became alarmingly ill. She gradually got worse till about 11 o'clock on the morning of the 23rd, when she departed. She had drunk abundantly of the fountain of the blessed gospel, and had cast her all on the Friend of Sinners. On one occasion she desired her husband to pray for her—"Pray," she said—"that I may obtain the lowest seat in heaven." "How," asked her partner, "dear, will you obtain it?" She replied with great emphasis—"By the merits of Jesus alone." Prayer, the name of Jesus, and heaven, were themes upon which she delighted to dwell; being at all times impressed with a deep sense of

labored to impress on the minds not only of the children, their parents, and other females, but on all around.

REV. J. J. TUCKER, A. B. chaplain of Saugor, central India, and for a short time of Chunar, died on his way to England after a residence of fifteen years in India. His health had been declining for some time; but a visit to Singapore shortly before his finally leaving Calcutta seemed to revive him. He embarked for England on board the *Scotia*; the vessel touched at Madras, and was therefore detained in its passage under a burning tropical sun in the worst season of the year. His symptoms returned, and he never recovered; but died on the night of the 1st July, 1842, before reaching St. Helena. For the week preceding his death, he was entirely confined to his couch; he suffered great pain the last three days, and became delirious; but from six in the evening to his last moment, he was restored to his right mind. During these his last hours, he seems to have been much engaged in prayer; he was heard to say in a low whisper, about an hour before his spirit departed, "Is it you, Lord Jesus? I follow, I follow." This he repeated several times. When asked by his mourning wife whether there was anything he would like, addressing her by her name he said, "I want nothing more in this world." These were his last words.

MRS. PARSONS, wife of the Rev. John Parsons, of the Baptist Mission at Monghyr, died on the 26th of August, 1842. For many months her state of health had been far from good, and when her hour of trial came on the 22nd of August, she was permitted to give birth to a son, but on the fourth day fever came on, and her whole frame having previously been in a very weak and exhausted state, she sank rapidly, and breathed her last on the same day. She had long contemplated the probability of her decease with the greatest composure; and Mr. Parsons writes—"I have joyfully witnessed the evident ripening of her Christian graces, and the maturing of her character, the heavenliness of her disposition and the simplicity and ardor of her attachment to the cause and people of God. Though a wandering and delirious state of the last few hours deprived us of the valued expressions of her dying faith and peace in God, yet the remembrance of her life affords a more solid ground of satisfaction."

MRS. VAUGHAN, wife of the Rev. J. Vaughan, Junior chaplain of the Old or Mission Church at Calcutta, expired at sea, on her way to Penang, whither she was going for the benefit of her health, on the 6th of September, 1842. She was naturally a most gentle being, and grace refined her character. The Lord led her into the wilderness and there spake comfortably to her. The last question a Christian friend put to her before she left Calcutta was, "Do you feel the Lord gracious?" She replied with animation—"Yes, and more and more so every day."

Mrs. WITHERS, wife of the Rev. the Principal of Bishop's College Calcutta, departed this life on the 17th of October, 1842, in the twenty-third year of her age. Never was the approach of the last enemy of the Christian met with more composed mind, with greater resignation to the divine will, and with firmer confidence in the grace and support of the blessed Redeemer. For some time previously the affecting truth was known to her that her end was drawing nigh. With the utmost calmness she gave directions as to her wishes for her dear infant, sent kind messages and tokens of Christian love to her friends, and having "set her house in order," she committed her soul in well-doing into the hands of a faithful Creator, in the sure hope of a blessed immortality :—

Sister,—thou art gone to rest,
Thine is an early tomb ;
But Jesus summoned thee away,
Thy Saviour called thee home.

REV. FRANCIS GOODE, chaplain of Calcutta, was the son of a pious clergyman, who acted as curate, we believe, to the late Rev. William Romaine ; and whose excellent metrical version of the Psalms, has been principally used in the Rev. Josiah Pratt's collection of Psalms and Hymns. At Cambridge he greatly distinguished himself, and became in consequence, a fellow of Trinity College ; thus adding one to the number of those who with Henry Martyn, Professor Farish, Mr. Thomason, Mr. Jowett, and others, proved by taking the highest honors of the University, that "*the Saints*" as they were derisively called, were not either the most idle, or the most ignorant among the young men of the respective colleges. After his ordination, he came to India, in 1825, just as Mr. Thomason was on the point of leaving India for England on account of the illness of Mrs. T. Mr. Goode opened his commission at the Cathedral in a faithful discourse from "We preach Christ crucified." His preaching was always acceptable : but his health failed him before he had been long in the country. The loss of his health (which he never entirely recovered) compelled him to return to England. There, for a long time he preached on Sunday mornings at the Magdalen Asylum, and as evening lecturer at Clapham church. In the possession of those two appointments he died, at the age of 45. Mr. Goode was eminently a preacher of the gospel. He was no visiter of the wealthy or the great : he was no excited votary of "the religious world," bustling from Society to Society, and from meeting to meeting, as though he were some agitator, working in a popular cause ;—no—his places were his home, the dwellings of the sick or the sorrowing, and the pulpit. His work was to preach the gospel either in public or in private. His only published works that we know of (namely, "*The Better Covenant*," "*the Sermon before the Church Missionary Society*," and his *Volume of Sermons*) were not works of criticism, or of controversy, but were publications of pulpit exercises. He studied diligently, not the works of the learned but the words of the Living God, and he labored in prayer, that he might be able to bring forth to his hearers, "things new and old." His sermons,

and calm interest we have seldom witnessed elsewhere ; but there was no pomp in the diction, no straining for effect, and scarcely any use of action. His words were truly weighty and powerful. "Christ and Him crucified" was the key note of his faithful expositions. But withal he was eminently practical. Mr. Francis Goode entered into his rest on the 19th November, 1842, at the age of 45, "a shock fully ripe."

MR. G. S. KING came to Bombay in the year 1836, and his unswerving principles, and honest testimony against open sin was soon after he came out, a check to much evil then existing. With an amiable disposition was united practical and experimental religion, great scrupulousness and a continual remembrance that the talents given him were to be used for the Lord. He was one who searched the Scriptures, and eagerly profited by the experience and knowledge of others. He was much and deservedly respected by those with whom he associated in business—he bore a high character among the natives who came to him, and he was admired, esteemed and beloved, by all who knew him. For several years he was a constant attendant at the Sabbath school in the fort, which he looked upon as a place where he had been much benefited ; he loved the house of God and the meeting for Christian communing and holy exercise ; he was meek and humble in his walk, warm and affectionate in his friendship, and a ready helper to those that needed his assistance and counsel. His health had previous to his leaving Bombay in the year 1842, been failing, and he left India to seek on his native shores recruited strength. Soon after he got on board the Steamer at Suez he was taken ill, and on the 5th of December, died. He who had lived remembering that here he had no continuing city, and looking for an habitation not made with hands eternal in the heavens, received the summons to depart trusting alone in Christ. He knew the Saviour in life, and found him not absent at death.

MADHUB CHUNDER BASAK, a Christian convert of the General Assembly's Mission, Calcutta, died on the 17th February, 1843. He had been ill, apparently of decline, for some time, and had been sent for change of air to Kishnaghur, where he died. He had been baptised about eight months previous, and had maintained a quiet, humble and most dutiful deportment :—and in his death he was supported and comforted by that Lord whom he followed.

MRS. S. D. COMSTOCK, wife of the Rev. W. G. Comstock, American Missionary at Arracan, came to that station in 1835. She eminently possessed many very desirable qualifications of a missionary. Her kind spirit and affable manner secured for her the confidence and affection of all who knew her. Amid all her sickness and trials, which were many and great, she pursued the even tenor of her way, nothing daunted, endeavoring as she had opportunity, to do good to all. She

delighted in her work, and was never happier, than when surrounded by women and children, to whom she was telling the story of Christ crucified. She possessed a very good knowledge of the language, and her easy and correct use of it was often noticed by the natives with astonishment and admiration. Her health had been unusually good for a few months before her death, and her prospects of laboring long and successfully in Arracan, were never fairer—but God's thoughts are not as man's thoughts. He had other designs, and called her to engage in a higher sphere of employment and usefulness. She died in April, 1843.

BUDH SEIN was a Baniya of Hauper, he had searched the *gita* for the knowledge of salvation, and not obtaining satisfaction, tried the truths of the gospel about the year 1828, and professed ever since to have derived comfort and rest from them. In the year 1832, he met with the Rev. Mr. Thompson at Hurdwar, and received from him instruction in the truth, and also some tracts and a New Testament. In 1839 again he was met with at Gurmukteser, when Mr. Thompson replaced his well used and worn out Hindi Testament by a new one. In June, 1842, Budh Sein went to Delhi to pay Mr. T. a visit. He was then quite infirm, his sight almost gone, his hearing affected, and his whole frame seeming to totter on the brink of the grave. He seemed full of the knowledge of the word of Christ, and appeared often to be absorbed in thought, meditating on what he read in the Bible.

Budh Sein was a truly converted man, a firm believer in Jesus and the truths of revelation, and a devoted follower of the Saviour in the eyes of his countrymen. When pressed with the duty of leaving all for Jesus Christ, since he could not obey his commands and continue among his relations, he took time to consider, and then resolutely setting his face as a flint against all opposition, he gave up house and all his prospects in life, and requested baptism. The following month, after so many years of hesitation and reluctance, saw Budh Sein received into the church by baptism. In April, 1843, the aged disciple entered into his rest. He had been ailing some time, but seemed recovering six weeks before; shortly after which he began by little and little to decline, and about the time of Mr. Thompson's leaving home for Hardwar he even spoke of his departure as at hand. He was asked to go home and receive the care and attention of his family in his last days; but he refused to leave the missionary's house, saying, the cries and lamentations of his family in his dying moments would only tend to disturb his mind, whereas the gooroo's house was the fittest place to prepare him for his last end. Infirm as he was, he regularly read several chapters of his Testament every day, till within a week or two of his demise, when, having read as usual, he put up his books in a napkin, sent to Mrs. Thompson to come to him, and handing the parcel to her, said "Mother, (his usual mode of addressing Mrs. Thompson) take these away, I cannot see to read any more, and some one may steal the books." His sight began rapidly to fail; and the day on which Mr. Thompson returned home, the fourth before his demise, he was just able to see him. Medical aid which was afforded by Dr. Ross

gave him only momentary relief. In consequence of his age, upwards of seventy, no hopes could be entertained of his recovery; he sank rapidly till the 22nd April, when at 10 o'clock at night he quietly fell asleep in Jesus. His sense and consciousness continued unimpaired almost to the last; for in the morning he joined, though feebly in singing the praises of Jesus, and in the evening he answered when called to. During the whole of his sickness no murmur ever escaped his lips: love and thankfulness were ever uppermost in his mind. On the morning before his demise, he repeated a couplet, implying that his Lord would manifest himself, if he should be found watchful. In the evening he seemed to be suddenly aroused as by a call, and replied with all his might, "Yes, take me, take me!" and attempted to rise.

MEEJEET was a Burmese girl, converted to Christianity through the instrumentality of Mrs. Comstock, of the American Mission. Not quite two months after the death of Mrs. C., Meejeet became ill. Her conduct had always been blameless, and from the beginning of her illness she put her trust in her heavenly Master, to whom she frequently put up her petitions. Her faith seemed to increase with her complaint, and she often desired to see Mr. Comstock. Having been brought up in the Mahomedan faith, she was attended by a Mahomedan priest, to whom she invariably refused to listen. It was her constant wish that a Christian should be near her. One day, on one of the converts calling at her house to see her, after saluting him as usual, she kneeled down and offered up this simple but affecting prayer:—"O Lord, though thy servant is a little girl, yet she is guilty of very many sins, and she therefore deserves everlasting punishment in hell. Pardon the sins of thy servant through the blood of Jesus Christ, thy adorable Son, and if she die, have compassion upon her, and grant that she may be with the Lord Jesus Christ." Being very weak she could say no more. Her parents, alarmed at the state of their child, hung amulets about her neck and arms; but she tore them off as soon as she found an opportunity. However new ones were soon made ready, and tied about her person as before. Perceiving the determination of her parents, she cried and besought them to take them off; fearing, as she said, they would be the means of her eternal ruin, and on observing a native Christian who was passing by, she called to him saying,— "Pray take off these amulets, for I feel as miserable as if burning coals were applied to my body." One day she sent to Mr. Comstock begging he would call, and on his complying with her request her countenance brightened up with joy. On being questioned by Mr. Comstock if she wished him to pray for her; she replied, "Yes, Sir," so he prayed with her, a disciple being also present. Several men and women who used to come to see her, often conversed among themselves and spoke to her on subjects relating to the worshipping of *Nats*, but she always showed her repugnance to hear them. Whenever she offered up a prayer her mother endeavored to prevent it, urging that the exertion would debilitate her the more. Once she asked—"Mother, are you afraid to die?" "Yes, mother is afraid," was the answer. And on being questioned, "Is not my daughter afraid to die?" Meejeet

replied "No mother, I fear not death—if it is the will of God I must die." Knowing that the hour of death was nigh, she called her aunt to her side and said, "I see two persons beside me, I do not wish you all to leave me and go anywhere." Her aunt said "Do not say so, it is not good." Meejeet then desired to go to her aunt, and when she had done so, God called her soul to himself. She was thirteen years old. Her death occurred in June, 1843.

MARY ANN was the wife of Mohesh Chunder Ghose, of Bishop's College; and after his death was married to John Muttoor, who was employed for two years at Agurparrah, as a catechist. After her second marriage, which took place in 1839, Mary Ann led a consistent life—was regular in her attendance at church and the Lord's table, hospitable to strangers, and assisting the distressed whenever she could. At Agurparrah she opened a little day school for heathen girls. Early in the morning of the 9th of June, 1843, she was seized with the cholera, and it was soon apparent that the disease would be fatal. In answer to questions which were put to her, she said that she knew she was dying, but she had no fear of death. Her sins, she said, were many, but she felt that through Christ they were all forgiven. Only a few minutes before her departure she had an affecting interview with her heathen mother. Her mother said, "If you die how can I survive you?" Mary Ann replied, "What, do you think I am dying? Do not think so. I am going to heaven—to my Father." The afflicted parent said—"Without seeing you how can I live?" The departing daughter replied, "Do you wish to see me? Oh, believe in Jesus Christ and be baptised. Then you will not only see me, but you will live for ever. If you do not believe you will be condemned, I shall have no further relationship with you." She then addressed a few endearing words to her husband, and soon afterwards expired.

DARSEE was converted in her old age by means of a religious tract which she heard read, and by conversing on religion with a native Christian female. She was baptised about the year 1838, and from that time till her death on the 10th of June, 1843, her conduct was truly exemplary. After her baptism she learned her alphabet in order to be able to read the Bible, of which she acquired, through much perseverance and diligence, a very considerable knowledge. The few last months of her life were spent in taking charge of and teaching the Christian girls in the Mission schools of the Church Missionary Society at Mirzapore (Calcutta). She was most faithful in the discharge of her duties. During the last day she spent on earth she said she had no wish to stay any longer, that she had found the Saviour after much trouble and after spending many years wandering about seeking for happiness, and that having found him she had never forsaken him. Her end was emphatically peace, and to her death was doubtless unspeakable gain.

JAYA, was a native Christian of the Mission at Amednuggur, in connection with the American Board, and was just eleven years old at the time of her death. She belonged to a little company of girls, who for nearly a year before this period had regularly met together for prayer. For several months previous to her death, the Rev. Mr. and Mrs. Ballantine, were struck with the solemnity with which she answered their questions, in the conversations which they often had with her and her companions on the subject of religion. At those times she often expressed a strong confidence in Jesus Christ, and a decided determination to serve him alone. She was surrounded with great difficulties: her parents were heathens, and she was married to a heathen husband, whose mother often abused her for associating with the other praying girls, and for coming to Mrs. Ballantine, as they were accustomed to do two or three times weekly, for religious conversation and prayer. But this did not deter her from openly expressing her views on the subject of religion. Her mother-in-law told Mrs. Ballantine, in great anger, that if that girl became a Christian, her son should abandon her at once, and marry another wife. On the morning of the 23rd July, 1843, Jaya became very sick, she had been attacked during the night with cholera, which by the negligence of her parents in not giving the missionaries notice of it, had been allowed to progress too far before remedies were administered: her strength therefore, when Mr. Ballantine saw her, was completely prostrated. Mr. B. spoke to her of death and religion, and she expressed herself willing to die. She had rather die, than live and go astray into sin. At another time she asked her father, "Father, shall I go?" He replied "No, don't go." She threw her arms around his neck, and said, "Why should I not go?" A few minutes before her departure she urged her parents to take some food, as they had eaten nothing during the day, and when they said that they were anxious about her and could not eat, she told them not to be anxious, for she knew that God would take her to himself. She also said, that she trusted that God, for Christ's sake, would receive her. About 4 or 5 in the afternoon she ceased to breathe.

REV. F. W. BRIGGS, M. A., Joint Chaplain at Secunderabad, died from fever, at that station on the 29th August, 1843. At the commencement of the disease, no danger was apprehended; but on Sunday, the 22nd ultimo, he appeared to be seriously ill, and on Tuesday allowed himself to be removed under the brotherly care of the Rev. G. H. Evans, the other chaplain, into the house of that gentleman: that he might be watched over more constantly, and have all things necessary for his comfort provided. On Thursday morning there were sanguine hopes of his recovery—a favorable change having taken place during the night—but on Friday he grew worse, and on Saturday morning, at 20 minutes to eight, he breathed his last. "The spirit returned to the God who gave it.—The rays of the rising sun beamed upon his dying couch, as his spirit departed from the body, cheered and gladdened by the bright beams of the Sun of righteousness."

SAMUEL PRYEN.—Samuel, formerly Assistant Catechist of Nulloor, was usually called Mountain Samuel. Before he embraced Christianity he gained the names of *devotee* and *hermit*. He lived in a hut in Veeravanelloor, and wore constantly an iron ring round his neck, weighing a pound and a half, which prevented his lying down; and used to sit all night without sleeping, leaning upon a crutch used by hermits in this country. In his house he kept a charity vessel, into which rice and other articles of grain and copper coin were put by visitors; and every month he emptied the vessel, cooked what was eatable, bought curry and other articles of food with the coin, and then distributed the whole among ten or fifteen people, eating of it also himself, dressed in his hermit's dress. Persons would daily come to him to ask his advice, as to what vows they must undertake for obtaining children, and removing their various maladies. At this time the Rev. G. Coombes, then a Catechist in this Mission, in his journeys among the people went to that village, and conversed with him about the deceitfulness and folly of these things, and exhorted him to believe on the Lord Jesus. He listened and came to Palamcottah, where he gave up his iron ring, his hermit's crutch, and coloured dress to the Rev. Mr. Rhenius; learned the doctrines of the gospel, and was baptised by the name of Samuel Pryen, May 12th, 1831, being then 49 years old; and, as he was able to read, was admitted into the Preparandi class. Subsequently he was sent to Nulloor as Assistant Catechist, thence to Kuroovencotei, in both which places he and his wife lived faithfully according to the gospel of Christ. It appears that formerly he believed it possible to discover the philosopher's stone and elixir of immortality! But there is reason to believe, that he gave up these false notions. Becoming very decrepit, the Rev. Stephen Hobbs allowed him to live at the village of Semmapothoor, where his relatives dwell, to teach them as well as he could; and there, in great age and feebleness, he instructed the people, till, in the faith of Christ, he peacefully died in the month of September, 1843, aged 62 years.

THOMAS, late Catechist of Kiroobeipuram, in the Meignanapuram District, Tinnevely, died after a lingering illness, which he bore with Christian patience, October 7th, 1843, aged 52 years. He was a man of unquestionable piety, of good abilities, and of more character and intelligence than is usually found among the natives; while perhaps he was not inferior to any native Christian in his knowledge both of the words and meaning of Holy Scripture; his consistent conduct too for a period of years left no doubt of his having attained the heavenly crown, prepared for those who are Christians in deed and truth. After his conversion to Christianity, his father and several families of the caste became Christians also; and the father, who lived but a short distance from Meignanapuram, was a good man. He died several years ago, but to the present day he is spoken of, among the people generally, as a person of no ordinary piety. Thomas, before his conversion, was a zealous heathen, had read extensively the heathen Tamil works, was a proficient in the arts of conjuration, and rigid in the

same temper, which characterized him while a heathen, led him, after his conversion to Christianity, to study the Holy Scriptures with uncommon zeal and diligence. During his last illness, the Rev. J. Thomas visited him several times, and administered the Lord's supper to him. The knowledge of Holy Scripture he evinced during conversation, by frequent and apt quotations, was extraordinary. His confidence in the mercy of God through Christ was unwavering, and his hope and anticipation of eternal life firm, and attended with joy unspeakable;—not, however, because he was deficient in humiliating views of his own sinfulness; but because he had such exalted thoughts of the merits of Christ's death and the infinite efficacy of his blood to cleanse from all sin. About half an hour before his death he sat up, called his family around him, and spoke to them with great earnestness, exhorting them to be steadfast in the faith. While making this last effort, his speech suddenly failed him; and though unable to speak any longer, yet, to express his confidence in the all-sufficient atonement made on Calvary, he folded his arms in the form of a cross, and thus, within a few moments, departed in peace.

ANTHONY, Catechist at Atchingoondem, in the Nulloor District, was born at Savariyapuram, of Roman Catholic parents. After he grew up he became acquainted with the gospel, was admitted into the Preparandi Class in the year 1828, learned under the Rev. C. Rhenius and the Rev. S. Schmidt, was appointed Assistant Catechist in 1829, and labored in Sekadevelei, Alvarneri, Keel Surandi, Ramalingapuram, and Atchingoondem, till December, 1843. At that time the cholera raged in Tinnevely, and on the 1st December he was attacked by it, and conscious of his approaching death he spent the remainder of his time in earnest prayer. He died the following night at 11 o'clock. The Rev. Stephen Hobbs writes concerning him, "He was, I trust, a faithful and good man. He was particularly noticed by the Rev. J. Tucker when he was staying here, and he judged from his appearance, that there was something superior in him. He wrote me a short letter two days before he died, informing me of the death of his child; and I think from his letter, that he was waiting in solemn expectation of his own summons."

NYANAPIRAGASEM, Catechist in the Dohnavoor District, was born and spent his early life at Pambenkulam, in the Dohnavoor District. The people of that village, after having embraced Christianity, relapsed into heathenism, but Nyanapiragasem, desirous of saving his own soul and the souls of others, refused to join them, and earnestly requested to be admitted into the Preparandi Class. He was admitted into the Preparandi Class at Palamcottah. After he had been instructed for more than a year he returned to the Dohnavoor District, and was appointed Assistant Catechist, in which capacity he labored successively in the villages of Sevel, Ediyenkulam, and Karisel. He married, May 30th, 1843, and was sent to Ooppâroo, where he diligently labored

Dohnavoor on New Year's day. At that time, the cholera was raging in the Province of Tinnevely, and it was very severe in Dohnavoor. Nyanapiragasem was attacked by it, and though every means was used and medicines administered, it could not be subdued; but carried him off on the 3rd of January, 1844, at 9 o'clock in the morning. His age was about 26 years.

NYANAMOOTOO PILLEY, was a native of Kommatakoter in the Satankullam District, Tinnevely, and was born and brought up in heathenism. In 1827, he came under Christian instruction, and continued learning the doctrines of the gospel till the year 1833; when he was received into the Preparandi Class, learning also in the Seminary; and, after making good progress in knowledge, was baptised by the Rev. C. Rhenius, and toward the end of the same year was appointed Assistant Catechist of Keel Surendei. Afterward he was Catechist in Poothoor, and several other places, where he diligently discharged his duties to the Christian people in the service of God according to his ability. At that time the cholera was raging in those parts, and on the 22nd of January, a few days after he reached Wookerenkotei, he was attacked, and at noon on Tuesday the 23rd of January, 1844, looking unto God, with such prayers as his state of consciousness allowed him to offer, he ceased to live.

VENCATASOOBIAH, belonged to the Free Church of Scotland's Institution at Madras. He entered it in 1842, and immediately exhibited a kind of precocity of desire for the word of God; his body was little, but his mind was active and energetic: for two years he read the English bible with great activity, energy and intelligence: for seven months before his death he drank it in; it seemed to cleave to his very soul. A few months before his departure his health began to break, and soon his disease assumed the form of pining consumption, and the bones pierced through the skin. On his death-bed God's word took a peculiar hold of his mind, and seemed part of it, it so welled up from his spirit and inspired him with energy. On being asked by the Rev. Mr. Anderson, "In whom do you trust now?" he firmly replied, "In Christ." While repeating the text to him, "Yea, though I walk through,"—he broke in here and repeated the remainder—"the valley of the shadow of death, I will fear no evil: *for thou art with me; thy rod and thy staff they comfort me,*" with a feeling and a trust that thrilled the hearts of all present. "But is Christ not in heaven," said Mr. A. "how, then, can he be with you?" His reply was prompt and decisive; "He is God; he is near me, if I trust in Him." When asked at another time, if he was sure that he believed in Christ? he answered with emphasis, "I believe, I trust in Him. He has said, 'He that believeth on the Son of God hath eternal life'—'He will gather the lambs under his wings and carry them in his bosom.' " When asked if he was a sinner, he replied, "I was born in sin," and

He wished to be freed from pain, and to "die, to be taken away from temptation." On the Saturday night before his death he was leaning on the text "I will never leave thee, nor forsake thee;" and when Mr. A. prayed that the Lord himself might baptise him with the Holy Ghost and with fire, his lips muttered "Salvation." On Monday at midnight (September, 1843,) Vencatasoobiah's spirit passed away.

REV. WILLIAM BOWLEY.—This indefatigable country-born missionary was one of the oldest laborers in connection with the Church Missionary Society, having been, at the time of his demise, in its employment for about thirty years. He was first engaged with Abdool Masseeh, at Meerut; and in 1814 was associated with Abdool in the charge of Agra; but shortly after removed to Chunar, of which station he continued in charge till his death. He received Lutheran ordination on the 23rd of March, 1820, at Chinsurah, and was subsequently admitted to Episcopal orders by Bishop Heber in November, 1825. He translated the whole Bible into Hindui. He fell asleep in Jesus on the 10th of November, 1843, very suddenly, from an affection of the heart, a few minutes after his return from his evening drive. While on his way home, feeling a pain in his side, arising it is supposed from a shock he received while out in his buggy in the morning, in consequence of his horse having run against something in the road, he called on a medical man for advice. Conformably to the directions he received, it is presumed, immediately on alighting from his buggy he desired his servant, to bring him warm water to foment the part. While the servant was away, he took a seat in the verandah beside his wife, and took up a book to read to her. Feeling the pain growing severe, he rose up and paced the verandah. Just as he approached his study door the third time, he exclaimed aloud, "I am dying!" and staggered. By this time his servant arrived with the water, and seeing his master stagger, he ran to his assistance. Mr. Bowley fell back in his arms and quietly yielded up his spirit.

THE WIDOW OF KRISHNA PAL, whose name dwells in the memory of many, as the first Hindu who broke the chains of caste and wore the badge of Christianity in connexion with the Serampore Mission, was baptised on the 22nd February, 1801, and ever since her husband's death, resided at Serampore. She was taken with cholera on the 10th November, 1843, and after lingering for a week, during the last three days of which she was quite senseless, she died on the afternoon of the 17th, in the house which her late husband had erected as a place of worship.

LOKHUN DAS was a native of Olassa, a district of Orissa, about thirty-six miles from Cuttack on the great Juggannath road: he was a Baistnob of the Mahantee caste, and the reputed leader of a number of disciples. He was nearly naked except a covering of ashes, and a

destroyed the desires natural and proper to humanity. The first scintillations of light which fell into his darkened mind, were from the reading or hearing of religious tracts and books; and they had the effect of disturbing the repose in which the doctrines of idolatry had lulled him. He saw the falsehood and deformity of idolatry, and became restless and uneasy—the evil practices he had pursued, as well as the view he had now obtained of the state of his own heart, filled him with apprehension and alarm; this however only stimulated him to prosecute his enquiries further into the truth of the scriptures, and before he became known to Mr. Lacey, he had formed a very correct knowledge of the way of salvation through Jesus Christ. The first notice we find regarding him is that in the beginning of November, 1838, he accompanied Sebo Saho, a Boisya by caste, on a visit to Rev. Mr. Lacey, one of the missionaries at Cuttack. Mr. Lacey had several conversations with them; they possessed a considerable degree of reading and intelligence, and after a short stay at Cuttack they returned to their native village, accompanied by three of the native preachers from Cuttack. The native brethren went to make enquiries and give the missionaries a more perfect knowledge of their circumstances. After remaining some days among them, Ramachandra, a native preacher, returned in haste, and brought a most interesting report of their experience and number; he was desired by them to ask Mr. Lacey to pay them a visit, and if he thought fit, to baptise them. Accordingly, Mr. Lacey set off on a journey to visit them. When near Khunditta, on the second day's journey, Lokhun Das came to his tent very early in the morning, and after breakfast bowed with the missionary's party in their family worship before the Lord. Lokhun Das then returned to his village, but the following day was again with Mr. Lacey, expressing his determination to devote himself to Christ. After a good deal of conversation Mr. L. feeling satisfied as to the reality of his profession baptised him in the Kursua river at Khunditta on the 20th of November, 1838. Lokhun had a poita, a copper-clamped toolsee-wood necklace, hung in a copper chain, and a small toolsee necklace, which he then broke off one by one and threw into the missionary's hand. The people groaned and uttered their curses and maledictions while he did this. Lokhun Das after his baptism accompanied Mr. Lacey in his preaching excursions, and became a preacher. His amiable and affectionate deportment gained him general esteem, and he had easy access to the abodes of his numerous acquaintances where he recommended the gospel which he loved.

REV. WILLIAM HUNTER ROSS, arrived in Calcutta about December, 1843, or January, 1844, and succeeded the Rev. Henry Thomas, as Assistant Chaplain of St. James's Church. For about two months he conducted the duties of his charge alone, till the arrival of the Rev. W. O. Ruspini, who was appointed his co-adjutor, as senior chaplain. After three or four months, Mr. Ruspini was removed to the Cathedral, and Mr. Ross had again the sole charge. He was of a very humble turn of mind, and his intercourse with his parishioners was characterized by great good nature. On the 28th of July, Mr. Ross was at his post;

on Tuesday he complained of feeling ill, he was attacked by fever, and on the 7th of August, 1844, an apoplectic fit terminated his life.

PAIKIAM first heard a sermon in Tamul from the Rev. H. Cotterill of the South India Mission, at a place called Sundenkotei, which was blessed to her conversion. She was baptised by the Rev. C. Blackman. She was attacked by cholera in January, 1844. Her illness was marked by a resignation truly wonderful. Seeing tears in her mother's eyes, she wiped them away, and requested her and all her friends not to weep for her. She prayed to the Lord herself frequently, and desired also the Catechist, when he visited her, to pray with her. When her husband was much distressed, she comforted him by directing him to look to the Lord. Once she expressed to her friends around her, that the Lord Jesus was before her eyes. Her husband immediately asked her "Why don't you request the Lord Jesus to spare your life for some more years in this world, for the benefit of your children?" She answered him "No, I always prayed that the will of the Lord may be done;—now I submit to his will." She always enjoyed the means of grace, and ended her course with joy.

REV. JOSEPH BAILEY was a missionary in connection with the Church Missionary Society, at Cotta, in the island of Ceylon. He arrived at that station in December, 1821, and labored in the country for a period of more than twenty-three years. He died suddenly, on the evening of the 19th March, 1844, at the age of forty-seven. Mr. Bailey had been suffering in his health for some time, and his weakness had during the last week much increased, but no danger was apprehended till the day before his decease. On the previous Sabbath he had preached to the natives in the Mission house in the morning, and was taken seriously ill when reading prayers in the evening. On Monday he was worse, but even on Tuesday, the day of his death, he was able to sit up, and it is supposed that some disease of the heart was the cause of his death; he died suddenly about nine o'clock in the evening, in the vigor of life and in the midst of usefulness.

REV. G. H. APTHORP, a faithful American Missionary at Jaffna, died on the 8th June, 1844. He came to India in 1833; and for nearly the whole period from that time until his removal, was diligently engaged, with his now afflicted widow, at a retired station in the interior of the district, several miles from any civilised family, in superintending schools and preaching the Gospel. Not only a large circle of flourishing native schools were formed, and a respectable native congregation, with several communicants, collected, but a Girls' Boarding School was established, containing about thirty pupils, of whom several were hopeful converts. He had just commenced another new station on the sea shore, when his labors were arrested by disease and death. He

BURDER, was born of heathen parents in November, 1812, and remained an idolater till the year 1833. His relatives, who were Papists, of the Shanar tribe, pressed him to join them, but he had diligently read several Tamul tracts, and felt that Christianity, as explained in these little books, was the true way of salvation. He was admitted by the Rev. C. Miller to the Preparandi Class at Neyoor. In 1835 he was married to a young woman who had been educated at the Home School, and who afterwards became a teacher at Alamvilly. In 1837, he was appointed assistant reader to the Alamvilly congregation. He was constantly visited by his friends in his last severe illness, and though for some time he was delirious, his last hours were calm and peaceful. When asked, if he felt willing and prepared to leave the world, he put his hand on his breast, lifted up his head, weak as he was, and said, "I am,"—"Do you believe that Christ will not forsake you?" He replied, "Most assuredly!" He then sunk on his bed, and was often seen lifting up his hands in the attitude of prayer. He died at Neyoor in the middle of 1843.

MRS. HAY, wife of the Rev. Mr. Hay, of Vizagapatam, died at her station three months after her arrival, on the 19th of August, 1844, at the age of twenty. She was a most promising and devoted female missionary. She suffered severely during five weeks' illness from a complication of disorders; diarrhoea, fever, dropsy, a distressing cough, &c. but throughout the whole, she manifested the most entire submission to the Divine Will; not a murmur or complaint ever escaped her lips. From her great anxiety to be useful, her piety, and her mild affectionate disposition, she was just the person for a missionary's wife; but *His* thoughts are not as our thoughts, nor *His* ways as our ways. "All Vizagapatam," says a witness, "was concerned about this excellent lady."

REV. DAVID JOHNS died at the island of Nosibe, near Mauritius, on the 6th of August, 1843. Mr. Johns was sent to Madagascar by the London Missionary Society, in 1826. He remained there until 1836, having witnessed the commencement of those persecutions of the Hova Queen against those of her subjects who had professed Christianity, which subsequently were carried to an excess unparalleled in modern times, and which almost extinguished Christianity in the island. He witnessed also, and cherished for a few months, the rising church of native Christians in Madagascar, which added nearly twenty names to the "noble army of martyrs;" and he with Mrs. Johns, and Mr. and Mrs. Baker, were the last missionaries that left the persecuting city of Antananarivo. Mr. Johns was at Nosibe prosecuting the object ever nearest to his heart,—the evangelization of Madagascar, and the support of the persecuted native Christians,—when a relapse of the Madagascar fever which he had taken on a previous voyage, accompanied with dysentery, brought the devoted missionary to the close of his earthly

REV. V. D. COOMBS, was connected with the Society for Promoting the Gospel in Foreign Parts, and considered by the officers of that venerable institution as one of their most devoted and diligent agents. He had been brought up at Bishop's College, and was ordained by the Bishop of Calcutta in 1833. So unremitting was he in his attention to the duties of his office, that during a period of ten years he had never passed the limits of his appointed station. In the language of his Physician, "he was faithful to the last, and only quitted his post with his life." But the heavenly Master had decreed that the labors of his servant should be comparatively brief. A few months before his death he was compelled by an attack of ill health, to obtain leave of absence from his station and visit Tranquebar. The disease was for a brief time checked, but not eradicated. A further change being deemed advisable, he came to Madras; and, after the lapse of some days, put himself under the medical care of one of the skilful surgeons of the city. But it was too late! About an hour before his departure he mentioned in a low tone—for the state of his system forbade utterance beyond a whisper—the feelings of his heart in view of the eternal world into which he was about to enter. "I have no righteousness of my own. I have nothing that can at all *recommend* me to God; my hope is in Christ. He is the Rock of my salvation—my all and in all—the Author and Finisher of my faith." He then bade an affectionate farewell to his weeping wife, his aged parents, his afflicted sisters and others, and in a few moments, without a struggle or a groan, yielded his spirit to Him who gave it.

Is that a death-bed where a Christian dies?

Yes, but not his—'tis *death itself* there dies.

MR. THOMAS WILSON, paper-maker in Calcutta, died on the 17th October, 1844, in the fifty-third year of his age. When about eighteen, he was brought under the power of religion while attending the ministrations of Messrs. Carey, Marshman and Ward, Baptist missionaries; and though threatened by his father, that if he allied himself with those men, he should forfeit his favor, be debarred his presence, and be disinherited of considerable property, he chose the alternative, preferring rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. His father was as good as his word. The son was cast upon the world; but he was not forsaken: the Lord appeared and provided for him. Through the long period of thirty-five years Mr. Wilson continued in his profession of attachment to Christ. Towards the close of his life, his business having almost failed him, he felt an inward persuasion that his days were nearly ended. About a month before his removal he was laid on his bed. He evinced no fear in the prospect of dying. Not a murmur or a complaint was heard from his lips. He continued sensible and able to talk to the last moment of his life. When it was obvious that he was in the very act of passing the Jordan of death, a friend asked him how he felt. He replied, "Tossed, tossed; but still I swim, my bark is safe." A very

EZEKIEL THOMPSON, son of the Rev. J. T. Thompson, Baptist missionary, was at the age of thirteen called to his rest at Delhi, where his father labored. He breathed his last on the 20th of October, 1844, after an illness of ten days. He had an accurate knowledge of Hindi and Persian, which enabled him to give his father great assistance in his translation of the Urdu scriptures; he also accompanied his father in all his walks among the heathen, and was of great use in finding out objects to whom the gift of a book or a tract would be of benefit; and within doors he devoted many an hour in reading to and conversing with the poor heathen. For two years his father had wished to admit him into the church by baptism; his extreme youth alone prevented its being done. But though not admitted into the church below, there is not a doubt but he is now admitted into the church above. On the morning of his demise, looking upwards, he said, with evident happiness, "God smiles!" and then turning to some one near, he said with emphasis, as he pointed upwards, "But you cannot go there now." This "young missionary" has left behind him about twenty-five hymns in Urdu, with some prayers, and a little book containing "Short questions and answers for young people."

THE REV. NEANAPRAGASUM, one of the Christian aborigines of Tanjore, closed his earthly career on the 31st of October, 1844, at the advanced age of ninety-six years. He was a pupil of the apostolic Swartz, and a fellow-laborer in the same field with Mr. Kohlhoff. His ordination took place in the year 1807, by Messrs. Kohlhoff and Pohle, according to the form of the Lutheran ritual. This venerable old man possessed a most extraordinary memory up to the time of his death; he had committed to memory almost every part of Holy Writ, in fact, he was a walking Bible. His vision had become completely lost to him within the last sixteen or eighteen months; notwithstanding he would on some Sabbath days address the native congregation extempore, the discourse principally consisting of scriptural quotations. He died calling upon his Saviour to receive his soul.

NUJOO KHAN.—On the 19th November, 1844, a Munshi named Nujoo Khan was baptised at Ahmednuggur by the American missionaries. He was brought there from Nassick by government to give testimony in a certain case, and while on his way taken sick, and on arriving there was placed in the civil hospital. After remaining there about a month he informed the hospital assistant of the state of his mind, and requested him to call the missionaries. They found him very weak, but he expressed a strong desire of professing his faith in Christ before he died. He told them that for six or eight years he had been convinced of the truth of Christianity, but his heart remained unchanged. He acknowledged that he had led a wicked life, and that his sins were innumerable. He said that he had received Christian

Mission, Bombay, and Dr. Wilson, both of whom manifested great concern for his salvation and instructed him in Christian truth : but he had ~~up~~ desire then to forsake his sins and lead a Christian life. When the missionaries saw him he declared that the hope of salvation through Jesus filled him with joy, that he was not afraid of death, but looked forward to it with pleasure. He remarked that, whether he should live or die, he would praise God for mercy. He said he had no hopes of salvation on account of his good works, for he had been a great sinner ; but his hope was entirely on the atonement of Jesus Christ. He was baptised on the 19th November, and died the next Friday. In this short time no certain evidence could be obtained of the state of his heart—no other evidence than that derived from his own professions. But the Lord knoweth them that are His.

NAYAM MAHOMED was a native of Peshawar in the Punjab. From the day he professed to be a believer in the Son of the living God, his course was like an arrow which passed directly to the mark. He seemed at once to understand the way of salvation : of a serious turn of mind, he appeared as one immediately prepared by God's Spirit for the work on which he entered. Such was his conduct and uprightness of character that those who loved him not feared him. He was placed at Sadamah'l under the Rev. H. Smylie, in connection with the Baptist Missionary Society, as a preacher, and soon fell a prey to the common disorder of the place. After two or three years' suffering by fever, ague and enlargement of spleen, he was called to rest. Though ordered to retire for a time to restore his broken constitution, he lingered till it was too late. He died at Sadamah'l.

DHANNU, a native Christian belonging to the London Missionary Society, at Benares, died on the 1st of January, 1845. He was a native of Bundelkund, and was brought to Benares with a number of destitute boys during the famine of 1837. On arrival, he at once broke the rules of caste and professed Christianity, but for nearly four years he gave indubitable evidence that his heart was uninfluenced by the gospel. By the grace of God he was during the hot season of 1841 awakened from his spiritual lethargy. He underwent a most marked and delightful change. In September, 1844, he was received by baptism into the Christian church, and his general progress and conduct from that period to his death, gave the missionaries every satisfaction. When his heart was renewed his intellect was awakened. He applied himself with diligence to the attainment of knowledge, especially scriptural knowledge, and though his talents were not bright his progress indicated a mind which by proper training might render him well qualified for the work of preaching the gospel. In conversation with his countrymen on the subject of Christianity he showed an ability to state and defend its doctrines, which was rather surprising. It was however in prayer that he most excelled. His prayers were

his death he was in very bad health, during which submission to his heavenly Father's will prominently appeared. He invariably spoke of his heavy and continued affliction as sent for his good, and his wish for its sanctified use was more frequently expressed, than his wish for its removal. The hopes and fears of his friends concerning him alternately prevailed, according to the appearances which his disease presented, until at last, after a considerable season of partial recovery, he suddenly relapsed, and on the first day of the year 1845, he expired. On his death-bed he was so weak that he spoke but little, but in reply to the question, "Are you afraid to die?" his answer was "No—my trust is in Christ."

REV. R. WYMAN of the American Mission in Ceylon, who went to sea from Madras on the 27th December, 1844, died when only 18 days out. His health improved the first fortnight, but there was then a sudden determination to the head, which caused delirium, and his soul soon took its flight. In his derangement of mind, when asked if he knew who was his best friend, he said with a smile, "Yes, Jesus Christ is still my best friend." He was an able and good man, and, though but a short time in the field, gave promise of much usefulness.

MR. ARTHUR DINGWALL FORDYCE died at Calcutta on the 17th of January, 1845. He had not been many months in India; but even that short period had been sufficient to attest the reality, and prove the efficiency, of his Christian character. Ingenuous, amiable, benevolent, he was also active, zealous and devoted in the cause of our common Lord and Saviour. He was much loved in the little Christian circle that knew him; and it was fondly hoped, that as he advanced in years, in grace, and in social influence, he would become as much an ornament as a support, to the cause of truth and righteousness in Calcutta. The note of introduction which he brought from his pastor in Scotland, contained these words, few, but expressive. "He is a truly amiable, intelligent, well-informed and pious young man; he has been a great comfort to me, and I doubt not, he will prove an acquisition to you." On his arrival he joined himself to the Free Church of Scotland at Calcutta. His last hours were distinguished by great calmness and clearness; even amidst the conflict of that severe and hasty messenger, cholera, which carried him away, Christ was his soul's declared refuge and rest. Whilst prostrate on his couch, during that day which closed his existence here, his favorite little Bible lay beside him, (although he was himself unable then to read it) as the beloved symbol of all his hope and trust; and when the Rev. Mr. Macdonald held it up to his view, saying, "This is the true, the lasting, the unfailing bosom-friend!" his whispered reply was in words as singularly beautiful as appropriate in such circumstances—"Yes—yes—when thou goest it shall lead thee, when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee."

HENLEY CLARKE, Esq. C. S. died while on his passage to England in the early part of 1845. His views of divine truth were eminently evangelical, and were acquired during his residence in India. He was devoutly attached upon principle to the Church of England; but rejoiced to see the good which was being done by other religious bodies, not of his own communion. The institutions at Bareilly, where Mr. Clarke was magistrate—the Government school, the Dispensary, the Hospital, the Penitentiary connected with the Jail, and the Relief Society—are all greatly indebted to him for the life and vigour which he infused into them. Mr. Clarke's steady zeal for Christian Missions was conspicuous among the various features of his benevolent character. It was he, who, in concurrence with a few other friends, in the close of 1840, founded the Himalaya Church Missionary Society.

MRS. J. STRONACH, wife of the Rev. Mr. Stronach of the London Mission, died at Singapore on the 6th of January, 1846. For some time before her death she was able to cast all her cares upon God. The last words which she uttered of a religious nature were an assent to some expressions in prayer, referring to God's dealings with her and her family. It was observed that his ways might seem mysterious, yet his love was not to be doubted or mistrusted. He was doing all things well. Summoning up her expiring energies, in a tone of voice stronger than she had been able to use for some days, she exclaimed "Oh, yes!" For two days after this she lay nearly unconscious. She then fell into a slumber from which she never awoke.

SUROOP, a member of the Jessore Baptist Church, entered into his rest, on the 7th of April, 1845. He was converted in 1837, from which period up to the time of his death, he lived as a Christian, walking by faith, and in the fear of God. He learnt to read after he embraced Christianity, and the Bible was not a neglected book with him. He delighted in singing the praises of God, and prepared for his own use a manuscript hymn book, in which were copied a great many select hymns. He also took opportunities of endeavoring to teach his countrymen the way of salvation; he lived in brotherly love with all his Christian brethren, and was esteemed by them all. The last two or three months before his death he suffered much from sickness, and latterly he was confined to his bed. The Rev. Mr. Parry used to see him frequently, and always found him in a calm state of mind, and quite resigned to the will of the Lord. Mr. P. went to see him at about noon on the day of his death. He felt a presentiment that his end was very near, and therefore asked him how he felt; if he had a hope:—he replied, "Yes." Mr. P. again asked him if he had a strong hope:—"Yes," said he, "I have a strong hope." He seemed to speak with much confidence. As he had always evidenced his faith by his walk and conversation, which were according to the gospel, Mr. P. did not think it necessary to question him about his faith. After hearing his beautiful assurances, Mr. P. said, "Then let us praise God

then took leave of him and returned home. After Mr. P. left him, he began to speak to his wife, regarding the sufferings of Jesus Christ. His wife asked him if he felt dissatisfied with the afflicting hand of God: he replied, that his affliction was for his benefit, and that he had no cause to complain. He then desired his wife to bring up their only daughter in the fear of God, to correct her when necessary, and that if she failed to perform her duty as a Christian mother, the Lord would be offended with her. In conclusion he desired his wife and her grandmother, who was a cripple, to live to the glory of God. He betrayed no kind of anxiety about the temporal interests of his wife and family. He told his wife that he was ready to go to Jesus Christ. As he finished speaking, he appeared to be very sleepy, and sank into sleep, and his soul left the body unknown to any one in the house.

REV. CHRISTIAN ESSIG, belonged to the German Mission at Malsumoodra, S. M. C.—The cholera had been raging in the districts in which he labored, and very many were carried off by this awful plague, but at the time when he was taken ill it had almost wholly subsided. A few cases however remained, to several of whom he had shortly before given medicine, and been the means of effecting some cures. He was appointed to the charge of the Christian Colony near the village of Malsumoodra (about 40 miles east from Dharwar) on Mr. Frey's being compelled to return to Europe on account of bad health, and he had won the affections of all with whom he had come in contact. When Mr. Essig was taken ill, he did not consider it was cholera, till death was near. Being of a delicate constitution, he sank rapidly, and after the crisis was past was perfectly exhausted. He fell asleep on the 2nd May, 1845. Mr. Essig arrived in Mangalore on the 15th of January, 1839. He died at the age of 31. A zealous and most devoted missionary, and a thorough Canarese scholar.

REV. MR. STOLZENBERG of the Church Mission at Benares, died on the 27th of April, 1845. He came out to India in connection with Mr. Start's Mission: but joined the Episcopal church about 1843. The Rev. Mr. P. L. Sandberg, of the same Mission, was by his bedside when he died. On the 25th there was every probability of his recovery, but a change very shortly took place. About 11 o'clock he became delirious and felt himself dying. He had short returns of reason, when he continually expressed his firm hope in the blessed Redeemer, and exhorted the natives around him, to prepare for eternity as he was prepared. He then asked Mr. Sandberg to pray with him, which he did, asking the Redeemer to receive him graciously, to which the dying man added, with great emphasis, "Amen." To him death seemed to have no terrors, for he took leave of all a day before he died, rejoicing at the prospect of soon seeing his dear Saviour, of whom he said that he had done much for him. He died at 9 P. M. of Sunday

MRS. BRADLEY, of the American Mission in Siam, died on the 2nd of July, 1845. Her health had been gradually failing for a long time. She retained her faculties until her death. About an hour before her departure her children were called, when she gave them her parting advice. Her last hours were calm, and undisturbed by fears, and her death was peace.

REV. JAMES CRAIG of the American Mission at Saharunpore, who had labored at that station for seven years, departed this life on the morning of the 16th August, 1845, after a short illness. His disease was a derangement of the bilious system. He was enabled to contemplate the approach of the last enemy with calmness and composure, and he longed to be with Christ, whom for thirty years he had loved and served. After having commended his wife and children to the Lord, a smile of heavenly joy beamed upon his countenance, which it would be impossible to describe, and he calmly breathed his last; and his soul, washed and sanctified through the blood of Christ, returned to God who gave it, and entered into the joy of its Lord and Saviour.

REV. ROBERT CARVER had been advised by his medical attendant to embark for England; his passage was taken, but on the day previous to the ship's sailing he terminated his connexion with all sublunary things. Mr. Carver arrived in Ceylon in 1816, where, in connexion with the Wesleyan Missionary Society, he labored about eight years at Trincomalie and Jaffna, and was then removed to Madras. He was there—most of the time as chairman of the district—not far from thirteen years, including the time spent in a short visit to England; and then some three years more in country stations at the South, until he withdrew his connexion with the society under which he had so long labored, and joined the Society for the Propagation of the Gospel. He was then again stationed at the Presidency until his decease. His disorder was at first a brain fever, which, after being in part subdued, so that great hopes were entertained of his recovery, ended, it is understood, in apoplexy, on the 24th August, 1845.

REV. MR. BARTELS, was carried off by cholera at Kamptee on the 16th August, 1845. Many of our readers will remember the melancholy circumstances of six German missionaries proceeding to form a settlement on the Nerbudda about ten years ago, when within a week of their arrival at Jubbulpore, four out of the six fell victims to an epidemic. Mr. Bartels was one of the two survivors, who after the death of their fellow-laborers had no heart to continue in that fatal spot, and returned to Nagpore, where they received much kindness from Captain Hill's family. Mr. Bartels was taken ill, whilst attending the Cantonment school, of which he was appointed Head Master. He returned to Captain Hill's house, but notwithstanding the best medical

MRS. FAIRBROTHER, wife of the Rev. Mr. Fairbrother of the London Missionary Society, died even before her arrival at the scene of her labors. She arrived safely at Calcutta in 1845, and thence pursued her voyage with her husband to China. They had arrived at Singapore, and after waiting there till June 6th, embarked in the "C. C." Captain Blair, and were told that they should be in Hong-Kong in eight or ten days. They had light winds till June 21st when in Lat. $14^{\circ} 17'$ North, Long. 114° East, where the vessel was destroyed by fire; and so rapid was the progress of the flames that they saved nothing but a *few* articles of light clothing which happened to be in the cabin. They had but just time to get out the boats, and put a few provisions into them, before all were compelled to leave the vessel. In about two hours they were picked up by the "*Judith*," from Liverpool, Capt. Phillips, who had lowered a boat, and sent a number of men to see if he could render any assistance. They met with a very kind reception, but the vessel was so full of cargo, that they were obliged to sleep under an awning on deck; but that was much better than being exposed without water, and beneath a vertical sun, in an open boat. After the escape from the burning vessel, Mrs. F. began to feel very unwell from the continued excitement of the past week, and had an attack of diarrhoea which reduced her very much. In this state they were strongly recommended to proceed immediately to Shanghai, as an opportunity then offered, though the accommodations were miserable. They had a long, rough and uncomfortable passage. For several hours in a typhoon they were in imminent danger, but the vessel rode out the tempest, though with some damage. At length they reached their destination, and had a very kind welcome, when it was hoped that perfect rest would restore the health of Mrs. F. and that, as the cooler weather was coming on, she would soon gather strength. She had shortly a return of diarrhoea, and got better without exciting much alarm for her safety, but it returned again and again, until at last she was so reduced that it brought on premature confinement, under which she sank on 18th September, 1845, not seven weeks from the time that they landed.

MRS. STRONACH was the wife of the Rev. John Stronach of the Chinese Mission of the London Society, stationed at Amoy. Her health having been some time on the decline she embarked with her four children on board the *Duke of Portland*, on the 19th November, 1845, hoping that a visit to her native land would restore her to the enjoyment of health, and enable her soon to rejoin her husband in his important sphere of labor. It seemed good, however, to the Supreme Disposer of all events that her hopes should not be realised. The long sickness and many privations, which she had endured in the missionary field, had exhausted the energies of her constitution. She was not privileged to behold again the shores, which, nearly ten years before, she had left on her Mission of love to the heathen. On the 7th of March, 1845, more than a month before the conclusion of the

Separated from her devoted husband, suffering from disease in various forms, called to resign the guardianship of her dear children,—she felt that all these things were against her, but underneath her were the everlasting arms, and she possessed her soul in peace.

PAUL SUGDEN LEES, a native Evangelist at Bangalore, finished his course with joy in September, 1845. He had been actively engaged with the Rev. Mr. Rice, in preaching and conversing with the people at Oosoor, a large town about twenty-four miles from Bangalore, till eight o'clock at night. During the night he was seized with cholera. He was able to converse a little. He said, "I put my trust in Christ. He is my Saviour, and I know that all is well." Upon Mr. Rice enquiring whether he had any message to send to his wife, he replied, "Tell her to follow me as I have endeavored to follow Christ, and then we shall meet in heaven." It was with difficulty he could say so much as this; and, although sensible until nearly the last, he soon after became unable to articulate distinctly.

MRS. ANNIE EVANS, the wife of the Rev. W. W. Evans of the Baptist Mission, was born in Liverpool, and in early life was brought to a personal change of heart, so that with her sister, Mrs. Parsons, she was baptised when about the age of sixteen. Her mother had been left a widow with the charge of eight children, all of whom were brought to know the Saviour at an early period in their history. Her two sons are now ministers of the gospel, one at Wellington, Somersetshire, and the other at St. Catherine's, in Canada. Mrs. Evans, soon after her conversion, was actively engaged in Sabbath school efforts, and in promoting the interests of the Bible and Tract Societies. She was united in marriage to Mr. Evans on the 29th May, 1828. With him she removed to London, when he was elected Assistant Secretary and Accountant to the Baptist Missionary Society, and after several years of great usefulness at Hackney, near London, she volunteered her services with those of her husband to promote the same cause in India. Both arrived in Calcutta on the 20th of November, 1840. Mrs. Evans undertook the superintendence of the female department of the Benevolent Institution, her husband undertaking the male department, where she was very usefully engaged until within eight days of her death. She was, also, active in promoting the interests of the Lal Bazar church, of which Mr. Evans was pastor for nearly four years. Amongst the members of that Christian society she was endeared to many, whilst in the missionary circle she was beloved by all. Mrs. Evans had been ailing for some time, and rather more than a month before her death she suffered much from diarrhœa, and from unaccountable excruciating pains in the region of the stomach. She, however, was relieved of the former complaint, and the latter symptoms also became more moderate. But on Tuesday evening, the 23rd September, 1845, she was taken ill with fever, and three abscesses formed on the liver, which notwithstanding the efforts of her medical attendants,

struggle. The last words of a religious nature which she uttered were "Faint, faint, yet pursuing."

VICTORIA, formerly an orphan girl of Agarpara refuge, after her marriage to an assistant of Mr. Krauss, became a teacher in the girls' school at Kapasdanga, in the Kishnaghur Mission. She was an exceedingly quiet character, and most diligent in the performance of her daily task in the female school department, and her exemplary behaviour and whole life not unfrequently reminded one of that which is hid with Christ in God. At the time of her dissolution, which occurred after her confinement on the 27th November, 1846, Mr. Krauss frequently visited her in the little hut she was living in, and whenever he administered some medicine to her, she was more anxious to hear something of Jesus, than to take her medicine. On her last day here on earth especially, she, taking him by his hand, requested him to sit down and tell her all he had to tell about the love of her Saviour before she should leave this earthly tabernacle, and begging him to pray once more for her, she bid him farewell, and a few hours afterwards, she was, it is hoped, with the Lord.

NEAMOTH, a man of about 75 years of age, and one of the very first, if not *the* first Korta Bhoja that embraced Christianity in the district of Kishnaghur, died on the 10th of February, 1846. He was indeed a venerable-looking old man, with his silver white hair and beard, and as for his unblameable character in word and deed, Mr. Krauss said, he could, if necessary, adduce many pleasing instances of really pious and truly Christian feelings, and that he was not expecting to have a continuing city here, but was seeking for one to come. Even with his enemies, who by fraud ascribed some debt to him, as a wicked Zemindar, who is a terror in the whole district—he wished before his death to be reconciled and pay them (right or wrong) whatever they charged him, for, "Sir," said he one day coming to Mr. K. "if these my former oppressors, though they do not demand it now, could by any means be paid before my death, for what, as they say, I owe them, I should feel thankful, and having thus far done with this world, shall depart in peace."

NEALI died on the 19th December, 1846. He was a very old man who some time before was obliged to leave the village, he was, with his family, then residing in, and on account of persecution of the cruel Zemindar sought refuge near the Mission premises at Kapasdanga, in the Krishnaghur Mission. Here he was for the space of about one year, and the missionary says he never witnessed a native so intensely attentive at church, and so anxious to attend on the means of grace, as this old man was. He well recollects having once been engaged on a Wednesday at the time of the weekly service, and this man having at the same time been kept employed in his room, at once when the

advanced in religion than I am, please give me leave to go to church, since I have need of improving every opportunity in my old age to become acquainted with what belongs to my eternal salvation." Lately when from infirmity he was laid on his death-bed, and hardly able to move, he used with a strenuous effort, as if supported by supernatural power, to raise himself from the ground, whenever the missionary talked to him of Jesus. He always enjoyed sweet hours of communion with the Lord, even in his last hours when bodily strength failed, and he entered his eternal rest in peace, and the hope ever to be with the Lord.

REV. H. SCHORISCH, of Moozaffarpore, died on the 22nd June, 1846, by cholera. He had been seven years in this country, of which he spent six in the large and populous capital of Tirhoot. "Knowing how humbly he thought of himself," the Rev. Mr. Sternberg says, "I will not say much of him, though we can hardly refrain from adding, that we have lost both a very diligent laborer and a faithful friend, and that it costs us something to submit and say, 'Lord, thy will be done.'"

KARTICK, a boy of 12 years, the only son of a widow, shewed towards the latter part of his protracted illness much uneasiness of mind. He had always been one of the best boys in the Christian school at Burdwan, intelligent and amiable, but now as he felt drawing nearer to eternity, his sins troubled him, and he desired to be sure of a state of pardon and acceptance. This was told to the Rev. Mr. Weitbrecht by a catechist, to whom he opened his heart. Mr. W. spoke to him of the love of Jesus, and the all-sufficiency of his atonement and merits for the poorest sinner. The conversation and prayer were blessed, and the following day he told Mr. W. he was peaceful and happy. He spoke very sweetly of soon being with his Saviour. On Christmas morning (1845) Mr. W. received a message that he was dying. He hastened over to the village, and commended his spirit into the hands of his Redeemer. An hour afterwards he breathed his last.

ANGUS MACKINTOSH, a native Evangelist at Travancore, died in December, 1845. His last effort on earth was a visit in the night to administer medicine to a member of his congregation who had been attacked by cholera. While performing this act of mercy, he felt a sensation which instantly gave him the impression that it was the hand of death. On returning home, the symptoms of cholera became apparent—he then arranged his worldly affairs with the greatest composure, called together his family and friends, told them that his end was nigh, exhorted them to hold fast their profession of the gospel to the end, and after committing his wife to the care of the deacon of his congregation, in a few hours he resigned his soul into the hands of his Redeemer.

ISAAC, was the son of one of the catechists of the London Missionary Society's Mission at Cuddapah, and for some time labored there as a school-master. His talents were excellent; and during his illness which took place in the early part of 1845, he gave the most delightful proof of piety. The immediate cause of his death was the bursting of a blood-vessel; but for some time past, he had been afflicted with dropsy: it was during the period of his suffering from this complaint, that the Rev. Mr. Porter visited him, and he was much pleased to find his views of divine truth so clear and correct, and his soul resting with unshaken confidence on the Rock of Ages. On one occasion Mr. Porter asked him, "Isaac, do you look to your own merits for salvation?" He replied, with as much energy as his weak frame would allow, "Oh, no! I am a great sinner: my only trust is in the merits of my Saviour." Mr. P. asked him afterwards, "Whether he was willing to go or stay?" and he answered, "Whichever the Lord pleases." Two days before his death Mr. P. visited him again and found him in a most delightful state. His spirit was calm and composed, looking to Jesus. When in the course of conversation Mr. P. remarked, "God does not leave his people in their afflictions, but supports and comforts them at such seasons," he replied with much emphasis, "Oh, no! will he who has given his own Son for us, forsake us now? no, he will not forsake us." His father, who constantly attended on him during his sickness, asked him whether he suffered much pain, he replied, "Yes, but if my Saviour release me from this pain and take me to his presence, what can this sickness hurt then?" When his father asked him whether God had sent the affliction in anger or in love, he replied, "He has sent it for my good. I thank him for giving me his word—oh, how great is the blessing!" He made other remarks to the same effect; all showing the firmness of his confidence in the Saviour, and his full preparation for the great change. He died in the early part of 1845.

RANEE, wife of Bekou, of the Church Mission at Mirzapore, Calcutta, died in the year 1845. She professed to rely simply on the merits of Jesus Christ for acceptance with God, and there is reason to hope that she has joined the blessed assembly of those who have been redeemed by the blood of the Lamb, and are before the throne above.

NATHANIEL NOBIN CHUNDER GHOSE, of the Church Mission at Mirzapore, Calcutta, died suddenly at Garden Reach of cholera on the 28th November, 1845. He was the son of Ram Rutten Ghose, and was born on the Church Mission Premises in 1827, and from his earliest years was trained up in the nurture and admonition of the Lord. He was instructed in the Native Christian School on the Mission Premises, and there is reason to hope that he became experimentally acquainted with the truth as it is in Jesus, and that he was a partaker of Divine Grace. When his education was completed he was engaged in tuition, and always gave great satisfaction. He had lately taken a situation at

dent of that part for the benefit of the Heathen youth in the neighbourhood. Thus usefully was he employed when he was suddenly taken ill with cholera on the 28th November, and carried off in a very few hours.

REV. DANIEL JONES, of the Welsh Calvinistic Missionary Society, died at Cherrapoonjee, on the Cossyah Hills, of Jungle Fever, contracted in a missionary tour to the Jaintiah Hills, undertaken for the purpose of establishing a new station. Mr. Jones commenced his missionary work at the station of Cherrapoonjee on the 23rd February, 1846, and died on the 2nd of December of the same year. His illness continued only about six days, and he then, full of peace, quietly slept in Jesus without a struggle. He was a man of industrious habits, and had made very praiseworthy attainments in the language of the Khassias.

MARY, was one of the children of the orphan institution belonging to the Church Mission at Burdwan. She was brought there in January, 1846, by a poor woman who said she was a Sikh, and was going to Benares; the child was not her own, but her mother had died. She was going to take her to a rich Mussulman, but the child said, "Take me to a Christian lady." She then enquired for a Padri Sahib, and was directed to the Mission house. On the child being asked if she would like to stay with the missionaries, she replied with joy "Oh, yes." The poor woman then kissed her, lifted up her voice and wept, and went on her way. The poor child was in a very diseased state, but by much attention and nourishment was kept alive two months, and showed a lively intelligent disposition. When the missionaries began to speak to her of Jesus, and of his love to children, her heart seemed at once drawn to him; and it was beautiful to see the bright smile on her face when any one sat down to talk with her of heavenly things. She learned the Lord's Prayer, and prayed sweetly in her own words. One day when several other children were baptised, she was taken to church, and she was baptised too by the name of Mary, whom she really resembled in rejoicing to sit at Jesus' feet and hear his word. When she was dying she asked Mrs. Weitbrecht to sit beside her; she told her she would soon be free from pain, and see the dear Saviour whom she loved. Her own simple expressions of trust in Him were very cheering. One of the Christian women came up to her and said, "Take fast hold on Jesus, my child, he will carry you to heaven." "I do, mother," she replied. Soon after, her little life closed.

NANCHERY, was the wife of Ramcrishna Antajee, a convert of the Church Missionary Society, at Bombay. At the age of five or six years she attended as a day-scholar at a school in connection with one of the families of the American Mission. On the death of her mother she

of 1843, she was publicly baptised at the American Mission Chapel, up to which time she had not broken caste, her father having furnished her with food. For some time previous she had been fully persuaded of the truth of Christianity, and had felt deeply on the subject of personal religion. Previous to her baptism she had been useful in connection with the Boarding school, but from this time she became an efficient teacher. She was faithful in speaking the truth to those about her, and in urging its claims upon them as a matter in which they were deeply and personally interested. The children in the school looked up to her with confidence, and loved her as a kind instructress. They had not only learned to love but to respect her, and her influence with them was great. In November, 1844, she left the house of a lady who loved her and regarded her in no common way, to marry Ramcrishna Antajee, and immediately after she proceeded with her husband to Nasik. One child was the offspring of this marriage, and with maternal fondness she watched over this infant. She shone as a wife and a mother. In the beginning of 1846, it pleased God to take the infant to himself, and on the 25th May, 1846, Nanchery herself was summoned from this earthly tabernacle.

REV. A. DREDGE, of the Church Missionary Society at Nasik, was attacked by cholera, and at quarter past seven P. M. the same day, June 8th, 1846, he was a corpse. His end was peace. "The Lord will receive me!" is said to have been his last words. And that the Lord has received him, no one can doubt, who knew ever so little of his sweet, lovely, holy character, reflecting so much of the image of Him in whom he believed and whom he loved. His was but a short missionary career. He had arrived in Bombay, March 24th, 1845, and soon after proceeded to Nasik, from whence, after having acquired a tolerable knowledge of the Maratha language, he intended to have gone to Poona to receive Priest's orders at the Bishop's hands, and then to have come down to Bombay to strengthen the Society's Mission here. His arrival here was expected in the course of June, 1846, but the Lord had decreed otherwise.

MRS. HERKLOTTS was born, educated, lived and died in India, and almost all the time at Chinsurah. Cheerfulness was a prominent feature in her character; not even age or blindness, or long continued suffering could check this natural but sanctified and attractive feature of her life. She was most industrious, even up to her last illness, and though quite blind she was still active, and always for good. The preparation and administration of medicine for the poor, ministering to their temporal necessities, providing them with food and raiment, and endeavoring to benefit their souls,—these were her employments. In these she was always active. She received and loved the truth, and all the true disciples of God, and her determination and practice was to live fully to God. Resting on the atonement of Christ and trusting to his ever-prevalent intercession, she fell asleep in Jesus and is now before the throne with the redeemed in glory. Mrs. Herklotts

died after a lingering illness on the 9th of June, 1846. In her illness she experienced all the blessings of the Christian faith. Her end like her life was peace.

MRS. WATT, the wife of the Rev. D. G. Watt, died on board the *Monarch*, 23rd August, 1846, on her passage to India. It was her wish to have done something for her Lord in this land, as she had done in her native land. Her personal labors in establishing and carrying on the Sabbath Schools in connexion with the Free Church, of which she was a member, her influence in animating others to similar work, and her devotedness to Christ, gave ground to expect that she would walk in the same steps, and help to supply the lack of service here. On the morning of the Sabbath on which she was taken away, she was overheard praying, "O Lord, rouse thy people. O Lord, they are very cold in thy service. O Lord, stir them up to work for a wicked world." This prayer was the embodiment of what the latter years of her life developed, and though early called—at twenty-three years of her age—it is believed that traces of her works have been left not easily to be effaced.

ULASI was the only survivor of fifty-one boys who were sent to the Burdwan Mission in 1843 from Futtygarh in the most emaciated state. He was never strong. For three years he was engaged in the workshop where carpets were made, but often complained of pain in his chest. He regularly attended the prayer-meetings. He suffered for about three months from consumption. Rev. Mr. Leupolt visited him frequently, conversed and prayed with him. His hope was fully fixed upon Christ his Saviour, and it is trusted that he died "in the Lord." Mr. Leupolt was with him the evening before he died. He was very ill, but calm and resigned. About noon the next day he sent for Mr. L. who arrived just in time to engage once more in prayer with him or rather for him, for his soul left its earthly tabernacle whilst Mr. Leupolt was engaged in prayer. During his illness his wife attended him day and night, till about a week before his death, when she felt herself no longer equal to the task. Soon after his death, she likewise showed symptoms of consumption, and the disease gained fast upon her. Towards the close of October, 1846, she fell asleep in the Lord. Her end was peace. She had walked with God, and she died in the Lord.

WILLIAM JAY, a native teacher of Coimbatore, while out in the district itinerating, was seized with cholera; and after a short but severe period of suffering, died in the midst of the heathen, whose spiritual good he was seeking, in a village about thirty miles from his own station at Invenashy. He was formerly in Government employ in Coimbatore; but on his conversion in 1834, relinquished his appointment for the purpose of devoting himself to his fellow-coun-

himself. After the usual course of preparation in the Theological Preparatory Class, he was appointed a Teacher. He was a clear and bold preacher of the Gospel, was well known throughout the province, and highly respected. He finished his labors in December, 1846.

REV. S. G. WHITTESLEY, M. A. of the American Ceylon Mission, was on the continent of India in part for health, but he was not dangerously ill, till he took a violent cold from getting wet in crossing a swollen river at night at Dindigul in the Madras Presidency. The illness proved to be a severe attack of inflammatory fever, which resisted all remedies, and bore down his too susceptible frame to the grave. He died on the 10th of March, 1847 at the residence of the Rev. G. W. McMilan, American Missionary. His illness was very distressing, and at the last his mind was often wandering; but when in possession of his reason, his faith in Christ, as the only and all-sufficient Redeemer and Saviour of sinners, was conspicuous. His friends have however fuller consolation, from the reflection that in his missionary life he was a bright example of zeal, fidelity and full-hearted devotedness to the cause of his Divine Master. He *loved* the missionary work, and was unsparing in his efforts to qualify himself for extensive usefulness among this people. Mr. Whittesley arrived in Ceylon in April, 1842.

MAJOR JOHN ST. CLAIR JAMESON, died at Bombay on the 23rd of March, 1847. He arrived from Sind in a state of exceeding exhaustion, about a week before his death. He had lived by faith, and in the exercise of strong and lively faith he died. He clung simply to the Redeemer of the lost, the Saviour of sinners. Occasionally he quoted passages of the Divine word that had especially refreshed his spirit; and to quotations from it read by others he sometimes responded with a most touching earnestness. That triumphant passage was repeated: "O death, where is thy sting! O grave, where is thy victory! the sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ." With a beaming countenance he said, "Yes, thanks, thanks, indeed." At another time he exclaimed, "Thanks be to God for all that he hath done for my soul." Of doubt regarding the glorious sufficiency of Christ and his willingness to save to the uttermost; of doubt regarding his own salvation, there was no trace whatever. He took an exceeding delight in having passages of the word of God repeated to him. His medical attendant was afraid lest his strength should be taxed too far in listening at those times; but when the fear was expressed to him, he replied, "Go on, go on; these are words of everlasting life." His mind continued clear almost to the last moment; scarcely was there a momentary eclipse of the understanding.

MRS. PATERSON, wife of the Rev. James Paterson, of the Berham-

diat cause of her death was an effusion of water in the chest. But though her death was unexpected, she was prepared for it, having long lived in habitual readiness for the summons "Behold, the Bridegroom cometh, go out to meet him!" Her end was peace.

REV. JAMES WALLACE, Wesleyan Missionary, died at Colombo on the 21st of April, 1847; in the stedfast faith, the rich experience, and the unclouded hope of the gospel of Christ. This most promising young man was driven by stress of weather in a native vessel to Ennore on the 13th of June, 1846, when on his way from Point Pedro to Batticaloa. For several days he had been in great exhaustion, through hunger and thirst; and during the last sixty-two hours he had not tasted anything to support his sinking frame. At Ennore he was received with the utmost kindness by Mr. Richardson of Madras, who afterwards conveyed him to the house of the Rev. J. Roberts. When he had remained a month with his friend, the medical attendants pronounced him fully capable of taking his journey to Ceylon, but he had a relapse of the disease (contracted in the native vessel) at Negapatam, from which he never fully recovered. Thus after being little more than a year among the heathen, and after preaching a few sermons, replete with evangelical truth, he went to his heavenly home.

REV. THOMAS HALLS, B. A. of Caius College, Cambridge, an assistant chaplain on the Madras establishment, died at Madras on the 30th of April, 1847. Mr. Halls had been but three months in the country. He was officiating at the Black Town Chapel; by the congregation of which he was much liked.

KO NOUNG-GYEE, a Burmese, in connection with the Tavoy Mission, died on the 19th of May, 1847. The old man was converted when Mr. Wade was founding Newville, on the Tavoy river, ten years before. He left a number of children and grand children, as well as other relations, not one of whom at the time of his death seemed disposed to follow his steps and put on Christ. In fact his children would not support him because he was a Christian, and his relatives shunned him. He found a home for some time with the Karen disciples at Newville but latterly he resided in the town. He was a good old man, says Mr. Bennett, and though he never learned to read, often seemed to enjoy hearing the scriptures read, and was at worship the Sabbath before he died. He was probably about eighty years of age.

EDWARD P. WHITEHEAD, long a resident at Dinapore, died at that station on the 12th June, 1847. Thirteen years before his death he was brought to the Lord. His awakening was not by outward means, but by the inward conviction of sin. The Spirit of God wrought upon

believe in the Lord Jesus, yet still he found nothing in himself wherein to glory. Humble and low in his own eyes, he was always ready to ascribe all the praise to *free mercy* and *Sovereign grace*. He was taken ill suddenly on the 8th of June, 1847, but was not thought to be in danger till the 10th, when the Doctor pronounced him to be in imminent danger, and commenced severe treatment by applying leeches and blisters to his head. He was at the time sitting with his head on his bed, his hands clasped, evidently engaged in prayer. On Mrs. Whitehead approaching him in tears and saying "Edward, look to Jesus," he replied, "Yes, that is what I am doing"—she then said,—"The Doctor thinks you are in danger," he raised his head, and looking up to her said, "Well, my dear, the Lord's will be done; my foundation is laid in Christ; I have it not now to seek; my hope is only in the blood and righteousness of Christ." On observing his wife weeping, he said, "Little faith, what is it after all, only one going before another; if it is the Lord's will he can raise me up again, if not, it is all for the best." He went on in a most cheerful way, repeating passages of scripture, and appeared quite animated. It was quite pleasing to see him so resigned, and his faith in his precious Saviour triumphant. Just then the Doctor returned to bleed him in the arm, after which, as he was supported by him to his couch, he said "Thank God this will do me good," but he could not sleep all that night, yet continued in a cheerful thankful frame of mind, and seeing the kind attentions of the Doctor, who remained with him the whole night, he took him by the hand and thanked him for his kindness. On the night of the 11th, he was very restless and could not lie down, his breathing having become very difficult, but was apparently engaged in mental prayer. On the morning of the 12th, which was the last day of his life, at 6 o'clock, he looked at all who were standing round his bed and said, "Cannot you feed me from the Word;" on this several texts were repeated at intervals. As he heard the texts he seemed to enjoy them much, smiled, and said, "Yes, yes." A friend coming to see him, he put out his hand to him and said, "Mr. W.—What a thing it is to be prepared, what should I have done now? I was hearty and well only the other day." Here his breathing became difficult and stopped him. After a little while he said, "I cannot speak what I wish." Another friend called, when he burst out saying repeatedly, his hope was *only* in the *blood* and *righteousness* of Christ, saying over and over again, "The *Blood, the blood of Christ*, what else does a poor sinner want?" After a while he said, "It will soon be over now, I feel it." His daughter said, "Papa, you will soon be with Jesus," he smiled, assented with his head, and said, "I think—" but could not finish the sentence. His partner repeated in his ear, "You have victory through our Lord Jesus Christ." He answered triumphantly, "*Sure, Sure.*" He wished to remember a favorite hymn, but complained of his memory being bad, shortly after he said, "It is this. 'My beauty this my glorious dress,'" meaning the hymn "Jesus thy blood and righteousness." After affectionately kissing all his family he said to Mrs. W. "Take care of my Ade," meaning his youngest daughter.

one." Mrs. W. said she hoped she was one also, when he replied, "Thank God, thank God," and then looking round to all, and pointing with his finger he said, "All believers, all believers," then fixing his eyes on his wife and seeing her in tears, he said "Faithless, look to Jesus—you know our life is hid with Christ in God;" his breathing prevented his finishing the remainder of the passage, "When Christ our life shall appear, &c." recovering a little he said, "I have prayed for you all, He will be with you in trouble." Soon after he closed his eyes, and his laborious breathing ceased, and it was thought he was gone, but he opened his eyes again, and sweetly smiling he looked up, and lifting up both his arms he beckoned with his hands, and with a gentle gasp fell asleep in Jesus—thus he died in *perfect peace* and *in full assurance of faith*, on the 12th of June, 1847, at the age of 50 years, 2 months, and 6 days.

HUBE, a young Naga convert, was baptised by the Rev. Mr. Cutter of the Assam Mission, on the 12th of September, 1847, "The first fruits from among the Naga people." He had been under the care of the missionary about four years, and for about a year before his baptism had given satisfactory evidence of being a disciple of Christ. He was removed by cholera on the 10th of October of the same year. He died happy, and left no doubt of the reality of his piety in the minds of all who witnessed his last hours.

PEH SO belonged to the little Christian church of Siam, under the care of the Rev. Mr. Goddard. This aged disciple, after glorifying God by a humble, Christian life for five years, quietly fell asleep in Jesus on the 25th of September, 1847. During his protracted sickness, he often spoke of a desire to depart speedily, if it were the Lord's will.

DEBBRAH CHUMDOO, a native convert belonging to the Church Mission at Bhagulpore, died in 1847. Her end, as described by her husband, and by a lady who visited her during her last hours, was one of truly Christian faith and hope. As soon as she was aware of the affliction with which it pleased God to visit her, she meekly implored Him to grant her patience to bear it: and the last words she uttered before her lips closed, were "God's will be done." Her husband was continually by her bed-side, administering to her that comfort from the word of God, which is able to extract the bitterness from the severest suffering; this she sweetly testified by her uplifted hands and affirmatory signs to her poor husband, giving assurance to the last that she died in Christ.

CHEK LENG CHU and PEH LI, two Chinese Christians in connection with the Siam Mission, died during the year 1847. At the approach of death they both remained unwavering in their faith, and looked

Christ. They had been members of the Rev. Mr. Goddard's church more than two years, and had given very encouraging evidence of the sincerity of their repentance and love to the Saviour.

MRS. MEAD, wife of the Rev. Mr. Mead, missionary at Nagoor in the Travancore district, died on the 6th of February, 1848. She was afflicted with a kind of asthma which came on in the rainy season, and gradually became weaker till she fell asleep in Jesus, with a hope full of immortality. She had for a period of twenty-eight years devoted herself to promote the temporal and eternal interests of the natives, for which her thorough knowledge of the Tamul language, and her love of doing good, eminently qualified her.

DR. AND MRS. JAMES, missionaries of the Southern Baptist Convention, were suddenly removed by death, ere yet they had reached their appointed field of labor. They were drowned on the 15th of April, 1848, while returning from Canton to Hongkong, and in sight of the latter place. They landed at Hongkong on the 25th of March, and after staying four or five days, went in the *Valparaiso*, the ship in which they came from the United States, to Whampoa, and thence in a Chinese boat to Canton. They embarked on the 13th of April, with several American gentlemen, in the schooner *Paradox*, which was thought a safer conveyance than the Chinese boats. They started, and were just through the Capsing-moon passage and entering the harbor, in sight of Hongkong, when a sudden puff of wind struck the schooner, and threw her on her side. She soon began to sink, and went down stern first. All on deck, with the exception of one gentleman, were preserved by holding on to the top of the mast, which was a few feet above the water; and were soon rescued by a Canton larcher. Dr. James had just left the deck, and no more than reached the cabin, where Mrs. James was, when they went down together, and hand in hand entered the eternal world. Nothing was heard or seen of them afterwards.

NOBIN GOPAL MOOKERJEA, was a young man of a respectable Koolin family. He was educated in the Agurpara English school for nearly eight years. He was a promising young man, and for two or three years had been decidedly favorable to Christianity; when in consequence of several conversions taking place he was removed from the school. Four months after leaving he was taken dangerously ill, and sent for Mr. DeRozario, the catechist of the Church Missionary Society, to visit him. Mr. DeR. in order to find out the state of his mind in the prospect of death, put several questions to him. All his answers showed that he had been much given to prayer, and he expressed his determination that should the Lord spare his life he would be baptised and become one of Christ's flock. Mr. DeRozario felt persuaded

ABRAHAM, who was one of the first settlers in the village of Kadat-chapuram, South India Missionary Station, died on the 30th of July, 1848. He was a real Christian, and his end was peace. His two sons, one of whom is a school-master in the service of the Mission, did what service they could during his illness, by reading to him the Holy Scriptures and books of devotion. He found the example of Job particularly useful. His patience, his resignation, his trust in the merits of our Saviour, his longing for the time of his departure out of this world, and of his entrance upon the enjoyment of rest, were evident to many who visited him.

BUDHU SING, was a Hindoo of the Rajpoot Caste. He was originally a sepoy, but latterly a Durwan in the employ of a native gentleman in the neighborhood of Agurpara, about 12 miles to the north of Calcutta. He had heard the gospel occasionally in the streets, but never attracted the notice of the missionaries in any particular way, except by his civil and respectful deportment when he met them. He was attacked with dysentery on the 9th of August, 1848. He came to the Catechist at Agurpara on the 28th, quite a skeleton scarcely able to stand—and said, “I am come to end my days among you.” He was over fatigued and asked for some water. Mr. DeRozario, the Catechist, ordered an Ooriah mallee working by to fetch some. He raised his voice, and with all imaginable seriousness said, “Why order an Ooriah mallee for water? Any water will do. Give me some from your house. I now believe that there is but one God, the Maker of heaven and earth.” Mr. DeR. left him sleeping in the verandah for a couple of hours, after which he was told that if he chose he might live with the Mission chowkedar, who was of his caste, and that the Catechist would give him medicine and attend to his wants. “O no, Sir,” said he, “I do not wish for such an arrangement at all, your caste is my caste, your God is my God.” He then took off his neck-lace and other idolatrous marks that he wore about his neck and threw them away. He remained with the Catechist, and told him that the gospel made some impression on him about two years before. Medicine was administered both to his soul and body daily; but the physical means availed nothing, except just to relieve and strengthen him a little, but he found Christ precious to his soul. He acknowledged his sins freely, repented heartily, believed firmly, prayed earnestly, hoped stedfastly. He asked every Christian that came to see him to pray with him and for him. On Saturday, the 2nd September, his disease grew worse: it was also found that his liver was affected. He had much pain, whilst every possible means was used to relieve him. He however continued very patient, and casting all his burden upon Christ asked for baptism. On the following day, finding he was not long for this world, in the absence of a minister Mr. DeRozario baptised him. On this occasion several Christians were assembled, also two heathen servants, in whose presence he was asked several requisite questions, to all of which he gave very satisfactory answers. After this he was baptised. The whole pre-

“Do you feel the presence of Christ with you?” “Yes.” “Do you feel the comfort of the Holy Ghost?” “Yes.” “Have you any request?” “I want the forgiveness of my sins.” “Christ will forgive you.” After a short time he said, “Commit me into the hands of Jesus Christ.” After this he could not speak, but he was still perfectly sensible, and answered one or two questions by signs. A few minutes before his spirit took her flight he could not hear any more. He slept in Jesus on Tuesday night, the 5th September.

RABEE, the pious teacher of Mrs. Weitbrecht's infant school at Burdwan, was permitted to enter her eternal rest in the early part of December, 1848. Her heavenly Father found good in his wisdom to try her in the furnace of affliction. She was laid up with a painful and lingering illness for upwards of a year, and this refining process was sanctified to her soul. She bore her long trial with more than common patience and submission. Her soul was supported with the hidden manna, and it could be seen that grace sustained and refined her immortal part, while by a slow process of many a weary month the frail vessel which contained it was worn out to a skeleton. Her sufferings during the last few days of her pilgrimage were exceedingly distressing; the thread of life was severed after hard convulsive struggles, and on the last day consciousness was gone. Under these circumstances no dying testimony of her faith and hope in Christ could be uttered by her. Naturally amiable and gentle, she was loved by her friends from the time when, a little orphan, she found a home in the orphan school. She possessed no striking talents, or quickness of apprehension, she was rather slow and deficient in energy—the common defect of native females, but her conduct always gave satisfaction, and she manifested in early years a tender susceptible heart, and loved to hear the word of God. Her stay in England appears to have been greatly blessed to her. In that excellent institution for training teachers for infant schools, “the Home and Colonial Infant School Society,” she received that useful preparation, by which she became afterwards so well qualified as teacher of the infant school in this Mission. But what was of incomparably greater importance, the prayers and exhortations of Miss Roberts, the house-keeper under whose particular care she was placed, were blessed to her conversion. For the space of nearly three years Rabee occupied in the Burdwan Mission the useful post of infant school teacher. Every one could perceive that she was in her element, when with her classes in the school-room. Her gentle influence with those little ones was indeed for good; and they loved her in return. She continued, on her sick bed, while a shadow of strength was left, to instruct a class of girls; and frequently of an evening some native Christian women were seen sitting round her bed, to whom she delivered a dying testimony of the love of Christ, exhorting them to be constant in following him. Very shortly before her death, being sent to a friend's house for change of air, she wrote to Mrs. Weitbrecht—“I shall be very happy to be with Christ.

MR. HURTER, a Swiss missionary, came to this country about the year 1844, and settled at Bhaugulpore. It was his wont, in the cold season, to visit the Rajmahl hills and preach the gospel to the wild mountain tribes: a coolie carried his bed and books, another his box with provisions and cooking utensils; and, thus furnished, he used to take up his residence among the people. In the rainy season he preached to the natives in the plains. Thus he labored five years without the aid of a society; supporting himself by the interest of a little private property which he possessed. On the 8th February, 1849, he returned from his usual excursion to the hills, where he had been engaged preaching six weeks. He felt unwell, and when the physician saw him, a jungle fever of the worst form had attacked him, which terminated fatally in two days. Mr. Hurter was a zealous, and self-denying laborer in a field which has proved fatal to every missionary who has attempted the conversion of the hill tribes.

MRS. JESSIE THOMPSON was the daughter of the Rev. Dr. Wardlaw of Glasgow. Having been united to the Rev. W. Thompson, a missionary of the London Missionary Society, she sailed from England in the close of 1840, and arrived at Madras in February, 1841, and immediately proceeded to their Station, Bellary. During a period of eleven years she labored faithfully and usefully in the work of native female education at Bellary—her life in the missionary field was a “sacrifice, acceptable, well pleasing unto the Lord.” Mrs. Thompson, when she left home, was in the enjoyment of the best possible health. Hardly ever, indeed, had she required a medical visit, and for years she stood the effects of an Indian climate well. It was not till early in 1848, that the debilitating influence of it began so to indicate itself as to render necessary a temporary removal from Bellary to the Hills—a station about thirty miles distant. During the journey from Bellary to Madras, Mrs. T. had two relapses, and, after her arrival there, a third, from the effect of which she rallied; but a day or two before she was to have embarked for her native country, she became worse, and sunk beneath the disease under which she had so long labored, and entered into that “rest which remaineth for the people of God.” To the last she was sensible, and seemed to hope, for the sake of her husband and family, to get better; though at the same time, she was quite calm, resigned and happy, in the prospect of death, resting alone in the merits of her Saviour, and “willing to depart and be with Christ, which is far better.” About two hours before her death she tried to encourage her partner’s fainting heart, by telling him that she was not so ill as she appeared to be. Her end was peaceful—without a struggle or a groan—breathing out her spirit, on the 23rd of February, 1849.

MRS. MOORE of the American Baptist Mission at Akyab, died on the 5th of November 1849. After a somewhat protracted season of

constrained to acquaint her with his fears, that death was at hand. She seemed a little surprised, but said she was willing God should do as he pleased. She was much troubled for breath, and spoke but little ; but she looked up, and her countenance wore a sweet and pleasant smile, after the power of speech was gone.

REV. CYRUS BARKER died at sea on the 31st of January, 1850. He arrived in Assam in the year 1840, under the patronage of the American Baptist Missionary Union, and commenced his labors at Jaypore ; subsequently he removed to Sebsaugor, and in 1843, went to Gowhatty, where he continued to labor until sickness compelled him to leave. For many years he pursued his labors under great bodily suffering. In 1844, he was advised to seek a change of climate ; but having partially recovered, and there being no one to whom he could commit his charge, he concluded to continue his labors. From that time a general debility became more and more apparent, until a little more than a year before his death, when he went to Moulmein. During the last eight months of his stay in Assam, he was an almost constant sufferer. It became evident that his labors on earth were nearly at an end. Still he was full of hope that a voyage to his native land would enable him to return with renewed strength to welcome others of the perishing of Assam to Christ. He embarked for England. For a while the sea air proved beneficial, and his health gradually improved, until within about ten days before his death, when the swelling of his feet, his laborious breathing and complete prostration of strength, told too plainly that the time of his departure was at hand. A day or two before his death, becoming aware of his situation, he remarked : " If it had pleased the Lord I would have preferred to live a little longer, in this eventful period of the church's history." When told of what he had done in the cause of Christ, he replied, " Yes, I have tried to serve my Saviour, but I count it all as nothing. I am a poor sinner, and rely wholly on the righteousness of Christ for salvation." He was too weak to converse much, but his mind seemed calm and happy, and his death was quiet and peaceful. He had for weeks manifested an unusual fondness for his Bible, and his prayers for some time previous had been very fervent, his longing after God intense, and consecration to his will complete.

REV. JAMES PEGGS, formerly Baptist Missionary at Cuttack in Orissa, but latterly retired in England, died there in the early part of March, 1850. He was not a man of large intellectual capacities, nor was he gifted with a vivid imagination, or splendid oratory by which to allure or captivate his readers or auditors. He was a plain, energetic, persevering man, living for one object, the good of his species and the glory of Christ. In the collection of facts, the compilation of tracts, pamphlets and books, he was untiring and successful. To this his works on Suttee and Infanticide, Ghaut Murders, the Opium Trade, and other cognate subjects, abundantly testify. His extensive and

most hopeless circumstances, show how deeply his heart was set on doing good.

DEVI GIR, was a gossain, and was baptised by the Rev. J. T. Thompson, of Delhi, on the 28th of November, 1830. He continued his Christian course for twenty years. In the early part of his career he composed a number of tracts for the use of his countrymen, which were afterwards printed. On the 27th of April, 1850, he was released from suffering after a severe illness of nine days, and general ill health of near a month. His end was peace; and calm joy and firm faith in his Redeemer marked his departure, as also an habitually devotional frame of mind. The last act of his life was an act of prostration, as when he used to pray; and when praying, he departed, as we hope, to the presence of his Redeemer, in whom he trusted, of whom he implored forgiveness, and on whom he called in the words of a favorite hymn, "Keep me, Lord Jesus, I've none but thee!"

ISABELLA ANGELINA WITTINBAKER, was the eldest daughter of James Alexander Fenwick, and grand-daughter of Sir Edward Fenwick, Bart. She married in January, 1837, and died in June, 1850. Although always professing a decent regard for religion, yet she was destitute of the one thing needful till about six months previous to her death, when God in great mercy visited her with his converting grace, in answer to the numerous prayers of her bereaved husband. It was from the period in which her case was pronounced hopeless, that she began to think seriously about religion. At night of the same day that the doctor gave his opinion of her danger, she woke her husband with considerable agitation and said, "I feel that I am passing through the dark valley of the shadow of death; my end is drawing nigh. While you were asleep, I said to myself, Alas! my dear husband! what a desolation of heart will soon be thy painful lot!" Mr. W. observed, "Remember, my dear, God's promise that his rod and his staff will support and comfort Christians at the hour of death." "But I am no Christian," was her reply. "I have too fondly loved the world; have been a giddy foolish woman, with manifold advantages, and your own daily example before me. Will Christ save such a vile wretch and sinner as I am?" "Yes," he answered, "a greater sinner and a viler wretch, too, if he but go to Christ with sincere contrition and genuine penitence." "I believe that," she said, "but the terrors of conscience which I experience at this moment, on a review of my past sinful actions, are a proof that there is no salvation for me." Mr. W. now read to her such passages as the following from the Scriptures,— "Him that cometh to me, I will in no wise cast out;" "Come unto me all ye that are weary and heavy laden," &c. Also a sermon on the latter verse by Flavel in his Method of Grace. As the author expatiates fully upon all the objections which conscience-smitten sinners raise against themselves, and meets them satisfactorily, this sermon afforded her comfort; and on his finishing the reading of it, she

fills the trembling sinner's mind with doubts and despair in order to prevent it from entirely venturing on Christ; but still I find no peace, no assurance that I am, or ever will be accepted." A great deal more of conversation ensued; but all this gave her very little, if any, relief, being tortured by the pangs of an accusing conscience. Her husband now made it his earnest study to read the Bible to, and pray with her with much frequency. They perused together the Psalms over and over, with many select portions of the New Testament.

In respect to the ultimate issue of God's merciful design which her affliction was to fulfil, she was wont frequently to repeat with considerable emotion the following lines of Cowper—

" Ye fearful saints fresh courage take
The clouds ye so much dread
Are big with mercy, and will break
With blessings on your head.

" His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste
But sweet will be the flower."

It was more than once her husband heard her declare with tears,—
"The desire to live is scarcely any consideration with me now; what I feel mostly anxious for is to obtain the pardon of my sins, and an assurance that God has accepted me. If I wish to live at all, it is that I might learn more of Christ before I go hence and am no more!" Such, indeed, was the change which her mind had undergone that, although naturally of a warm temperament, she was now all calmness, humility and resignation, and not a murmur or complaint escaped her lips.

On the 22nd of February, 1850, they left Camp for Calcutta, to reach which was her earnest daily prayer, that there her bones might have a sure resting place, and her children be told, "There lies your dear mother!" Her home she did reach in safety on the 20th May. The heat of Calcutta appeared to be too oppressive for her emaciated frame, and though medical aid was in time resorted to, she began to sink rapidly. On the morning of the 29th, she said, "I wished much to be baptised, and join the church, as you know, but I have no hope of doing that. I think I have not many days to live." She then called her husband and all the children, with the rest in the house, to her bedside, gave them, one by one, her farewell kiss and blessing, exhorted the elder children to tread in the steps of the father, and anxiously commending them all to him, and every one to God, sank on her pillow with exhaustion. Shortly after, she said with ecstasy, "I am going to my Saviour; I see the angels of God coming to convey me to heaven; ask me no longer to remain here." To her brother-in-law she said, "Why do you wish me to stay in a world like this? live near to God with your wife, and you will obtain peace at the hour of death;" and then clasping her hands on her bosom, began to pray in a whisper. To her sister she likewise made a similar remark about the wickedness of this world, asked her several times to accompany her

death, she requested her sister to read the 3rd and 5th verses of the hymn—

“ His love in times past forbids me to think,
He'll leave me at last in trouble to sink,” &c.

After observing, “ What sweet lines are these ! ” she made an effort to sing them, but could not do so, owing to the weakness of her lungs. Her growing debility, and the state of her pulse, now produced the bitter conviction that life was fast ebbing away. The doctor called and observed, that she was extremely low, and would not survive the morning. Her extremities getting cold, they were fomented with bottles filled with hot-water, on which she remarked in a tone indicative of calm resignation, “ Where is the use of all this trouble ? ” About 2 o'clock A. M. she called Mr. W. near her bed and said, “ My love, I feel very bad ; I think I am dying ; did not the doctor say I would not survive the morning ? ” He asked her, “ Dearest, are you afraid to die ? ” After pausing awhile and looking stedfastly, she replied, “ Yes, a little.” He said, “ Be not afraid ; Christ is at hand with his rod and his staff to support you ; remember you recently read in the Pilgrim's Progress of Christian's trembling to cross over the river of death, and yet allowing himself to be cheered by Hopeful.” She listened with a serene smile, and nodded assent. Mr. W. then prayed with her, holding her already death-struck hand in his. This done, he asked her, “ Do you now feel that peace of God which is the surest pledge of his having pardoned and accepted you through the blood of Christ—a peace the full possession of which you had reason often to doubt ? ” “ Yes, I *do* now feel that peace,” she answered with emphasis, and shortly after breathed her last.

REV. ROBERT GIBSON, B. A. of the Baptist Mission, arrived in Calcutta on board of the *Vernon* in the latter part of 1841. He had come to India with a view to take the oversight of the Church assembling in the Circular Road chapel. He had been on probation, and his preaching being approved of by the congregation, a meeting of the members was to have been held on Thursday evening 3d March, 1842, (the evening after his death) to invite him to the pastoral office. On the Sabbath previous Mr. Gibson preached at the Circular Road chapel in the morning, and at the Union Chapel in the evening. Mr. Beeby attended the Baptist Chapel as usual, and both were apparently in the full possession of health. On the evening of Monday, Mr. Beeby was seized with cholera, and expired on Tuesday morning. On the evening of the same day he was interred. Mr. Gibson, who resided under the same roof, attended the funeral, though deeply afflicted and laboring under severe indisposition. While the Rev. Dr. Yates was reading the Scriptures at the grave's mouth, Mr. Gibson fell down as if stricken by the hand of death ; he was led out of the burial ground, and it was but too evident that the last enemy had claimed him as his own. During the night he continued to suffer ; but still hope was entertained, nor did he appear conscious of his approaching end, until a very short time previous to his death. When apparently conscious that the awful crisis was at hand, he said—“ It is all right.” And on a friend ad-

and feelingly responded, "and with thy spirit." About half-past 11 on Wednesday morning he fell asleep in Jesus. Never perhaps were these words more fully verified—"In the midst of life we are in death,"—than in the removal of these two good men. If we needed more to impress upon us the uncertainty of life, and of all human plans, we might find it in the fact that the same magazine that announced the death of these two men, contained the speeches of both Mr. Beeby and Mr. Gibson, delivered at the Annual Meeting of the Baptist Missionary Society, the one opening and the other closing the proceedings of that evening,—and ere the speeches had been prepared for the press, both speakers were removed from the scene of labor, in which they then exhorted all to engage. They were literally the speeches of dying men; the sentiments they uttered appear now the more striking. Mr. Beeby, dwelt upon the changeableness of society in India, little thinking he would be so soon added to the unchangeable perfected church. Mr. Gibson exhorted all to personal effort in the great work, enforcing his sentiments with that striking passage—"Whatsoever thy hand findeth," &c. Mr. Gibson had but attained his twenty-fifth year—he had studied with success at the University College, London, and promised to be a useful, active and devoted minister of Jesus Christ in Calcutta.

REV. THOMAS ABISHAGANADEN, native missionary of the S. P. G. F. P. at Tanjore, entered into his rest on the 11th May, 1844, aged 55 years, after an illness of 15 days. He was the pupil of the Rev. Messrs. Rottler, Cæmmerer and Kholhoff, and was educated in the Tranquebar and Tanjore Mission Schools. He entered the Mission service in 1805, being then in the 16th year of his age. His life was an uninterrupted course of activity and usefulness. He was an able, pious, zealous, and humble-minded minister. He was distinguished for his Christian humility and simplicity. He will be long remembered by the Christians of Tanjore, and can never be forgotten by his numerous converts. He was highly esteemed by his European brethren in the Ministry.

ARADHUN, a native convert, and for several years the pastor of a small Native Church at Rajnugur in the district of Jessore, died on the 30th March, 1851. He was taken ill on the 27th and on the following day the complaint assumed the type of Spasmodic Cholera, under which he soon began to sink. The Rev. Mr. Parry the Missionary of the station, but who was absent at the time, hearing of his illness dispatched a messenger with some medicine, but Aradhun refused to take it observing, I did not want medicine, for my appointed time is come; but wished very much to see Mr. Parry. His wife asked "To whom have you committed your soul?" he replied with great earnestness, "With the Lord Jesus Christ, my Redeemer, on whom I depend entirely for salvation."—Early on the morning of the following day he fell asleep in Jesus while his brethren and sisters were

As a preacher of the Gospel, Aradhun was bold, energetic and indefatigable. He was very affectionate, and very hospitable to his fellow-Christians, and often relieved his poorer brethren, though his salary was very small. The heathens of all classes respected and esteemed him, and many looked to him for advice and counsel; he honored his profession, and could say, "For me to live is Christ, and to die is gain." At his death he was upwards of seventy years of age.

HURRISCHUNDER, by birth a Hindu, was converted by means of a copy of one of the Gospels. God had been pleased to afflict him with leprosy, and he was told that he was a very great sinner and therefore God had thus afflicted him. He believed himself to be a great sinner, and in order to obtain pardon and get rid of his sins he undertook a journey to a place near Moorshedabad, that at that holy place he might wash away his sins. But he soon became convinced that bathing would do him no good. He then became a menial servant to a Brahman, thinking that by coming into daily contact with so much holiness he would be greatly benefited. While he was living with this Brahman, a native preacher visited the village, and was invited by the Brahman to preach the Gospel in his house. One evening he stayed there a long time conversing with a number of persons, among whom was Hurrischunder, who with several others received a copy of one of the Gospels. He read the book and felt much inclined to learn more of Christianity, for he thought there was some thing in it that would do the great sinner good. Hearing that he would find Christians at Munshi Bazar who would instruct him, he left his old master and went there. He was diligent in reading the Scriptures, and very attentive to the word preached.

On Tuesday the 14th January, 1851, he was taken ill of cholera, which speedily proved fatal. He was quite aware of his danger, yet had no fear; his clear view of the way of salvation, and firm trust in the Saviour not only freed him from all fear of death, but inspired him with cheerful hope: he even expressed a wish to die to those who were standing by. His end was peace. His age was about thirty.

JOHN PAUL KLEINKNECHT was a native of Kempten, in Germany, near the birth-place of Martin Boos, and came a few years ago to India as a writer in a mercantile establishment. His first stay was in Bombay, where he became acquainted with the Rev. Mr. Isenberg, who seeing him to be a young man of serious disposition, gave him letters of introduction to the missionaries in Mangalore, Calicut, and other places, which he visited whilst travelling for the firm. From thence he came to Calcutta. His letters introduced him to many Christian families, who developed, in this young man, those remarkable qualities which were dormant in him. His great desire for instruction, the simplicity of his behavior, and his evangelical principles, remained unadulterated in the midst of the worldly society he was surrounded by at home. Meetings of a religious nature were his

Society's meeting in 1851, that he felt an ardent desire to devote his leisure time to the service of the Lord. His feelings on the occasion were expressed in a letter to a friend, which was printed in the Bombay Christian Missionary Record, and afterwards in the Calcutta Christian Intelligencer for September, 1851. The study of the Hindustanee made him desirous to work among the Mussulmans, and he studied the works of Mr. Pfander of Agra, trying to make himself master of the arguments which the author makes use of. He was often seen reading the Bible, or some Tracts, to the punkah-bearers, and other people, after service time. A zealous distributor of Bibles and Testaments, Tracts and good books, he was frequently found going about doing good; and when religious periodicals reached him from Germany, they were immediately put in circulation among his friends in Calcutta and the Mofussil, which he had gone to visit during the Durga Pujah holidays of 1851. He was member of a Juvenile Committee in connection with the Benevolent Institution.

His constant endeavors to do good, his office duties, and his anxiety to learn the native language had brought him rather low in health, and he was advised to go into the country for the change of air. He made arrangements with a friend, a layman like himself, to spend the Easter Holidays with a native congregation in the Sunderbunds. They went on board the boat on Thursday night, and it appears he was then already suffering from fever, though it was supposed to be only weakness from over-work. On Sunday he became really ill, came back to Calcutta, where he died on the Sunday following, the 18th of April.

His soul was at peace in the midst of fever. When unconscious of every thing else, the name of Jesus, his Saviour, seemed to rouse him. The last act of consciousness witnessed, was on Saturday evening. The family being assembled for evening worship in an adjoining room, hearing the Bible read, he lifted his hands, and crossed them on his breast in the attitude of prayer.

Thus died, in the prime of life, this young servant of the Lord. May his death be made a blessing, as his life was, and be used to stir up many a young man in India to stand in the gap and to be ready to say before the Lord, 'Here am I, send me.'

He died April 18th, 1852, aged 22 years.

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1656	Philip Baldæus.	Ceylon.	—	—	1	1
1706	Bartholomew Ziegenbalg.	Tranquebar, Coro- mandel Coast.	1719	36	1	119
1709	John Ernest Grundler.	Ditto.	1720	44	1	131
1717	Aaron,	Ditto.	1745	47	1	336
1719	Benjamin Schultze.	Ditto.	1763	—	1	219
1725	Christian Frederick Pressier.	Ditto.	1738	—	1	479
1727	Diego.	Tanjore, Madras.	1781	77	1	287
1728	Rajanaiken.	Ditto.	1772	70	1	65
1732	John Ernest Geister.	Cuddalore, Madras.	—	—	3	146
1740	Fabricius.	Madras.	1790	—	2	72
1740	John Zachariah Kiernander.	Cuddalore and Cal- cutta, Bengal.	1799	88	1	193
1750	Christian Frederic Swartz.	Tanjore, Madras.	1798	72	2	1
1750	George Henry Hutteman.	Cuddalore, Madras.	1781	—	3	187
1755	John Christian Obeck.	Ditto and Malda, Bengal.	1803	73	1	467
1767	Christian William Gerické.	Cuddalore, Madras.	1803	61	2	339
1767	Charles Grant.	Calcutta, Bengal.	1823	78	1	75
1768	Manoel Joze D'Costa.	Ditto.	1771	47	2	381
1769	Bento D'Silvestre.	Ditto.	1786	58	2	182
1769	Lord Teignmouth.	Ditto.	1834	82	3	106
1770	C. S. John.	Tranquebar, Coro- mandel Coast.	1813	66	3	169
1774	John Peter Rottler, D. Ph. S.	Vepery, Madras.	1836	86	3	318
1775	John Christian Diemer.	Calcutta, Bengal.	1791	—	1	187
1779	Philip Melvill.	—	1811	49	3	23
1783	John Thomas.	Malda, Bengal.	1801	—	1	444
1786	David Brown.	Calcutta, Bengal.	1812	48	1	338
1786	Henry Creighton.	Malda, Bengal.	1807	38	3	153
1788	Joseph Daniel Jænické.	Tinevelly, Madras.	1800	—	3	197
1790	Augustus Cæmmerer, Ph. D.	Tranquebar, Coro- mandel Coast.	1837	72	3	218
1790	Richard Thomas Burney.	Calcutta, Bengal.	1808	48	3	417
1790	Richard Hall Kerr.	Madras.	1808	39	3	48
1793	William Carey, D. D.	Serampore, Bengal.	1834	73	1	289
1795	Elizabeth Corrie.	Calcutta and Madras.	1836	54	2	83
1795	Michael DeRozario.	Calcutta, Bengal.	1831	63	2	154
1795	Samuel Powell.	Malda, Bengal.	1802	28	3	255
1795	George Samuel Hutteman.	Calcutta, Bengal.	1843	74	3	314
1795	John Fountain.	Dinagepore, Bengal.	1800	33	3	332
1798	Nathanael Forsyth.	Chinsurah, Bengal.	1816	47	1	173
1799	Daniel Brunsdon.	Serampore, Bengal.	1801	24	1	170

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1799	William Ward.	Serampore, Bengal.	1823	54	2	136
1799	Joshua Marshman, D. D.	Ditto.	1837	70	3	257
1799	William Grant.	Ditto.	1799	25	2	463
1800	Claudius Buchanan, D. D.	Calcutta, Bengal.	1815	49	2	193
1800	James Edmond.	Ditto.	1833	74	2	233
1801	Krishna Pal.	Serampore, Bengal.	1822	58	1	133
1801	Pitambara Singha.	Ditto.	1804	60	1	263
1802	Charlotte Amelia Carey.	Ditto.	1821	62	2	331
1803	Krishna Prisada.	Ditto.	1806	—	1	419
1803	John Chamberlain.	Bengal, &c. North West Provinces.	1821	44	2	216
1803	Joseph Dacre.	Chittore, Madras.	1828	—	3	183
1803	William Moore.	Patna, &c. Bengal.	1844	68	3	200
1804	Elizabeth Rowe.	Digah, Bengal.	1814	29	2	285
1804	Augustus Desgranges.	Vizagapatam, Ma- dras.	1810	30	3	92
1805	Sarah Loveless.	Madras.	1837	63	1	182
1805	Richard Mardon.	Malda, Bengal.	1812	36	2	408
1805	Eleanor Moore.	Digah, Bengal.	1812	36	2	410
1805	Rughoonath.	Serampore, Bengal.	1808	60	2	448
1806	Daniel Corrie, L.L. D.	Chunar, & Calcutta, Bengal.	1837	59	1	149
1806	Henry Martyn, B. D.	Dinapore, &c. Ben- gal.	1812	31	1	385
1806	Pran Krishna.	Jessore and Seram- pore, Bengal.	1844	64	2	164
1807	Robert Morrison, D. D.	China.	1834	52	1	97
1808	Brindabun.	Monghyr, Bengal.	1821	—	1	366
1808	Thomas Truebody Thomason.	Calcutta, Bengal.	1829	55	2	306
1809	William Lee.	Vizagapatam, Ma- dras.	1824	44	1	49
1809	Mrs. Robinson.	Serampore, Bengal.	1810	—	3	90
1809	Owen Leonard.	Dacca, Bengal.	1848	76	3	231
1809	Henry Peacock.	Chittagong, Bengal.	1820	—	3	325
1810	Edward Pritchett.	Rangoon, Burmah.	1820	48	2	326
1811	Abdool Musseeh.	Agra, North West Provinces.	1827	—	1	455
1812	Samuel Newell.	Bombay.	1821	37	1	21
1812	Ann Hasseltine Judson.	Burmah.	1826	39	1	237
1812	Gordon Hall.	Bombay.	1826	45	2	183
1812	Visoowasanaden.	Tanjore, Madras.	1837	55	2	273
1812	John Lawson.	Calcutta, Bengal.	1825	38	2	415
1812	Adoniram Judson, D. D.	Burmah.	1850	62	3	277
1812	Robert May.	Chinsurah, Bengal.	1818	30	3	294
1812	Harriet Newell.	—	1812	19	3	422
1813	William Milne, D. D.	China and Malacca.	1822	37	2	87
1813	Rachel Milne.	Malacca, Straits.	1819	35	3	65
1813	John Harle.	Chinsurah, Bengal.	1822	—	3	134
1813	Joseph Kam.	Amboyna, Moluccas.	1833	63	3	213
1813	C. A. Jacobi.	Vepery, Madras.	1814	22	3	286
1814	Thomas Fanshaw Middleton, D. D.	Calcutta, Bengal.	1822	54	1	7

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1814	Charles Theophilus Ewald Rhe- nius.	Tinnevely, Madras.	1838	47	2	275
1814	Thomas Trowt.	Batavia.	1816	32	2	368
1814	Anund Mussee.	Meerut, N. W. P.	—	—	3	450
1815	William Yates, D. D.	Calcutta, Bengal.	1845	52	1	29
1815	Henry Fisher, M. A.	Meerut, N. W. P.	1845	—	2	30
1815	Frederic Christian Gotthelf Schröter.	Titálya, Bengal.	1820	—	3	477
1816	Edward Warren.	Tillapolly, Ceylon.	1818	32	1	372
1816	Domingo D'Cruz.	Midnapore, Bengal.	1825	—	1	484
1816	Hingham Misser.	Monghyr, Bengal.	1823	—	2	384
1816	Mary Penney.	Calcutta, Bengal.	1829	44	2	456
1816	Joseph Phillips.	Java, Straits.	1820	27	3	165
1816	James Richards.	Tillapolly, Ceylon.	1822	38	3	377
1817	John D. Pearson.	Chinsurah, Bengal.	1831	41	1	368
1817	William Hopkins Pearce.	Calcutta, Bengal.	1840	46	3	1
1817	James George Penney.	Ditto.	1839	47	3	126
1817	Oogharee.	Chittagong, Bengal.	1825	—	3	309
1818	Seeta Ram.	Goruckpore, Bengal.	1830	—	2	46
1818	Thomas Beighton.	Malacca, Straits.	1844	54	2	431
1818	Samuel W. Flavel.	Mysore, Madras.	1847	63	3	15
1819	Martha Mundy.	Chinsurah, Bengal.	1824	23	1	474
1819	Harriet Wadsworth Winslow.	Ceylon.	1833	37	2	121
1819	Matthew Pirwoodheen.	Meerut, N. W. P.	—	—	2	335
1819	Catherine Yates.	Calcutta, Bengal.	1838	41	3	148
1819	Joseph Roberts.	Jaffna, Ceylon.	1849	—	3	312
1819	Samuel Trawin.	Calcutta, Bengal.	1827	—	3	323
1819	Mrs. Bryar.	Chunar, N. W. P.	1815	—	3	337
1820	James.	Burdwan, Bengal.	1837	32	1	280
1820	John Kindlinger.	Pulicat, Madras.	1829	—	3	37
1820	Alexander.	Bellary, Madras.	1831	—	3	299
1821	John Mack.	Serampore, Bengal.	1845	48	1	282
1821	William Bampton.	Pooree, Orissa.	1830	43	2	260
1821	Jonathan D. Price.	Burmah.	1828	—	3	158
1821	James Garrett.	Bombay.	1831	34	3	219
1821	James Paton.	Lucknow, N. W. P.	1847	49	3	266
1821	Sarah Wetherberd.	Bellary, Madras.	1823	25	3	321
1821	George Bryne.	Chinsurah, Bengal.	1833	62	3	342
1821	Peter and Shoonder.	Burdwan, Bengal.	—	—	3	419
1822	Mary Hill.	Berhampore & Cal- cutta, Bengal.	1847	57	1	275
1822	Robert Henry Blosset.	Calcutta, Bengal.	1823	47	1	326
1822	Azubah Clark.	Goruckpore, Bengal.	1826	19	1	439
1822	Stephen Roberts.	Berhampore, Bengal.	1833	40	2	465
1822	John Theophilus Reichardt.	Calcutta, Bengal.	1836	—	3	155
1822	Mrs. Norton.	Aleppce, Madras.	1826	31	3	191
1822	William Sawyer.	Madras.	1832	—	3	211
1822	Alexander Fyvie.	Surat, Bombay.	1839	—	3	217
1822	Micaiah Hill.	Berhampore, & Cal- cutta, Bengal.	1849	59	3	404

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1823	Reginald Heber, D.D.	Calcutta, Bengal.	1826	43	2	97
1823	Mary Bird.	Ditto.	1834	48	1	60
1823	James Joseph Sparrow.	Bombay.	1829	—	2	191
1823	Sukharee.	Howrah, Bengal.	1824	—	2	405
1823	Helen Wilhelmina Overbeck.	Chinsurah, Bengal.	1825	18	3	346
1823	M. Wilkinson.	Goruckpore, Bengal, Kotegurh, Hima- layahs.	1848	—	3	412
1824	Robert Burn.	Penang, Straits.	1833	36	2	158
1824	John Gottlob Albrecht.	Serampore, Bengal.	1825	27	3	61
1824	William Lenox Cleland.	Calcutta, Bengal.	1822	34	3	228
1824	Eliza Leslie.	Monghyr, Bengal.	1826	20	3	339
1825	Mohun Das.	Chunar, N. W. P.	1830	70	1	26
1825	Margaret Clough.	Colombo, Ceylon.	1827	24	2	269
1825	George Dana Boardman.	Burmah.	1831	30	2	289
1825	Sarah Boardman Judson.	Ditto.	1845	41	2	394
1825	Charles Piffard.	Calcutta, Bengal.	1840	43	3	221
1826	Nathanael Tajkhan.	Chunar, Bengal.	1826	60	1	189
1826	Robert Cathcart.	Various, Madras.	1834	24	1	205
1826	James Gray, A.M.	Kutch, Bombay.	1830	40	1	270
1826	Samuel.	Jaffna, Ceylon.	1829	35	2	323
1826	Ann Thomas.	Howrah, Bengal.	1833	31	2	443
1826	John Robert Morrison.	Canton, China.	1843	29	3	190
1827	Krupa Sindu Sihu.	Cuttack, Bengal.	1844	—	1	231
1827	John Thomas James, D.D.	Calcutta, Bengal.	1828	43	2	250
1827	Anna Walton.	Bellary, Madras.	1839	36	3	243
1827	Samuel Dyer.	Penang, Straits.	1843	39	3	381
1828	Chellapah.	Belgaum, Madras.	1844	—	2	256
1828	John Smith.	Madras.	1842	—	2	469
1828	John Adam.	Calcutta, Bengal.	1831	21	3	92
1828	Charles Friend.	Benares, N. W. P.	1829	27	3	177
1828	Gungaram Mundul.	Khari, S. of Cal- cutta, Bengal.	1843	—	3	209
1829	Margaret Wilson.	Bombay.	1836	41	1	137
1829	John Matthias Turner, D.D.	Calcutta, Bengal.	1831	45	2	385
1829	Ruzec-oo-deen.	Goruckpore, Bengal.	1842	—	2	426
1830	Koilaschunder Mookerjee.	Calcutta, Bengal.	1844	26	1	84
1830	Robert Cotton Money.	Bombay.	1835	—	2	450
1830	John Reid, M.A.	Bellary, Madras.	1841	34	3	40
1830	David Bickersteth Bhajun.	Chunar, Bengal.	1837	19	3	85
1830	Helen Maria Mason.	Tavoy, Burmah.	1846	40	3	210
1830	Ebenezer Daniel.	Colombo, Ceylon.	1844	60	3	289
1831	Jane Byrne.	Calcutta, Bengal.	1844	30	3	225
1831	Maria Douglass.	Ditto, ditto.	1833	16	3	239
1831	Mrs. Drew.	Bangalore, Madras.	1838	25	3	307
1831	John Hæberlin, D. P.	Calcutta, Dacca, Ben- gal.	1849	41	3	385
1831	Radhu Das.	Calcutta, Bengal.	1850	—	3	441
1832	Radhanath Das.	Ditto.	1844	29	1	356
1832	Edwin Stevens.	Whampoa, China.	1837	34	1	383

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1832	Moheschunder Ghose.	Calcutta, Bengal.	1837	—	3	46
1832	Sarah Sophia Lockwood.	Batavia, Straits.	1837	18	3	353
1832	Peter.	Nellore, Madras.	1840	25	3	428
1833	Louisa Ann Lowrie.	Calcutta, Bengal.	1833	24	1	322
1833	Charles Knorpp.	Benares, N. W. P.	1838	—	2	439
1833	Marianne Goadby.	Calcutta, Bengal.	1834	25	2	161
1833	William John Napier.	China.	1834	48	3	407
1834	Bhaichand Narsaidas.	Surat, Bombay.	1839	—	1	211
1834	Benjamin.	Bardwan, Bengal.	1834	—	2	474
1834	Richard Sargood.	Howrah, Bengal.	1835	—	3	83
1835	Emilie Royce Bradley.	Bangkok, Siam.	1845	34	1	218
1835	W. C. Comstock.	Kyouk Phyu, Arracan.	1844	35	3	374
1835	Frederick.	Madras.	1835	—	3	431
1835	Sir Robert Grant.	Bombay.	1838	59	3	436
1836	Rebecca Jameison.	Simla, N. W. P.	1845	27	1	89
1836	Peter Chundy.	Krishnaghur, Bengal.	1843	—	2	81
1836	Rodolph de Rodt	Calcutta, Bengal.	1842	30	2	171
1836	Bany Madhob P. ozoomdar.	Ditto ditto.	1844	26	2	188
1836	Alanson Reed.	Bankok, Siam.	1837	30	3	74
1836	Henrietta Shuck.	Hongkong, China.	1844	27	3	253
1836	Wesley Abraham.	Madras.	1836	—	3	415
1837	Ganga Narayan Sil.	Calcutta, Bengal.	1843	27	2	245
1837	Ram Krishna Siromani.	Howrah, Bengal.	1839	—	3	125
1837	John Balthasar Kohlhoff.	Tranquebar, Coromandel coast.	1790	80	3	141
1837	Matilda Coman Dean.	Bankok, Siam.	1843	24	3	330
1838	Hay Nesbit.	Bombay.	1848	—	1	363
1838	John Macdonald, A.M.	Calcutta, Bengal.	1847	41	1	421
1838	George Meuker Valentine.	Nasick, Bombay.	1844	38	2	379
1838	Mary Augusta Smith.	Ditto ditto.	1839	30	2	412
1839	William Flower.	Surat, Bombay.	1847	37	3	69
1839	George Barton Parsons.	Monghyr, Bengal.	1840	28	2	344
1839	Christiana M. Scott.	Futtehghur N. W. P.	1843	36	3	137
1839	Mahendra Lal Basak.	Calcutta, Bengal.	1845	23	3	357
1839	C. T. Krauss.	Krishnaghur, Bengal.	1849	36	3	371
1840	Nathan S. Benham.	Siam.	1840	29	1	236
1840	Margaret Robinson.	Serampore, Bengal.	1850	29	3	390
1841	Kyawthoo.	Moulmein, Burmah.	1847	—	2	93
1841	Marie Julian Otilie Rudolph.	Loodiana, N. W. P.	1849	29	3	366
1841	Georgina Beck Small.	Calcutta and Benares, Bengal.	1850	45	3	393
1841	Henry Watson Fox.	Masulipatam, Madras.	1848	31	3	399
1842	Mrs. Flower.	Poonah, Bombay.	1842	32	3	351
1842	Walter Macon Lowrie.	China.	1847	29	3	465
1843	Simeon Lal.	Cawnpore, N. W. P.	1844	—	3	143
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